VOLUME III

VEDIC BIBLIOGRAPHY

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VEDIC BIBLIOGRAPHY

THIRD VOLUME

BY

R. N. DANDEKAR

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA
1973

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार
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POONA
1973

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To

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

which has had the largest share in moulding

my academic personality

PREFACE

This third volume of my *Vedic Bibliography* constitutes a more or less comprehensive analytical register of all significant writings relating directly or indirectly to the Veda and allied antiquities including the Indus Valley Civilization, which have been published in India and abroad during the period roughly from the beginning of 1961 up to the middle of 1972. An attempt has also been made to fill in, as far as possible, the lacunae in the earlier two volumes. Though the present volume of the *Vedic Bibliography* closely follows the pattern of the second volume, it will be seen that its scope and extent have been substantially widened in several respects.

I am fully conscious that, in view of the fast and tremendously growing publication activity in all parts of the world, no bibliography (particularly when it happens to be the work of a single individual) can boast of being even moderately exhaustive. I shall, however, make the modest claim that I have spared no pains in making this volume as full, complete, and useful as possible. And in this my effort I have received the most ungrudging help and cooperation from a large number of friends and colleagues. The spontaneous enthusiasm with which the earlier two volumes of my *Vedic Bibliography* were received has also proved a source of great encouragement. I feel highly grateful for all this kind fraternal consideration. I may incidentally add that, anticipating similar kindness, I have already started collecting material for the next volume of the *Bibliography*.

The two Indexes at the end of this volume have been prepared by my pupil-friend Dr. G. U. THITE, and I cordially thank him for the same.

I cannot close this preface without a word of sincere appreciation of the remarkable efficiency and expeditiousness with which the Bhandarkar Institute Press has accomplished the printing of this volume.

Finally, I hope to be excused for feeling not a little elated by the fact that the publication of the present volume of my *Vedic Bibliography* coincides with a memorable event, namely, the centenary-year session of the International Congress of Orientalists.

Bhandarkar Oriental
Research Institute,
Poona
July 16, 1973

R. N. Dandekar

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LIST OF JOURNALS ETC., AND ABBREVIATIONS

AA (*Am. Anth.*) : *American Anthropologist*, Washington.
AAHG : *Anzeiger für die Altertumswissenschaft.* Herausgegeben von der Österreichen humanistischen Gesellschaft, Innsbruck.
A. Ant. H., Budapest.
Abhandlungen für die Kunde des Morgenlandes, Akademie-Verlag, Berlin.
ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona.
ABS : *Acta Baltico-Slavica*, Bialystok.
AC : *L'Antiquité Classique*, Louvain.
Acme, Milan University.
Acta Asiatica, Japan.
Acta Linguistica Hafniensia (*AL*), Copenhagen.
Acta Philos. et theol. : *Acta Philosophica et Theologica*, Germany.
Acta Tropica, Basel.
Acta Univ. Carolinae : *Philologica*, Prague.
Acta Univ. Upsaliensis, Uppsala.
Adv. : *The Advent*, Madras.
Adv. Frontier of Plant Sciences.
AFIB : *Anjomen e Farhang e Iran a Bestan*, Tehran.
Africa Quarterly, New Delhi.
AGI : *Archivio Glottologico Italiano*, Firenze.
Agra University Research Journal, Agra.
Agra Univ. J. Letters, Agra.
AIOC : All-India Oriental Conference, BORI, Poona.
AIONL : *Annali Istituto Orientale*, Sezione linguistica, Napoli.
Āja (Hindi), Varanasi.
AJPh : *American Journal of Philology*, Baltimore.
Akhand Anand (Gujarati), Ahmedabad.
AL : *Arts and Letters*, London.
ALB : *Adyar Library Bulletin*, Adyar, Madras.
ALH : *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.
Allahabad University Studies, Allahabad.
Almanach d. Öst. Ak. d. Wiss., Wien.
Altertum, Berlin.
AM : *Asia Major*, London.
Amer. Benedict. Rev. : *The American benedictine Review*, Atchison, Kan.
American Academy of Religions : *Journal*, Chambersburg, Pa.
American Journal of Physical Anthropology, Philadelphia.
American Museum Novitates, New York.
The American Review, New Delhi.
Am. Jour. Arch. : *American Journal of Archaeology*, New York.
Amṛtalatā (Sanskrit), Pardi.
AMU : Aligarh Muslim University.

Analele stiintifice ale Universitatii "Al. I. Cuza", Iaṣi.
Anales de Filologia Clásica, Uuiv. of Buenos Aires.
Ancient India, Archaeological Survey of India, New Delhi.
Ancient Pakistan, Karachi.
Anekānta, Delhi.
Annales de la Facultē des Lett. et Sci. Hum. d'Aix, Aix-en-provence.
Annales. Economies, Sociétés, Civilisations, Paris.
Annals of the Japanese Buddhist Association.
Annals of the Suzuki Res. Foundation, Tokyo.
Ann. Ec. prat. htes Et., Paris.
Ann. Fac. Lettere Filos., Bari.
Annuaire du Collège de France, Paris.
Annual of Oriental and Religious Studies, Tokyo.
Annual Report of the Institute of Archaeology, Univ. of London.
Annual Studies of the Kwansei Gakuin Univ., Japan.
Ann. Univ. Turku.
Antaios, Stuttgart.
Anthropological Papers, Univ. of Utah.
Anthropological Quarterly, Washington.
Anthropologie, Oosterhout (N. B.), Netherlands.
Anthropos, Freiburg (Switzerland).
Antike Welt, Zürich.
Antiquity, Cambridge.
An. Univ. Chile.
Anurañjikā (*Anu.*) (Hindi), Kanpur.
Ānvīkṣā, Jadavpur Univ., Calcutta.
AO : *Acta Orientalia*, Leiden/Copenhagen.
AÖAW : *Anzeiger der Österreichischen Akademie der Wissenschaften*, Philos.-hist. Klasse, Wien.
AO (*Hung.*) : *Acta Orientalia*, Academiae Scientiarum Hungaricae, Budapest.
AORM : Annals of Oriental Research, Madras Univ.
AOS : American Oriental Society, Baltimore.
AP : *The Aryan Path*, Bombay.
Approaches de l'Inde, Paris.
Archaeologia, Rome.
Archaeologie, Brussels.
Archaeology, New York.
Arch. Begriffsgesch. : *Archiv für Begriffsgeschichte*, Bonn.
Archéo-civilisation, Paris.
Archeologia, London.
Archives de Sociologie des Religions, France.
Archives Eur. de Sociologie : *Archives européennes de sociologie*, Paris.
Archives internat. d'hist. des sciences, Paris.
Archivio di Filosofia, Padua.
Arch. Ling. : *Archivum Linguisticum*, Glasgow.
Arch. Or. : *Archiv Orientalni*, Prague.
Arctos, Helsinki.

Artibus Asiae, Ascona/New York.
Arts Asiatiques, Paris.
Āryamārtaṇḍa.
Āryamaryādā, Delhi.
Āryāvarta, Gwalior.
Āryodaya, New Delhi.
Asian Cultural Studies, Toyko.
Asian Perspectives, Honolulu.
Asian Studies, Quezon City, Philippines.
Asiatica, Rome.
Asija i Afrika Segodnja, Moscow.
As. Stud. : *Asiatische Studien*, Bern.
The Astrological Magazine, Bangalore.
Austrian Journal of Politics and History, St. Lucia, Brisbane.
AV : *Atharvaveda*.

BAIHA : *Bulletin of Ancient Indian History and Archaeology*, University of Saugar.
BalkE : *Balkansko ezikoznanie*, Sofia.
Baltistica, Vilnius.
BB : *Beiträge zur Kunde der indogermanischen Sprachen* (*Bezzenberger*), Göttingen.
BDCRI : *Bulletin of the Deccan College Research Institute*, Poona.
BEFEO : *Bulletin de l'Ecole Francaise d'Extreme-Orient*, Paris.
Belaruskaja leksikalolija i etymologija, Minsk.
Berliner Jb. für Vor-und Frühgeschichte, Berlin.
Berliner Medizin, Berlin.
Bhāratasrīḥ (Sanskrit), Allahabad.
Bhāratavarṣa (Bengali), Calcutta.
Bhāratī, Banaras Hindu University.
Bhāratī (Sanskrit), Jaipur.
Bharatiya Lokayana, Calcutta.
Bhāratīya Sāhitya (Hindi), Agra Univ.
Bhāṣā, New Delhi.
BHU : Banaras Hindu University.
Bh. Vid. : *Bhāratīya Vidyā*, Bharatiya Vidya Bhavan, Bombay.
Bh. Vid. Bh. : Bharatiya Vidya Bhavan, Bombay.
Bibliotheca Classica Orientalis, Berlin, DDR.
Bi. Or. : *Bibliotheca Orientalis*, Leiden.
BITCM : *Bulletin of the Institute of Traditional Cultures, Madras*, Madras Univ.
BJ : *Bhavan's Journal*, Bharatiya Vidya Bhavan, Bombay.
BMAS : Bhāratī Mandira Anusandhāna Śālā, Jaipur.
BNF : *Beiträge zur Namenforshung*, Heidelberg.
Boletin Asociation Española de Orientalistas, Madrid.
BORI : Bhandarkar Oriental Research Institute, Poona.
BPSC (*BPS*) : *Bulletin of the Philological Society*, Calcutta.
BPTJ : *Biuletyn poskiego towarzystwa jezykoznawczego*, Wroclaw/Krakow.

Br. : *Brāhmaṇa*.
BRMIC : *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta.
Brotéria, Lisbon.
BSL : *Bulletin de la Société de Linguistique*, Paris.
BSOAS : *Bulletin of the School of Oriental and African Studies*, London University.
BSSS (*BSS*) : *Bhāratīya-Śodha-Sāra-Saṁgraha*, Jaipur.
BTLV (*BTDTLV*) : *Bijdragen tot de taal-, land-en volkenkunde*, 's-Gravenhage.
Bull. de la Faculté des Lettres de Strasbourg.
Bulletin of the Iranian Culture Foundation.
Bulletin of the Mithila Institute, Darbhanga.
Bull. Ind. Inst. of World Culture, Bangalore.
Bull. of American School of Oriental Res.
Bull. of Post-Graduate Studies, Delhi Univ. (Evening Class).
Bull. of School of Hist. and Cult. Studies, Calcutta.
Bull. of the Chunilal Gandhi Vidyabhavan, Surat.
Bunka, Japan.
Bustan, Wien.

Cahiers d'hist. mondiale, UNESCO, Paris.
Cahiers du Sud.
Calcutta Art Society Journal, Calcutta.
CASAIHC : Centre of Advanced Study in Ancient Indian History and Culture, Calcutta Univ.
CASL : Centre of Advanced Study in Linguistics, Deccan College Res. Inst., Poona.
CASS : Centre of Advanced Study in Sanskrit, Univ. of Poona.
CASS Studies, Centre of Advanced Study in Sanskrit, University of Poona.
Centaurus, Copenhagen.
Central Asiatic Journal, The Hague and Wiesbaden.
Ceylon Today, Colombo.
CFS : *Cahiers Ferdinand de Saussure*, Genève.
Chetana.
CHI : *Cambridge History of India*.
CHI : *Cultural Heritage of India*, Calcutta.
Ci. Fe., Argentine.
CIS : *Contributions to Indian Sociology*, The Hague.
CLTA : *Cahiers de linguistique théorique et appliquée*, Bucarest.
Comm. Vol. : *Commemoration Volume* (see Section 93).
Comparative Studies in Society and History, The Hague.
Comp. Rel. : *Comparative Religion*, Leiden.
Comprendre, Venice.
Concilium, London.
Connaissance des arts, Paris.
Conspectus.
Contemporary Indian Literature.
CR : *Calcutta Review*, Calcutta University.
Critique, Paris.

CTL : *Current Trends in Linguistics*, The Hague.
Cultura, San Salvador.
Cultural Forum, New Delhi.
CUP : Cambridge University Press.
Current Anthropology, Univ. of Chicago.
Current Science, Bangalore.
Current Sociology, The Hague.

Daedalus, Boston.
Dar. Int. (*DI*) : Darshana International, Moradabad.
Dārśanika (Quarterly).
Dawn, Karachi.
DCRI : Deccan College Res. Inst., Poona.
Devavāṇī, Munger (Bihar).
Dialogue, Kingston, Canada.
Diogène, CIPSH, UNESCO, Paris.
Diogenes, CIPSH, UNESCO, Paris.
Dīpāvali (Marathi), Bombay.
Divine Life, Sivanandanagar.
Divyajyoti (Sanskrit), Simla.
DLZ : *Deutsche Literatur-Zeitung*, Berlin.
DS : *Dharmasūtra*.
Durham Univ. Journal, Durham.

EA : *Etudes Anglaises*, Paris.
East, Calcutta.
Eastern Anthropologist, Lucknow.
Eastern Horizon, Hong Kong.
East-West Center Rev., Honolulu.
EAZ : *Ethnologisch-Archäologische Zeitschrift*, Berlin.
Ecclesia, Madrid.
Economic Weekly, Bombay.
Ed. Quart. : *Educational Quarterly*, New Delhi.
Ed. Rev. : *Educational Review*, Madras.
Educational Miscellany, Agartala.
Ekata (Marathi), Poona.
Emérita, Madrid.
Enquiry, Delhi.
Ephem. theol. lovan. : *Ephemerides Theologicae Lovanienses*, Gembloux.
Eranos-Jahrbuch, Switzerland.
Erasmus, Darmstadt.
Estudios Biblicos, Madrid.
Estudios Clasicos, Madrid.
Estudios Orientales, Mexico.
Et. Francisc. : *Etudes franciscaines*, Blois, France.
Ethnology, Pittsburgh, Pa.
Ethnos, Stockholm.
Etimologija, Moscow.

Euhemer Przeglad Religioznawczy, Warsaw.
Euntes docete, Italy,
Euphorion, Heidelberg.
EW : *East and West*, Rome.
Examiner.
Expedition, Philadelphia.

Far Eastern Quarterly.
FdL : *Forum der Letteren*, Leiden.
Fel. Vol. : *Felicitation Volume* (see Section 93).
FF : *Forschungen und Fortschritte*, Berlin.
Filosofia, Turin.
Filosoficky Časopis, Prague.
Filosofskaja enciklopedija, Moscow.
FKLM : Firma K. L. Mukhopadhyay, Calcutta.
FL : *Foundations of Language*, Dordrecht.
Folia Linguistica, The Hague.
Folia Orientalia, Warszawa-Krakow.
Folklore, Calcutta.
Folklore, London.
France-Asie, Tokyo.
France-Orient, Paris.

Gairvāṇī (Sanskrit), Chitturu.
The Gaudiya, Madras.
Gaveṣaṇā, Agra.
G. Crit. Filos. Ital.
GDR Review, Dresden.
Geographical Journal, London.
Geographische Zeitschrift, Wiesbaden.
GGA : *Göttingische Gelehrte Anzeigen*, Berlin.
Gītādarśana (Marathi), Poona.
GK : Greek.
GKP : *Gurukula Patrikā* (Sanskrit : Hindi), Haridwar.
Glotta, Göttingen.
Gnomon, München.
GOS : Gaekwar Oriental Series, Baroda.
Gregorianum, Rome.
GS : *Gṛhyasūtra*.

Handl. van het 24 Vlamms Filolog. Cong.
Har. : Harappa.
Hemisphere, Canberra.
Hibbert J. : *Hibbert Journal*, London.
Higher Education and Research in the Netherlands, The Hague.
Hindi Anuśīlana, Allahabad.
Hindu, Madras.
Hindustan Times, Delhi.
Hindu Viśva.

Hist. des. Rel., Paris.
History and Theory, Middletown, Conn.
History Today, London.
Hist. Rel. : History of Religions, University of Chicago.
Hochland, München.
Das Hochschulwesen, Berlin, DDR.
L'Homme, Paris/La Haye.
HOS : Harvard Oriental Series, Cambridge, Mass.
Humanist Review, Bombay.
H-YJMU : Half-Yearly Journal of the Mysore University, Mysore.

IA : Indian Antiquary (3rd Series), Bombay.
IAAS : Indian Institute of Advanced Studies, Simla.
I-AC : The Indo-Asian Culture, ICCR, New Delhi.
ICCR : Indian Council for Cultural Relations, New Delhi.
ICO : International Congress of Orientalists.
Ideologičeskije tečenija sovremennoj Indii, Moscow.
Idg. : Indogermanic.
IE : Indo-European.
IF : Indogermanische Forschungen, Berlin.
IHC : Indian History Congress.
IHQ : Indian Historical Quarterly, Calcutta.
II : Indo-Iranian.
I-IJ : Indo-Iranian Journal, The Hague.
IJHM : Indian Journal of History of Medicine, Madras.
IJHS : Indian Journal of History of Science, Calcutta.
IKDI : Istorija kultury drevnej Indii, Moscow.
IL : Indian Linguistics, Poona.
Illustrated Weekly of India, Bombay.
ILN : Illustrated London News.
IncL. : Incorporated Linguist, London.
De Ind. Gids : De Indische Gids, Amsterdam.
India Cultures Quarterly, Jabalpur.
Indian and Foreign Review, Govt. of India, New Delhi.
Indian Anthropology, Asia Publ. House, Bombay.
The Indian Archives, New Delhi.
The Indian Express, Bombay.
Indian Geographic Journal, Madras.
Indian Journal of Psychology, Calcutta.
Indian Sociological Bulletin, Raleigh, N. C.
Indica, Heras Institute of Indian History and Culture, Bombay.
Indija v drevnosti, Moscow.
Ind. Journal of Hort. : Indian Journal of Horticulture, Bangalore.
Ind. Jour. of Parapsychology, Jaipur.
Ind. Lit. : Indian Literature, Sahitya Akademi, New Delhi.
Ind. Mus. Bull. : Indian Museum Bulletin, Calcutta.
Indo-Asia (*Indo*), Stuttgart.
Indo-Iranica, Calcutta.

Indonesië, 's-Gravenhage.
Information Bulletin GDR, New Delhi.
Innsbrucker Beiträge zur Kulturwissenschaft, Innsbruck.
Internationales Asienforum, München.
International Journal of Dravidian Linguistics.
International Philosophical Quarterly, Bronx, N. Y.
International Social Science Journal, New York.
Internat. Social Science Journal, UNESCO, Paris.
IPC : Indian Philosophy and Culture, Vrindaban.
Iqbal : Iqbal Review, Karachi.
IR (*Ind. Rev.*) : *Indian Review*, Madras.
Iran.
Ir. Fil. (*Iranian Philology*), Tbilisi.
Irish theol. rev., Maynooth.
ISC : International Sanskrit Conference, New Delhi, 1972.
Isis, Brussels / Bern.
Islamic Review, London.
ISPP : Indian Studies Past and Present, Calcutta.
IV Civil. : Indus Valley Civilization.
Izdat-el'stvo "Nauka", Moscow.
Izv. AN : Izvestiya Akademii Nauk SSR.
Izv IBE : Izvestija na Instituta za balgarski ezik, Sofia.
Izv SOs NII : Izvestijā Severo-Osetinskogo naučno-issledovatel'skogo instituta, Ordzonikidze.

JA : Journal Asiatique, Paris.
Jaarbericht van het Voorazlatish-Egyptisch Genootschap-Ex Oriente Lux, Leiden.
Jaarboek der kon. Ned. Akad. van Wet., Amsterdam.
JAAS : Journal of Asian and African Studies (*Tokyo Gaikokugo Daigaku*).
Jahrbuch der Sch.-Gesselschaft, Frankfurt.
Jahrbuch des Südas. Inst., Univ. Heidelberg.
JAHRS : Journal of the Andhra Historical Research Society, Rajahmundry.
JAIH : Journal of Ancient Indian History, Calcutta University.
Jaina Bharati, Calcutta.
Jaina-Siddhānta-Bhāskara (*The Jaina Antiquary*), Arrah.
Jain Journal, Calcutta.
J Anthrop. Soc. Bom. : Journal of the Anthropological Society, Bombay.
Janus.
JAOS : Journal of the American Oriental Society, New Haven.
JAS : Journal of Asian Studies, New York.
JASBen : Journal of the Asiatic Society of Bengal, Calcutta.
JASBom : Journal of the Asiatic Society, Bombay.
JASPak : Journal of the Asiatic Society of Pakistan.
JAssamRS : Journal of the Assam Research Society, Gauhati.
Jazyki Indii, Pakistana, Nepala i Tzejlona (*JaIPNT*), Moscow.
JBomU : Journal of the University of Bombay.
JBRS : Journal of the Bihar Research Society, Patna.
JCOI : Journal of the Cama Oriental Institute, Bombay.

J. Dept Lett. (NS), Calcutta University.
JDH : Journal of the Dept. of Humanities, Univ. of Burdwan.
JDSUD : Journal of the Department of Sanskrit, University of Delhi.
JESHO : Journal of Economic and Social History of Orient, Leiden.
JGJKSV : Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha, Allahabad (formerly *JGJRI*).
JGJRI : Journal of the Ganganath Jha Research Institute, Allahabad.
JGRS : Journal af the Gujarat Research Society, Bombay.
J. Hist. Res. : Journal of Historical Research, Ranchi.
JIAP : Journal of Indian Academy of Philosophy, Calcutta.
JIBS : Journal of Indian and Buddhist Studies, Tokyo.
JIH : Journal of Indian History, Kerala University, Trivandrum.
JIP : Journal of Indian Philosophy, Dordrecht.
JISOA : Journal of the Indian Society of Oriental Art, Calcutta.
JKerUORIML (JKUOML) : Journal of the Kerala University Oriental Research Institute Manuscripts Library, Trivandrum.
JKRCOI : Journal of the K. R. Cama Oriental Institute, Bombay.
JKU (H) *: Journal of the Karnatak University* (Humanities), Dharwar.
JMA : Journal of the Music Academy, Madras.
JMSUB : Journal of the Maharaja Sayajirao University, Baroda.
JMU (J MadU) : Journal of the Madras University.
J. Mys. Un. : Journal of the Mysore University.
Jñāneśvara (Marathi), Poona.
J. N. E. Stud., U. S. A.
JNSI : Journal of the Numismatic Society of India, Varanasi.
JOIB : Journal of the Oriental Institute, Baroda.
JORIML : Journal of the Oriental Research Institute Manuscripts Library, Kerala University.
JORM : Journal of Oriental Research, Madras.
JOSA : Journal of the Oriental Society of Australia, Sydney.
JOU (G. J. Vol.) *: Journal of the Osmania University*, Hyderabad (Golden Jubilee Volume).
Journal de psychologie, Paris.
Journal des Savants, Paris.
Journal of Abnormal and Social Psychology, Washington.
Journal of Govt. Training College, Mangalore.
Journal of Near Eastern Studies, Chicago.
Journal of the Allahabad Historical Society, Allahabad.
Journal of the MP Itihasa Parisad, Bhopal.
Journal of the Palaeontological Society of India, Lucknow.
J. R. Anthrop. Inst., London.
JRAS : Journal of the Royal Asiatic Society, London.
JRASBL : Journal of the Royal Asiatic Society of Bengal (*Letters*), Calcutta.
JRIHR : Journal of the Rajasthan Institute of Historical Research, Jaipur.
JSNDTWU : Journal of the Nathibai Damodar Thackersy Women's University, Bombay.

JSU : *Journal of the Shivaji University*, Kolhapur.
JTSML : *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore.
JUG : *Journal of the University of Gauhati.*
JUPHS : *Journal of the University of Poona, Humanities Section.*
JUS : *Journal of the University of Saugar.*
JVS : *Journal of Vedic Studies*, Lahore.
JWH : *Journal of World History*, Paris.
JYI : *Journal of the Yoga Institute*, Bombay.

Kadmos, Berlin.
Kairos, Salzburg.
Kalbotyra, Vilnius.
Kalyāṇa (Hindi), Gorakhpur.
Kamakoti Vani, Madras.
Kant-Studien, Bonn.
Ketkar-Patrikā, Nanded.
KKT : *Kalyāṇa-Kalpataru*, Gorakhpur.
Kratkaja literaturnaja enciklopedija, Moscow.
Krat. Soob. Akad. Nauk SSSR, Inst. Arkh., Moscow.
Kratylos, Wiesbaden.
KRCOIGJ : *K. R. Cama Oriental Institute Golden Jubilee Volume*, Bombay.
Kriterion, Brésil.
KSINA : *Kratkije soobschenija Instituta Narodov Asii*, Moscow.
KSV : Kendriya Sanskrit Vidyapeetha.
KURJ (*AH*) : *Kurukshetra University Research Journal* (*Arts and Humanities*).
KYV : *Kṛṣṇa-Yajurveda.*
KZ : *Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn*, Göttingen.

Lalit Kala, New Delhi.
Latomus. Revue d'études latines, Brussels.
LB : *Leuvense Bijdragen*, Leuven.
Lexis, Lahr i./B.
LF : *Listy Filologické*, Prague.
Lg : *Language*, Linguistic Society of America, Baltimore.
Liet. T. S. R. aukst. Mokyklu Mokslo Darb. Filos., Vilnius.
Lingua, Amsterdam.
Lingua Viget.
Linguistic Inquiry, Cambridge, Mass.
Linguistics, The Hague.
La Linguistique, Paris.
The Listener, London.
Literature East and West, Muncie, Indiana.
Lit. Rev. : *Literary Review*, Bombay.
Lloydia, Cincinnati, Ohio.
Lotus bleu, Paris.
LPosn : *Lingua Posnaniensis*, Poznan.

Madhyabhāratī, Jabalpur Univ.

Magadha University Journal, Gaya.
MAGW : *Mitteilungen der anthropologischen Gesellschaft, Wien.*
The Mahābodhi, Calcutta.
Maharaja College Magazine, Jaipur.
Maharani College Magazine, Jaipur.
Le Maître Phonétique, London.
Mālava-Mayūra, Mandasor.
Mālavikā, Bhopal.
Man, London.
Mānasamayūkha, Howrah.
Manchester Guardian, Manchester.
Mañjūṣā (Sanskrit), Calcutta.
Manoramā.
The March of India, New Delhi.
Mārg, Bombay.
Mariner's Mirror, Cambridge.
Marubhāratī, Pilani.
Materialy po istorii i filologii Tzentralnoj Asii, Ulan-Ude.
MBh. : *Mahābhārata.*
MD : Mohenjo Daro.
Medhā, Government Sanskrit Collge, Raipur.
Medicus, Karachi.
Meh. Lach. : Mehar Chand Lachman Das, Delhi.
Memoirs of the Department of Archaeology and Museums of Pakistan.
Memoirs of the Res. Dept. of the Toyo Bunko, Tokyo.
Mihr.
M in I : *Man in India*, Ranchi.
MIO : *Mitteilungen des Instituts für Orient-forschung*, Berlin.
Miscellanea Indologica Kiotiensia, Kyoto, Japan.
Mitt. der deutschen Pharm. Gesell. und der Pharm. Gesell. der DDR, Beriln.
Mitteil. der anthrop. Gesell. in Wien : *Mitteilungen der anthropologischen Gesellschaft in Wien.*
Mitteilungen der deutschen Akademie, München.
Mitteilungen des Universitätsbundes, Marburg.
MKNAW (*MNAW*) : *Mededelingen der Koninklijke nederlandse Akademie van Wetenschappen*, Amsterdam.
Mnemosyne, Leiden.
MO : *Le Monde Oriental.*
Monde non-chretien, Paris.
Monist (*Mon.*), La Salle, Ill.
Monthly Bull. AS Ben., Asiatic Society of Bengal, Calcutta.
Mot. Ban. : Motilal Banarasidass, Delhi.
The Mother, Pondicherry.
MR : *Modern Review*, Calcutta.
MSP : *Maharashtra Sahitya Patrika*, Poona.
MSS : *Münchener Studien zur Sprachwissenschaft*, München.
MUJ : *Marathwada University Journal*, Aurangabad.

Münchener Beiträge zur Sprachwissenschaft, München.
Mundus, Stuttgart.
Mun. Man. : Munshi Ram Manohar Lal, Delhi.
Le Muséon, Louvain.
Museum, Leiden.
Museum, Paris.
MV Naamkunde, Leuven.
Mys Or : *Mysore Orientalist*, Oriental Institute, Mysore University.

NAA : *Norody Azii i Afriki*, Moscow.
Nachrichten der Gesell. für Natur-und Völkerkunde Ostasiens, Hamburg/Wiesbaden.
Nādarūpa, Banaras Hindu University.
NagoKR, Japan.
National Geographical Journal of India, Banaras Hindu Universiiy.
Natural History, New York.
Natuurwetensch. Tijdschr.
Nauka Polska, Wroclaw.
Navabhārata (Marathi), Wai.
Navroz Annual, Bombay.
NAWG : *Nachrichten von der Akademie der Wissenschaften in Göttingen*, Philol-hist. Kl.
New Orient, Prague.
Newsletter, SIAS, Copenhagen.
NIA : *New Indian Antiquary*, Poona.
NO : *Novy Orient*, Prague.
La nouvelle Clio.
Les nouvelles Litteraires, Paris.
Nova Vetera : *Nova et Vetera*, Fribourg.
NPP : *Nāgarī Pracāriṇī Patrikā* (Hindi), Vārānasi.
NTM : Schriftenreihe für Geschichte der Naturwissenschaften, Technik, und Medizin, Leipzig.
NTS : *Norsk Tidsskrift for Sprogvidenskap*, Oslo.
NUJ : *Nagpur University Journal*, Nagpur.
Numen, Leiden.
NYT : *New York Times* : Book Rev.

The Observatory, Hailsham.
OH (O. H.) : Otto Harrassowitz, Wiesbaden.
OH : *Our Heritage*, Sanskrit College, Calcutta.
Ohio Univ. Rev.
OHRJ : *Orissa Historical Research Journal*, Bhubaneshwar.
OLZ : *Orientalistische Literaturzeitung*, Akademie-Verlag, Berlin.
The Onlooker, Bombay.
Onoma, Leuven.
Orbis, Louvain.
Organiser, New Delhi.
Oriens, Leiden.
Orientalia, Rome.

Orientalia Gandensia, Leuven.
Orientalia Romana, Rome.
Orientaliska Studier, Stockholm.
Or. Prag. : *Orientalia Pragensia*, Prague.
OS : *Orientalia Suecana*, Uppsala.
OT : *Oriental Thought*, Nasik.
OUP : Oxford University Press.

Pacific Affairs, Vancouver.
Paideuma, Wiesbaben.
Paiedeia, Brescia.
PAIOC : *Proceedings of the All-India Oriental Conference*,
Pak. Arch. : *Pakistan Archaeology.*
Pakistan Quarterly, Karachi.
Pakistan Review, Lahore.
Panjab Past and Present, Chandigarh.
Panjab Univ. Research Bulletin, Chandigarh.
Pāṇ. Sem. : Pāṇini Seminar, Kurukshetra University.
PAPS : *Proceedings of the American Philosophical Society*, Philadelphia.
Parag, Poona.
Pariṣad-Patrikā, (Hindi), Patna.
Paropakarī (Hindi), Ajmer.
Pathway to God, Belgaum.
Patna Univ. Journal, Patna.
PBB : *Beiträge zur Geschichte der deutschen Sprache und Literatur*. Halle/Tübingen.
La Pensée, Paris.
PEW : *Philosophy East and West*, Honolulu.
The Pharmaceutical Journal, London.
Pharm. Tijdschr. voor Belgie, Brussels.
Philologia.
Philos. Lit. Anz. : *Philosophischer Literatur-Anzeiger*, Berlin.
Philosophia Naturalis, Meisenheim am Glan.
Philosophical Forum, Boston.
Philos. Phenomenol. Res. : *Philosophy and Phenomenological Research*, Buffalo, N. Y.
Phil. Quart. : *Philosophical Quarterly*, Amalner.
Phoenix, Leiden.
Phonetica, Basel and New York.
PICHR : *Proceedings of the International Congress for the History of Religions.*
PICL : *Proceedings of the International Congress of Linguists.*
PICO : *Proceedings of the International Congress of Orientalists.*
PICTS : *Proceedings of the International Congress of Tamil Studies.*
PIHC : *Proceedings of the Indian History Congress.*
PO : *Poona Orientalist*, Poona.
Poetics-Poetyka-Poetika, The Hague/Paris/Warsaw.
PP : *Prācya-Prajñā*. Aligarh Muslim University Sanskrit Department.
Prācī Jyoti, Kurukshetra University.

Prācyabhāratī (Sanskrit), Assam Sanskrit Board, Gauhati.
Prajñā, Banaras Hindu University.
Prajñāloka (Marathi), Nagpur.
Praṇava-Pārijāta (Sanskrit), Calcutta.
Prasāda (Marathi). Poona.
Pratibhā, Sanskrit University Sahitya Parisad, Varanasi.
Pratiṣṭhāna (Marathi), Aurangabad.
Pr. Bh. : *Prabuddha Bharata*, Mayavati.
Problèmes et méthodes d'hist. des rel., PUF, Paris.
Problemy teorii literatury i estetiki v stranax Vostoka, Moscow.
Preraṇā (Marathi), Asgaon (Goa).
Probl. indoevr. jaz., Moscow.
Proc. : Proceedings.
Proc. AICL : *Proceedings of the All-India Congress of Linguists.*
Proceedings of the Faculty of Letters, Univ. of Tokyo.
Proc. 5th Intern. Cong. of Topon., Salamanca.
Proc. of Classical Assn. of South Africa.
Proc. of intern. Seminar on Trad. Cultures in SEA.
Programmá i tezisy dokladov v letnej shkole po vtorichnym modelirujuschim sistemam, Tartu.
Przeglad Orientalistyczny (*Prz. Or.*), Warsaw.
Psychic International, Moradabad.
Psychologia, Kyoto.
Public Affairs, Bangalore.
Pur. : *Purāṇam*, Varanasi.
Pūrṇimā, Kathmandu, Nepal.
Puṣpāñjali.

QIG (*Quaderni*) : *Quaderni dell'Istituto di glottologia*, Bologna University.
QJMS : *Quarterly Journal of the Mythic Society*, Bangalore.
QRHS : *Quarterly Review of Historical Studies*, Calcutta.
Quarterly Journal of Crude Drug Research, Amsterdam.
Quest (incorporating *Humanist Review*), Bombay.
Quinto Lingo, Emmaus, Pa.

Radiocarbon, Philadelphia.
Rajasthan Bharati, Bikaner.
Rajasthan Univ. Stud., Jaipur.
Rashtravani (Hindi), Poona.
RBPh : *Revue Belge de Philologie et d' Histoire*, Brussels.
Rec. trav. fac. philos. Univ. Belgrade.
REIE : *Revue des Études Indoeuropéennes*, Bucarest.
REL : *Revue des études latines, Paris.*
Rema, München.
The Researcher, Jaipur.
Res. Journal of Philosophy and Social Sciences, Meerut.
Rev. Assyr.
Rev. bras. Filos.

Rev. de est. clás. : *Revista de estudios clásicos*, Mendoza, Argentina.
Rev. des étud. arméniennes, Paris.
Rev. Filoz. Român., Bucarest.
Rev. Hist. : *Revue Historique*, Paris.
Rev. Rel. : *Review of Religions*, Pakistan.
Rev. roum. ling. : *Revue roumaine de linguistique*, Bucarest.
Rev. Sci. Philos. théol. : *Revue des Sciences philosophiques et theologiques*, Paris.
Rev. Synthèse, Dordrecht.
Revue d'Histoire des Sciences, Paris.
Revue Française, Paris.
Revue Philosophique, Louvain.
Revue Philosophique, Paris.
RHR : *Revue de l'Histoire des Religions*, Paris.
Rhythmes du Monde.
Ric. Ling. : *Ricerche Linguistiche*, Rome.
RIL : *Rondiconti dell'Istituto Lombardo di Scienze et Lettere*, Classe di lettere e scienze morali e storiche, Milan.
Riv. di antropol., Rome.
Riv. di scienza preistoriche, Florence.
Rivista di scienze preistoriche, Florence.
Rivista Trimestrale di Cultura, Turin.
RKJL : *Rozprawy Komisji Jezykowej*, Lodz.
RL : *Roopa-Lekha*, New Delhi.
RMIC : Ramakrishna Mission Institute of Culture, Calcutta.
Rocz. Filoz. : *Roczniki Filozoficzne*, Lublin.
Rocz. Or. : *Rocznik Orientalistyczny*, Lwow.
Rosicrucian Digest, San Jose, Calif.
RRL : *Revue Roumaine de Linguistique*, Bucarest.
RSBUH : *Research Journal Bangalore University, Humanities.*
RSO : *Rivista degli Studi Orientali*, Rome.
Ṛtam, Lucknow.
ṚV : *Ṛgveda.*
Saeculum, Freiburg/München.
Sāg. : *Sāgarikā*, Sagar University, Saugar.
Sahyādri (Marathi), Kesari Office, Poona.
Sakal (Sunday), Poona.
Śaktidīpam.
Saṁ. : *Saṁhitā.*
Samāja-Kalyāṇa, Jaipur.
Saṁgīta, Hatharas (U. P.).
Sāṁmanasyam (Sanskrit), Brihat Gujarat Sanskrit Parisad, Ahmedabad.
Sammelana-Patrikā (Hindi), Prayag.
The Samskrita Ranga Annual; Madras.
Saṁskṛta-Bhāratī, Burdwan.
Saṁskṛta-Bhavitavyam (Sanskrit) (*SB, Sk. Bh.*), Nagpur.
Saṁskṛta-Kalpataru (Sanskrit), Jaipur.
Saṁskṛta-Pratibhā (Sanskrit), Sahitya Akademi, New Delhi.

Saṁskṛta-Ratnākara, Akhil Bharatiya Sanskrit Sahitya Sammelana, Delhi.
Saṁskṛta-Sāketaḥ (Sanskrit), Ayodhya.
Saṁskṛta-Sañjīvanam (Sanskrit), Patna.
Saṁskṛti-Sugandha : see Section 93.
Saṁvid (Sanskrit), Bharatiya Vidya Bhavan, Bombay.
S and C : Science and Culture, Calcutta.
Sanmārga, Varanasi.
Sanskrit College Patrikā, Calcutta.
SAO : Studia et Acta Orientalia, Bucarest.
Sapientia, Argentina.
Saptasindhu, Chandigarh, Haryana.
Śārada (Sanskrit), Poona.
Sarasvatī (Hindi), Allahabad.
Śāśvatavāṇī, New Delhi.
Saugtierkundliche Mitteilungen.
Savitā, Ajmer.
SBE : Sacred Books of the East.
SB Finnish Acad. Wiss., Helsinki.
SBÖAW : Sitzungsberichte der österreichischen Akademie der Wissenschaften, Wien.
Science, Washington.
Scientia, Milan.
Scientific American, New York.
Sci. Progr. Découv. : Science, Progress, Découverte, Paris.
SCL : Studii şi Cercetări Lingvistice, Bucarest.
SCOAPO : Studia Classica et Orientalia Antonio Pagliaro oblata, Rome, 1969.
Scripta Minora, Lund.
Self-Realization, Los Angeles.
Seminar, New Delhi.
Semiotike, Tartu.
Semiotika i vostochnyje jazyki, Moscow.
SFFBU : Sbornik Praci Filosofické Fakulty Brnenske University, Brno.
SG (*Stud. Gen.*) *: Studium Generale*, Berlin-Göttingen-Heidelberg.
Shakti, New Delhi.
Shirin, Japan.
Shūkyō Kenkyū, Japan.
SIAS : Scandanavian Institute of Asian Studies, Copenhagen.
SII : Studia Indologica Internationalia (*Saṁjñā-Vyākaraṇa*), Paris/Poona.
Silliman Journal, Dumaguete City, Philippines.
Simpozium po problemam kul'tury Drevnej i Srednevekovoj Indii. Struktura indijskogo teksta, Moscow.
Sino-Indian Studies, Santiniketan.
Sk. : Sanskrit.
Slav. F.
SLS : Saggi di linguistica storica, Torino.
SMEA : Studi Micenei ed Egeo-anatolici, Univ., Rome.
SMSR : Studi e Materiali di Storia delle Religioni, Rome.
Social Action, New Delhi.

Sociological Bulletin, Univ. of Delhi.
Śodha Bhāratī, Nehru Res. Inst., Lucknow.
Śodhapatrikā, Udaipur.
Sophia, Rome.
Southwestern Journal of Anthropology, Univ. of New Mexico; Albuquerque.
Soveščanije po toponimika Vostoka, Moscow.
Sovetskaja etnografija, Moscow.
Sovetskaja Istoričeskaja Enciklopedija, Moscow.
Soviet Land (*Soviyata Bhūmi*-Hindi; *Soviet Desh*-Marathi).
Soviet Review.
Sov. vostokovedeniye, Moscow.
Sowjetwissenschaft, Berlin.
SP : Summary of Papers.
Speech Monographs, Columbia, Missouri.
ŚPP (*SPP*) : *Śaradāpīṭhapatrikā*, Dwarka.
Die Sprache, Wiener Sprachgesellschaft, Wien.
Språkliga Bidrag, Lund.
Spw. : Sprachwissenschaft.
Śreya, Bharatiya Sahityakara Sangha, New Delhi.
SS : *Sarasvatī-Suṣamā*, Sanskrit University, Varanasi.
ŚS : *Śrautasūtra*
SSL : *Studi e saggi linguistici*, Pisa.
SSPP (*SSP*), *Saṁskṛta-Sāhitya–Pariṣat-Patrikā*, Calcutta.
The Statesman, Calcutta.
Storie, Florence.
Strukturnaja tipologija jazykov, Moscow.
Stud. Clas. Rom.
Stud. Filoz. : *Studia Filozoficzne*, Warsaw.
Studia Missionalia, Rome.
Studia Slavica, Budapest.
Studii teologia, Bucarest.
Stud. Ling. : *Studia Linguistica*, Lund.
St. Xavier's College Magazine, Bombay.
Sūr. : *Sūryodaya* (Sanskrit), Varanasi.
Surabhāratī (Sanskrit), Baroda Sanskrit College.
SV : *Sāmaveda*.
Svādhyāya (Gujarati), Oriental Institute, Baraoda.
Svāhā, Jodhpur.
SVUOJ : *Sri Venkateshwar University Oriental Journal*, Tirupati.
Symbolon, Basel/Stuttgart.
Synthèses, Brussels.
ŚYV : *Śukla-Yajurveda*.

Taal en Tongval, Brussels.
Table ronde, Paris.
Tapovan Prasad, Bombay.
TAPS : *Transactions of the American Philosophical Society*, Philadelphia,
Ṭattvajñāna (Marathi), Bombay.

TC : Tamil Culture, Madras.
Technology and Culture, Chicago.
Tel Quel, Paris.
Terminologia Indica, Tartu.
Tezisy dokladov na simpoziume po etimologii, Institut russkogo jazyka, Moscow.
Theol. Rev. : *Theologische Revue*, Münster.
Theosophist (*Theo.*), Madras.
Thesarus, Bogota.
ThLZ : *Theologische Literaturzeitung*, Berlin.
Tijd. v. Filos. (*T. Philos.*) : *Tijdschrift voor Filosofie*, Leuven.
Times, London.
Times of India, Bombay.
TITLV : *Tijdschrift voor Indische taal-, land- en volkenkunde*, Batavia.
TMV Patrikā : *Tilak Maharashtra Vidyapeetha Patrikā*, Poona.
Tōhōgaku, Tokyo.
Töid orientalistika alalt, Trudy po vostokovedeniju, Tartu.
Tokyo Gaikokugo Daigaku.
Topic, Ahmedabad.
Toponimika Vostoka, Moscow.
T'oung Pao, Leiden.
Tōyō Gakuhō, Tokyo.
TPS : *Transactions of the Philological Society*, Oxford.
Transactions of the Institute of Japanese Culture and Classics, Tokyo.
Transactions of the New York Academy of Sciences, New York.
Transactions of the Tartu State University, Tartu, USSR.
Trans. Bose Res. Inst., Calcutta.
Trans. Kansai Univ. Inst. of Orient. and Occ. Studies.
Tribus, Stuttgart.
Tripathagā, Lucknow.
Trividha, Jaipur.
Triveni, Machilipatnam.
TTDJ, *Tirumalai Tirupati Devasthana Journal*, Tirupati.

Uchenyje zapiski Tartusskogo Gosudartstvennogo Universiteta (*Transactions of the Tartu Univ.*). *Trudy po znakovym sistemam*, Tartu.
UCR : *University of Ceylon Review*, Peradeniya.
Unesco Features, Paris.
United Asia, Bombay.
Univ. All. Stud. : *University of Allahabad Studies*, Allahabad.
Universidad (Argentina).
Universitas, Stuttgart.
Up. : *Upaniṣad.*
Upalabdhi, Calcutta.
Uppsala Nya Tidning, Uppsala.
Ural-Altaische Jahrbücher, Wiesbaden.
URSHS : *University of Rajasthan Sanskrit and Hindi Studies*, Jaipur.
UZT : *Uč enyje zapiski Tartuskogo gosudartstvennogo universiteta*, Tartu.

Vaidika Dharma.

Vāk, Deccan College Research Institute, Poona.
Vallabha-Vijñāna, Indore.
Values, Bangalore.
Varadā, Rajasthan Sahitya Samiti, Bisau.
VBD : *Vedic Bibliography* (*Dandekar*).
VBQ : *Visva Bharati Quarterly*, Santiniketan.
VDI : *Vestnik Drevnej Istorii*, Moscow.
Vedavāṇī, Sonipat (Haryana).
Ved. Kes. : *The Vedanta Kesari*, Madras.
Verbum, Rome.
Vidyā, Marsala, Italy.
Vidyodaya Journal of Arts, Colombo.
Vie Lang. : *Vie et Langage*, Paris.
Vie Spirituelle, Paris.
VIJ : *Vishveshvarananda Indological Journal*, VVRI, Hoshiarpur.
VIRS : Vishveshvarananda Indological Research Series, Hoshiarpur.
Vikram, Vikram University, Ujjain.
Vimarśa, Kendriya Sanskrit Vidyapeetha.
Vir : *Virittäjä*, Helsinki.
Vision, Karachi.
Viśvamānava (Gujarati), Ahmedabad.
Viśvambharā, Bikaner.
Viśva-Saṁskṛtam (*VS*) (Sanskrit), Hoshiarpur.
Vivṛti, Hyderabad.
VJ : *Viśva-Jyoti* (Hindi), VVRI, Hoshiarpur.
VKNAW : *Verhandelingen der Koninklijke Nederlandsche Akademie van Wetenschappen*, Amsterdam.
VL : *Vedic Light*, New Delhi.
Vom Frieden, Hannover.
Vopr. Filos. : *Voprosy Filosofii*, Moscow.
Vopr. istorii, Moscow.
Vopr. Jaz., Moscow.
VS (VS) : *Vedasamīkṣā* (Proceedings of the Vedic Seminar), Tirupati.
VSM : Vaidika Saṁśodhana Maṇḍala, Poona.
VSMV : *Vidarbha Saṁśodhana Maṇḍala Vārṣika*, Nagpur.
VSVV : Varanaseya Sanskrit Vishvavidyalaya, Varanasi.
VTCR, Leningrad.
VVRI : Vishveshvarananda Vedic Research Institute, Hoshiarpur.

Washington Science News Letter.
Wissenschaft und Frieden, Halle.
Wissenschaft und Weltbild, Wien.
Word, New York.
World Archaeology, Henley on Thames.
WuS : *Wörter und Sachen*, Heidelberg.
WZFSU : *Wissenschaftliche Zeitschrift der Friedrich Schiller Universität*, Jena.
WZHUB : *Wissenschaftliche Zeitschrift der Humboldt Universität Berlin.*
WZKMU : *Wissenschaftliche Zeitschrift der Karl Marx Universität*, Leipzig.

WZKSA : *Wiener Zeitschrift für Kunde des Süd-Asiens und Archiv für indische Philosophie*, Wien.
WZMLU : *Wissenschaftliche Zeitschrift der Martin Luther Universität*, Halle.
WZUG : *Wissenschaftliche Zeitschrift der Universität Greifwald.*

Yaziki Indiyi, Moscow.
Year-Book of Am. Philos. Soc., Philadelphia.
Yggdrasill, Paris.
Yojanā, New Delhi.
YQR : *Yoga Quarterly Review.*
Yugavāṇī (Marathi), Nagpur.

ZDMG : *Zeitschrift der deutschen morgenländischen Gesellschaft*, Wiesbaden.
Zeitschrift für deutsches Altertum und deutsche Literatur, Wiesbaden.
Zeitschrift für Kulturaustausch über Pakistan, FDR.
Zeitschrift für Mundartforschung, Wiesbaden.
Zeitschrift für philosophische Forschung, Meisenheim am Glan.
Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung, Berlin.
Zeitschrift für Religions-und Geistesgeschichte, Köln.
Zinbun - Kogaku - Kenkyusyo, Kyoto.
ZMR : *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, Münster.
Zschr. für Ethnologie, Braunschweig.
Zschr. für vergleichende Rechtwissenschaft, Stuttgart.
Zschr. Orient., Japan

I. ṚGVEDA

1. TEXT, TRANSLATION, PADAPĀṬHA, COMMENTARIES, ETC.

1. *Die Hymnen des Rigveda.* Ed. AUFRECHT, Th. ; Otto Harrassowitz, Wiesbaden, 1968 ; Vol. I : pp. 463 ; Vol. II : pp. 736.

> ..fourth ed.; photo-mechanical reprint of third ed. (*VBD* II. 1.1).. first ed. : 1861–63; second ed. : 1877; third ed. : 1955..

2. CHITRAV, Siddheshvar Sastri. *Ṛgveda* : Marathi translation. Bharatiya Charitrakosha Mandal, Poona, 1969 ; 18+759.

> ..general introd. (18 pp.).. prefatory notes at the beginning of each Maṇḍala..thoroughly revised version of author's Marathi transl. (*VBD* I. 1.10)..

3. *Ṛgveda*, with Hindi commentary by DAYANANDA SARASVATI. Ajmer ; Part I : Maṇḍala I, sūktas 1-61 ; pp. 2+312 ; 1963 ; Part IV : Maṇḍala II, sūktas 1-43 ; pp. 2+174 ; 1963.

4. DUTT, Romesh C. *Rigveda-Saṁhitā :* Bengali translation. Jnana-Bharati, Calcutta, 1963 ; 61+633.

> ..reprint of the original ed. pub. in 1885..
> Rev. : N. K. BOSE, *M in I* 43, 252–54.

5. GELDNER, Karl Friedrich. *Der Rig-veda.* Harvard Oriental Series Vol. 33–36.

> ..*VBD* II. 1.3..
> Rev. : L. RENOU, *GGA* 1953 (3–4), 182–86; W. RUBEN, *DLZ* 1953 (3), 138–40; 1958 (4), 300–01; H. D. VELANKAR (on Part IV), *JASBom* 33, 150–51.

6. GRIFFITH, Ralph T. H. *The Hymns of the Ṛgveda* : English translation with a popular commentary. Chowkhamba Sk. Studies 35, Varanasi, 1963 ; Vol. I : pp. 4+xvi+706 ; Vol. II : 4+672.

> ..fourth ed. (reprint).. first ed. (4 vol.) : 1889–92; second ed. (2 vol.) : 1896–97; third ed. (2 vol.) : 1916..

7. *The Ṛgveda in the Saṁhitā and Pada texts.* Ed. MAX MÜLLER, F.; Kashi Sanskrit Series 167, Chowkhamba, Varanasi, 1965; Vol. I : pp. 868; Vol. II. : pp. 828.

..third ed. (photo-reprint of 1877 ed.)..the two texts on opposite pages..

8. *Ṛgveda-Saṁhitā* with the commentary by Sāyaṇa. Ed. MAX MÜLLER, F.; Chowkhamba Sanskrit Series 99, Varanasi, 1966; Vol. I (Maṇḍala 1): 64+794; Vol. II (Maṇḍalas 2–6): 84 + 892; Vol. III (Maṇḍalas 7–9) : 57 + 834; Vol. IV (Maṇḍala 10): 186+44+541.

..reprinted from second revised ed. of 1890–92..introduction in English by M. M...first ed. (6 vol.) : 1849–1874..

9. *Die Apokryphen des Rigveda.* Ed. and reconstructed by SCHEFTELOWITZ, J.; Indische Forschungen 1, 1966; 201.

..reprint of Breslau ed. of 1906..

10. SMITH, Arrow. *Rigveda* : English translation. New Light Publishers, New Delhi.

11. *Ṛgveda* : with Padapāṭha and the available portions of the commentaries by Skandasvāmin and Udgītha, the *vyākhyā* by Veṅkaṭa-Mādhava, and the *vṛtti* by Mudgala based on Sāyaṇa's commentary. Ed. VISHVA BANDHU; Vishveshvaranand Indological Series 19–26, Hoshiarpur; Vol. I (I. 1–80), 1963, 20+577; Vol. II (I. 81–191), 1964, 581–1145; Vol. III (II–IV), 1964, 1149–1637; Vol IV (V–VI), 1964, 1641–2286; Vol. V (VII–VIII), 1964, 2290–2940; Vol VI (IX–X. 1–45), 1964, 2944–3453; Vol. VII (X. 46–191), 1965, 3458–3891; Vol. VIII (Indexes), 1966, 8+3895–4729.

..crit. ed. with variant readings, etc...

12. ABHYANKAR, K. V. Is the Ṛk-Saṁhitā a revised text? *SP* (24 AIOC), Varanasi, 1968, 281–82.

..against ESTELLER's view.. emphasizes imp. of accent..

13. ABHYANKAR, K. V. Discrepancy between the Saṁhitā and the Pada texts of the Ṛgveda. *ABORI* 52, 1971 (1972), 211–14,

..Vyāḍi draws attention to VIII. 35.13-15 .. author mentions V.2.7 : *śunaś cic chepam niditam* (Saṁ.) : *śunaḥ s śepam | cit | ni s ditam*) Pad.), but II.12.13: *dyāvā cid asmai pṛthivī namete* (Saṁ.): *dyāvā | cit | asmai | pṛthivī iti | namete iti* (Pad.) .. quotes Patañjali: *na lakṣaṇena padakārā anuvartyāḥ, padakarair nāma lakṣaṇam anuvartyam*..

14. AITHAL, K. P. Ṛgveda-Khilas and the Sūtras of Āśvalāyana. *ALB* 33, 1969, 182–94.

15. AMARASIMHA. *Sāyaṇācārya aur ṛṣi Dayānandajī ke vedabhāṣya kī tulanā* (Hindi). *Vedavāṇī* 15 (12), Oct. 63, 11-13.

..ref. to I. 62. 13; 94 .1; 102. 1; 109. 2; 116.1..

16. BHAT, M. S. Aberrations in the Padapāṭha of the Ṛgveda ? *SP* (26 AIOC), Ujjain, 1972, 343–45.

..apropos NAVATHE, *JUPHS* 33, 9–12 (*VBD* III. 1.57).. Padapāṭhakāra (who was earlier than Pāṇini) held a different view of the lg. before him; P.'s rules shd. not be applied to test the validity of Pp...

17. BHAVANILAL. *Ācārya Sāyaṇa aur ṛṣi Dayānandakṛta vedabhāṣya kā tulanātmaka adhyayana* (Hindi). *Vedavāṇī* 13 (10), 8–10; 13 (12), 6–8.

18. BHAVANILAL. *Ācārya Sāyaṇa aur ṛṣi Dayānandakṛta vedabhāṣyabhūmikā kā tulanātmaka adhyayana* (Hindi). *Vedavāṇī* 14 (6), April 62, p. 8 and 3rd title-page.

19. BHAVANILAL. *Ṛgvedādibhāṣyabhūmikā ke vividha saṁskaraṇa evaṁ tatsambandhī sāhitya* (Hindi). *Vedavāṇī* 20 (1), Nov. 67, p. 87.

..bibliographical note..

20. BHIDE, V. V. (ed.). *Kṛṣṇācārya viracitaṁ dve virūpesūktabhāṣyam.* Bhārata-Itihāsa-Saṁśodhaka-Maṇḍala, Svīya-Granthamālā 99, Poona, 1968, 16.

..comm. on *ṚV* I. 95 by Krishnacarya DANDAVATE (who died in 1896) .. hymn interpreted as referring to Nṛsiṁha..

21. BHIMASENA. *Anubhramocchedana. Vedavāṇī* 20 (1), Nov. 67, 76–86.

..continuation of *Bhramocchedana* by DAYANANDA SARASVATI (*VBD* III. 1. 24) ..

22. CHANANA, Devaraj (ed.). *Ṛgbhāṣyasaṁgraha*. Mun. Man., Delhi, 1961, XVI+424.

..collection of *ṚV*–hymns with comm. of Sāyaṇa, Veṅkaṭamādhava, and Skanda, English transl. by MAX MÜLLER, GRIFFITH, and PETERSON, and English rendering of RENOU's French transl. ..

23. DAYANANDA SARASVATI, Swami. *Ṛgvedabhāṣya*. *Vedavāṇī* 20 (1), Nov. 67, 5–22.

..D.'s comm. on *ṚV* I. 1, etc. .. *Vedabhāṣya* with Hindi transl., *bhāvārtha*..

24. DAYANANDA SARASVATI. Rejoinder to the objections raised against the *Vedabhāṣya*. *Vedavāṇī* 20 (1), Nov. 67, 28–75.

..pp. 28–31 : reply to GRIFFITH, TAWNEY, HRISHIKESH, BHAGWAN DAS; pp. 32–59 (*bhrānti-nivāraṇa*) : reply to Pandit Mahesh Chandra NYAYARATNA; pp. 60–75 (*bhramocchedana*) : reply to Raja SIVAPRASAD.. see also *VBD* III. 1.21..

25. DEVASTHALI, G. V. Sāyaṇa utilising Pāṇini in his Ṛgveda-Bhāṣya. *JASBom* 38, 165-173.

..a study of S.'s comm. on *ṚV* I. 1–19.. (1) S. has often given two or even three alternative explanations as regards the formation or accentuation of the words, quoting different sets of sūtras in justification; (2) he has resorted to the principle of *vyatyaya* in all its varieties in several cases; (3) he has often invoked the authority of *gaṇas*— but not with justice in all cases; (4) he has offered several fanciful explanations, e. g., *ehimāyāsaḥ*; (5) sometimes he invokes authority of such late authors as Haradatta; (6) at times, he is compelled to admit irregularity re. formation and accentuation; (7) he has ably discussed the question of accentuation of finite verb and vocative..

26. DHARMADEVA. *Śrī Sāyaṇācāryakṛta bhāṣyon men aneka vicitra yaugika artha* : *maharṣi Dayānanda ko doṣa denā anyāyya* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 57–60.

27. ESTELLER, A. On the Ṛgvedic text-criticism. *PAIOC* 19th Session), Part II, 1961, 13–33.

..going back from *lipi* to the oral *śruti* of the Saṁhitā..

28. ESTELLER, A. Further discoveries in the Saṁhitā-palimpsest of the Ṛgveda. *SP* (21 AIOC), 1961, 1–2.

..considers IX. 98–99 .. fixed metrical pattern as the cornerstone of E.'s method.. there is a fixed metrical pattern for ṛṣi-kavis, and all breaches are Saṁhitākāra's own..

29. ESTELLER, A. A "Brahmodya" or a palimpsest? (First part). *JASBom* 34-35, 1962, 102-119.

..a study of the emendation *tasmai devāya* for the traditional *kasmai devāya* in the refrain of *ṚV* X. 121..

30. ESTELLER, A. El 'palimpsesto' del Ṛgveda indio. *Boletin Asociacion Espaňda de Orientalistas* 1, 1965, 9–34.

31. ESTELLER, A. More in the text-critical reconstruction of the Ṛgveda. *PAIOC* (22nd Session), Vol. II, 1966, 6–31. (Also in *SP*, 22 AIOC, 1965, 220–21).

..marshalling of data that speak for the restoring of an archaic *–ai* dative (*devai* against trad. *devāya*) in *ṚV*, especially in connection with the *mā bhujema* texts and the unreduplicated forms *takṣuḥ*, *takṣathuḥ*, etc. .. a text-critical fact based on a broad rhythmical-archaic- idiomatic foundation..

32. ESTELLER, A. Text-critical reconstruction of the Ṛgveda in maṇḍala VII. *JASBom* 41–42, 1966–67, 19–32.

..a study of the anomalous cases which have a long ninth syllable in the final rhythm of the Triṣṭubh–Jagatī metre..special attention paid to problems posed by *yūyaṁ pāta*..original text of *sāvitrī-gāyatrī*..

33. ESTELLER, A. The Ṛgveda-Saṁhitā as a "palimpsest" with special reference to the Abhinihita-Saṁdhi. *IA* (Third Series) 2 (1), Jan. 67, 1–23.

..special ref. to *ṚV* I. 24. 15 c; 15 ab; X. 23, with their many related texts..

34. ESTELLER, A. The original form of Ṛgveda II. 19. *IA* (Third Series) 2 (4), Oct. 67, 1–20.

..a text-crit. reconstruction of II. 19, confirmed by parallels in X. 39. 14 (and allied texts) as well as by II. 20–22..

35. ESTELLER, A. "Word-mobility" in the Ṛgveda-Saṁhitā. *SP* (24 AIOC), 1964, 13–14.

..many metrical defects of the *ṚV* can be corrected by a re-ordering of the text-words..Saṁhitākāra has reshuffled the original word-order..

36. ESTELLER, A. More on "word-mobility" in the Ṛgveda-Saṁhitā. *SVUOJ* 9 (1), 7–19.

..with special ref. to I. 24. 15 c; VII. 61. 1d..corroboration sought from the formula *varuṇaḥ mitraḥ aryamā* and its variations..

37. **Esteller, A.** Around the Ṛgveda-Saṁhitā-text as a "palimpsest". *Mys Or* 1 (2), 1968, 59–77.

..Saṁ.-palimpsest differs from the original *ṚV* of ṛṣi-kavis in the matter of orthoepy, saṁdhi, metre, rhythm, and word-order, as also in substituted (and even interpolated) text-portions wh. affect the meaning of original hymns..text-crit. approach, based fundamentally on metre and archaism (plus parallelism), is capable of restoring the primitive text..discusses VI. 63. 2c; VIII. 81..

38. **Esteller, A.** Problems in the text-critical reconstruction of the Ṛgveda-palimpsest (Saṁhitā). *ABORI* 48–49, 1968, 1–16.

..discusses I. 122; X. 23..

39. **Esteller, A.** Ṛgvedic text-reconstruction. *PICO* (26th Session) III. 1, 1969, 45–93. (Also in *SP*, 26 ICO, 104–05).

..studies I. 1 and X. 12. 9..

40. **Esteller, A.** The quest for the original Ṛgveda. *ABORI* 50, 1969, 1–40.

..genesis of *ṚV* text-crit. problem explained..

41. **Esteller, A.** "Word-mobility" in the Ṛgveda-Saṁhitā, *JKRCOI* 43, 1971, 1–63.

..(see : *VBD* III. 1. 35–36)..I. 61 fully reconstructed..more than a hundred pādas reconstructed..

42. **Esteller, A.** Notes on "the quest for the original Ṛgveda." *ABORI* 51, 1970 (1971), 59–76.

..(See : *VBD* III. 1.40).. full texts of I.122 and X.23 revised ..d reply to crit. in *ABORI* 50, 41-55..

43. **Esteller, A.** Western scholarship and Ṛgveda text-criticism with special reference to the problem of the archaic *-ai* dative. *PAIOC* (25th Session), 15-51. (Also in *SP*, 25 AIOC, 1969, 8-10).

..presidential address, Vedic Section, 25 AIOC ..

44. **Esteller, A.** A case of Ṛgveda- "palimpsesting" in connexion with *rodasī*. *SP* (26 AIOC), Ujjain, 1972, 352-53.

45. Ganapati Sastri, Hebbar. *Ekā svaramīmāṁsā. ABORI* 51, 210-12.

..discusses Pp. of *ṚV* VIII.35.13-15 .. *Sajoṣasau/uṣasā/sūryeṇa/ca/ā/ādityaḥ/yātam* ; the pada *ā* wrongly omitted in MM ed., VSM ed. Hoshiarpur ed. ; Bombay ed. gives it..explains the words *triṣv ā* in a Kārikā (No. 40) of the *Galitapradīpa*..

46. Gupta, Sudhir Kumar. *Rāvaṇa-Bhāṣyam.* Bharati Mandir, Jaipur, 1967, 5+91+80.

..R.'s comm. on 13 Ṛks (found in the comm. on *Gītā* by Sūrya Paṇḍita Daivajña) re-edited .. *advaita* point of view .. introd. contains comparative study of R. and other Bhāṣyakāras .. Hindi transl. ..

47. Gupta, Sudhir Kumar. Skandasvāmī kī vedabhāṣyaśailī (Hindi). *SP* (25 AIOC), 1969, 370-71.

48. Jha, V. N. *Ṛgvedīyapadapāṭhe upasargāḥ. R. Dravid Fel. Vol.*, 1971, *Ve* 37-39.

49. Jha, V. N. Śākalya's theory of avasāna-sandhi. *JOIB* 21 (3), Mar. 72, 174-83.

50. Jha, V. N. Grammatical significance of the symbols 'ऽ' and '।' in the Ṛgveda-Padapāṭha. *SP* (26 AIOC), Ujjain, 1972, p. 356.

51. Jog, K. P. On the Galitas in the Padapāṭha as a means of Ṛgvedic interpretation. *Dandekar Fel. Vol.* (*IA* 3), 1969, 56-82.

..(by *galitas* are meant those words of the Saṁ.–always more than two – wh. are a repetition and are therefore not recited in Pp. again; such words as are dropped in Pp. are indicated in MSS by zero sign ; non-recitation of repeated words=samaya) .. ref. to only second Maṇḍala .. Pp. has made it possible for us to understand whether certain passages in Saṁ. ed. be taken as complete repetitions ..

52. Jog, K. P. On Veṅkaṭa Mādhava's interpretation of the similes beginning with *vipo na* in *ṚV* 4. 48. 1; 6. 44. 6 and 8. 19. 33. *JOIB* 18 (3), Mar. 69, 187–97. (Also in *SP*, 24 AIOC, p. 285).

..VM accepts accent as a guiding factor in Vedic interpretation.. has disregarded it in these passages..strict adherence to rules of accent leads to satisfactory explanation..principle of 'word-economy'..

53. Jog, K. P. *Śākalyena kṛtaṁ rodasī-padasya itikaraṇam. R. Dravid Fel. Vol.*, 1971, *Ve* 53-55.

..use of *iti* by Ś. after *rodasī* in I. 167. 4 and X. 92. 11 is not correct..

54. Jog, K. P. Reappraisal of the problem of the *galitas* in the Ṛgvedapadapāṭha. *CASS Stud.* 1, 1972, 31-54.

..(apropos C. K. Raja, *ALB* 11, 79ff.; *SP*, 14 AIOC, 3-4; Kashikar, *PAIOC* 13, 39-46; *ABORI* 28, 301-05; K. P. Jog, *Dandekar Fel. Vol.*, 56-82; *JGJKSV* 27, 275-87)..author's conclusions: (1) Pp. has not failed to notice a no. of repetitions (as alleged); (2) use of *galita* regulated by certain principles pertaining to construction and meaning; (3) consideration of *galitas* may help interpretation of *ṚV*..

55. Kashikar, C. G. A note on the Pada-text of *ṚV* VIII. 35.13-15. *ABORI* 51, 1970 (1971), 213-14.

..explains the note (*ekā svaramīmāṁsā*) by Hebbar Ganapati Sastri (*ABORI* 51, 210-12: *VBD III*. 1. 45)..

56. Kashikar, C. G. An examination of Max Müller's Ṛgveda Saṁhitā and Pada text. *CASS Stud.* 1, 1972, 11-20.

..(reprint of paper published in *PO* 13, 47-56)..comparison of VSM ed. (*VBD* I. 1. 8; *VBD* II. 1. 8.) and MM ed. (*VBD* III. 1. 8.)..misreadings in MM ed. noted..

57. Navathe, P. D. Treatment of the suffix *–vāṁs–* in the Padapāṭha. *IL* 30 (Katre Fel. Vol. Part II), 1969, 119-133. (Also in *SP*, 24 AIOC, 1968, p. 20).

..studies all *ṚV* forms made with *–vāṁs–* and the apparently exceptional analysis of these forms in Pp...

58. Navathe, P. D. Two anamolous cases in the Padapāṭha of the *Ṛgveda*. *JUPHS* 33, 9-12.

..analysis of *ṚV X*. 94. 14c: *suṣuvuṣaḥ* and.I 124. 7b: *gartārug iva* ..Pp. violates the normal practice..(see: *VBD* III. 1. 16)..

59. Palsule, G. B. Some grammatically doubtful passages in Sāyaṇa's Ṛgveda-Bhāṣya (Marathi). *Saṁskṛti-Sugandha* (Shete Fel. Vol.), 1970, 116-119.

..*kṛṣata* (VIII. 7. 30); *prāśaṁsiṣātām* (VIII. 8. 12); *āhvaye* (VIII. 13-3)..

60. PANTULA, Manjula Mayanka. *Vedārthopapattau veṅkaṭatanayamādhavaḥ*. *Sāmmanasyam* 2 (5), July 66, 5-8, 4.

..considers X. 129. 1, etc. ..

61. PANTULA, M. M. *Skandasvāmī, tadīyaṁ prathamāṣṭakamitam ṛgvedabhāṣyaṁ ca*. *GKP* 20 (8), Mar-Apr. 68, 412-15.

..serially..

62. PANTULA, M. M. *Devatāvipratipanne-Skandasvāmī*. *SSP* 51 (1), May 68, 11-16.

..contradiction by Skanda of trad. views re. *devatās* of various *ṚV*-stanzas..

63. PANTULA, M. M. *Skandasvāmī*. *GKP* 20 (10), May-June 68, 501-504.

..(contd. from 61 above).. S., son of Bhartṛdhruva, belonged to Valabhī in Saurāṣṭra.. ref. by him to *apabhraṁśa* words confirms his provenance..

64. PANTULA, M. M. *Skandasvāminaḥ kālaḥ*. *GKP* 20 (12), 582-87.

..608-609 A. D...

65. PANTULA, M. M. *Skandasvāmino vaiduṣyam*. *GKP* 21, 361-66; 433-37; 479-82; 516-18; 560-63.

.. S., follower of Vaiṣṇava sect; of *Āśvalāyana-ŚS*; belonged to Śākala-śākhā ; *Ait-Br.*; discussion of printed editions of S.'s comm.: I (a) ed. by SAMBASIVA SASTRI in Trivandrum S S, 1919 ; only first adhyāya ; I (b) ed. by same scholar, 1935 ; only second adhyāya ; II ed. by C. KUNHAN RAJA, Madras Univ., 1935 ; III ed. by L. A. RAVIVARMA, Travancore Univ., 1942 .. first two adh. of comm. stylistically diff. from the remaining six..

66. PANTULA, M. M. *Mudritabhāṣyavivaraṇam*. *GKP* 22, 19-23.

..ref. to two printed ed. of S.'s comm. ..

67. PANTULA, M. M. *Uddeśa - bhāṣyam*. *GKP* 22, 167-70.

..ritualistic interpretation in S.'s comm. .. order of *ṛṣis* ..

68. PANTULA, M. M. *Devatākramaḥ*. *GKP* 22, 259-64; 306-10; 339-43; 383-84.

..order of *devatās* in S.'s comm. ..no *viniyoga* given for each hymn or each stanza ; generally no *viniyoga* given..accents usually not indicated .. no imp. attached to metre .. discussion of views of predecessors ..

69. PANTULA, M. M. *Bhāṣye nigamāntarāṇi*. *GKP* 22, 514-17.

..other Vedic texts profusely ref. to in S.'s comm. .. S.'s approach partly ritualistic, incidentally *vaijñānika*, principally historical..

70. PATHAK, Jagannath. *Ṛgvedabhāṣyabhūmikā* (Hindi). Chowkhamba Sk. Series, Varanasi.

71. RASTOGI, Moti Lal. Itikaraṇa in the Ṛk-padapāṭha. *SVUOJ* 13 (1-2), 1970, 1-10.

..considers *itikaraṇa* (1) after *pragṛhya* vowels, (2) after compound-words, (3) after *iva*, (4) after *riphita-visarjanīya*, (5) after *ariphita-visarjanīya*..

72. SHARMA, Aryendra (ed.). *Ṛgarthasāra of Dinakara Bhaṭṭa*.

..*VBD* II. 1.35..
Rev. : G. TUCCI, *EW* 11, 289.

73. SHARMA, B. R. *Sāyaṇān na pramaditavyam*. *SS* 16, 1962, 1-12. (Also in *Viśva-saṁskṛtam* 9, 1972, 73-84).

..discusses Sāyaṇa's interpretation of *doṣāvastaḥ* (I. 1.7), *prayobhiḥ* (I. 2.4), *rudravartanī* (I. 3.3; VIII. 22.1; 14; X. 39. 11), *nūnam* (I. 13.6)..

74. SHIVARAMAIH, B. K. Some noteworthy peculiarities of the Ṛgveda Padapāṭha. *J Mys. Un.* (NS) 23, Mar. 67, 55-59. (Also in *SP*, 23 AIOC, 25-26; *Mys. Or.* 1, 9-14).

..relating to (1) analysis of words, (2) accent, (3) internal saṁdhi, (4) *itikaraṇa* and *pragṛhya*, (5) lengthening and shortening of vowels, (6) treatment of *visarjanīya*..

75. SINGH, A. D. Śākhās of the Ṛgveda. *SP* (25 AIOC), 1969, 24-26.

..peculiarities and variations of the Āśv. and Śāṅ. śākhās..

76. SINGH, A. D. Āśvalāyana and Śāṅkhāyana Śākhās of the Ṛgveda. *SP* (26 AIOC), 1972, 380-81.

..(MSS preserved in Rajasthan O. R. Inst., Jodhpur)..the two Saṁhitās with Pp., arranged acc. to *aṣṭakakrama*.. MSS described.. diff. in the two śākhās re. number of Mantras; also in their Pada-texts..

77. SINHA, Amal Dhari. *Ṛgveda - śākhā – vimarśa* (Hindi). *Prajñā* 16, Oct. 70, 74–84.

..discusses Śākala, Bāṣkala, Māṇḍūkāyana, Śāṅkhāyana, Āśvalāyana..

78. *Ṛgveda*. Ed. THAKUR, Paritos; CHATTOPADHYAYA, Amarkumar. Mahesh Library, Calcutta; Vol. 3 : I.3, 1971, iv + 81 – 168; Vol. 4 : I. 4 – 5, 1971, iv + 169 – 238.

..text in Bengali script..

79. TIWARI, Anant Sharan. Ānandatīrtha kī ṛgvedavyākhyā – eka paricaya (Hindi). *VJ* 21 (3-4), 1972, 256–59.

..introduction to A.'s comm. on *ṚV* I. 1-40.. *adhyātma* view-pt. .. other peculiarities of his interpretation.. short life-sketch of A. ..

80. VAIDYANATH. *Maharṣi bhāṣya aur śabdon ke artha kā prakāra* (Hindi). *Paropakari* 6 (11), Oct. 65, 13, 14, 16.

81. VARMA, Virendra Kumar (ed.). *Śrī-sāyaṇācārya-viracitā ṛgvedabhāṣyabhūmikā*. Bharatiya Vidya Prakashan, Varanasi.

..with Hindi comm. ..

82. VATSIYA, Yashodanandan. *Ṛgveda ke bhāṣyakāra evaṁ anuvādaka* (Hindi). *VJ* 21 (3-4), 1972, 123-28.

..mentions various commentators. ..

83. VENKATASUBBIAH, A. Skandasvāmin and Mādhavācārya. *JORM* 32, 1962-63 (1965), 1-10.

..ref. to S.'s comm. on *ṚV* – first Aṣṭaka (ed. C. KUNHAN RAJA, Madras Univ. Sk. Series 8) and M.'s comm. on *SV* (ed. C. KUNHAN RAJA, A. L. S. S.)..opening sentences of S.'s comm. are almost identical with some sentences in M.'s comm. Acc. to CKR, M. refers to S., though the name of the latter not directly mentioned; acc. to him, M. was a disciple of S.; he further suggests that M.'s father Nārāyaṇa is the same N. who is mentioned by Veṅkaṭamādhava as having collaborated with S. and Udgītha in writing Ṛgbhāṣya.. Acc. to VENKATASUBBIAH, this view is ill-founded ; S. has borrowed from M. ; S.'s comm. called *Ṛgarthīgamasaṁhṛti* (=Epitome of commentaries on *ṚV*) ; he must have borrowed from his predecessors; M.'s date bet. 650 and 1300. ..

84. WARAY, G. S. The Śāṅkhāyana text of the Ṛgveda. *SP* (22 AIOC), 1965, 244-45.

85. YUDHISTHIRA, Mimamsaka. *Padapāthon men nirdiṣṭa avagraha* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 20-25.

2. ANCILLARY LITERATURE.

1. ASTI, R. G. The Bṛhaddevatā and its legends. *Bull. of the Chunilal Gandhi Vidyabhavan,* No. 8 and 9, Surat, 1961-62, 23-27.

..the earliest collection of stories in verse..

2. BHAT, M. S. On the language and composition of the *Ṛgvidhāna. JBomU* (NS) 33 (2), No. 39, 56-72.

3. DEV, Shri Krishna (ed). *Galitapradīpaḥ lakṣmīdhara-sūriviracitaḥ. SS* 14 (4), 1962, 1-44.

..Laghugranthararatnaprabhāvali-13..*Vedalakṣaṇam,* ed. with a Pariśiṣṭa..

4. GONDA, J. *The Ṛgvidhāna.*

..(*VBD* II. 2. 1)..
Rev.: H. LOMMEL, *Oriens* 5, 136-37.

5. JOG, K. P. On the *Galitapradīpa* of Lakṣmīdharasūri. *JGJKSV* 27 (3-4), 275-287.

..(see 3 above)..*GP* has not succeeded in satisfactorily formulating the rule of droppings in Pp...very limited purpose served by the work..

6. LAKSHANPAL, Suchivrata. *Mādhavīyanāmānukramaṇī-pāṭhavicāraḥ. Sāgarikā* 10 (1), 1971.

7. LAKSHANPAL, Suchivrata. *Skānda-ṛgvedabhāṣya uddhṛtāyā mādhavīyanāmānukramaṇyāḥ pāṭhaśodhaḥ. JDSUD* 1 (2), July 72, 65-80

8. MACDONELL, A. A. (ed.). *The Bṛhad-Devatā attributed to Śaunaka.* Mot. Ban., Delhi, 1965, 582.

..reprint of HOS 5 and 6..original Sk. text, with introd., transl., notes, seven appendices..

9. MISHRA, Sri Nandinath. *Ṛkpadavarṇānukramaṇīpari-cayaḥ. R. Dravid Fel. Vol.,* 1971, *Ve* 21-36.

..a new text called *Aṣṭākṣarībaiṭhaparibhāṣā* published here..also called *Padavarṇalakṣaṇaparibhaṣā* .. (*baiṭhātmakasāṁketikāṣṭākṣaraiḥ prativarṇaṁ paṭhitānāṁ sarvaidhapada-vaidikacchandogata-pādākṣarasarvānudāttapadānāṁ visarga-nakārāntāvagṛhya-pragṛhya-makārāntatakārāntānāṁca ṣaṭpadena prasiddhānāṁ parisaṁkhyānam*)..

10. NAMPUTIRI, Kummani Bhavadasan. *Sarvānukramaṇīnāvāyogapāṭhaḥ*. Ernakulam, two books.

..two trad. of *ṚV* in Kerala–*triśivapurī* and *tirunāvāy*..*S.* of latter published here in Devanāgarī..slight diff. bet. the two trad. in respect of *ṛṣi* and *devatā* noted..

11. NAMPUTIRI, K. B. *Tṛśśivaperūr-yogapakṣaḥ*. Chendamangalam.

..ref. to the sacrifice called *Murahoma* well-known in central Kerala ..Anukramaṇikā relating to it, of Tṛśśivaperūr trad., reproduced in verse..

12. NAVATHE, P. D. A note on Bṛhaddevatā 5.90. *SP* (26 AIOC), 1972, 366–67.

..emendation of the last quarter of the vs. suggested..borne out by *ĀśvŚS* 8. 4. 10–11..

13. RAI, Ram Kumar (ed.). *Śaunakīya-Bṛhaddevatā*. Kashi Sk. Series 164, Chowkhamba, Varanasi, 1963, 18+372.

..original Sk. text; various illustrative and comparative appendices; Hindi transl. ..

14. VENKATARAMA SASTRI. *Ṛgvedīyaṁ śamānalakṣaṇam upalekhasūtraṁ ca*. Vanivilasa Press, Srirangam.

..ed. of *Śamānalakṣaṇa* by Nāgadeva .. *Upalekhasūtra* is another old *lakṣaṇagrantha* .. deal mainly with division of *padas* in the Veda ..

15. VENKATARAMA SASTRI. *Ṛgvedīyajaṭālakṣaṇam, satyavratakṛtavyākhyāsahitam*. Vanivilasa Press, Srirangam, 1964, 36.

16. VENKATARAM SASTRI. *Ṛgvedaghanasāraḥ, Gānilakṣaṇam, Svaralakṣaṇaṁ ca*. Vanivilasa Press, Srirangam, 1966, 92.

..the first text deals with eight *vikṛtis* ; gives *ghanapaṭha* of some *ṛks* .. the second text deals with words wh. occur in one form in one context and in other forms in other contexts..the third text deals with the three accents and their modifications...

17. VIRA RAGHAVA SVAMI ; SHRI RAMA MURTI ; VENKATA SVAMI. *Srī - Pratyaṅgirā ṛkpārāyaṇakramaḥ.* Sahiti Samiti, Tenali, 1963, 63.

..in Telugu script..

18. VISHVA BANDHU and others (ed.). *Ṛgvedamantrānukramaṇikā.* VIRS 26 (a), Hoshiarpur, 1966, 139.

19. VISHVA BANDHU and others (ed.). *Ṛgvedapadapāṭhānukramaṇikā.* VIRS 26 (b), Hoshiarpur, 1966, 668.

20. VISHVA BANDHU and others (ed.). *Ṛgveda-ṛṣidevatāchandonukramaṇikā.* VIRS 26 (c), Hoshiarpur, 1966, 33.

3. PARTICULAR HYMNS AND MANTRAS.

1. AGRAWALA, V. S. Sanskrit, the wish-fulfilling mother of wisdom and culture. *JBRS* 45, 1959, 31-35.

..*ṚV* I. 164. 1 interpreted with ref. to a metaphysical system that was quite well-known and understood and is found spread throughout the Veda..various *vidyās* in *ṚV*..

2. AGRAWALA, V. S. The riddles of Ṛṣi Vasukra. *Bhāratī* 5 (1), 1961-62, 7-34.

..*ṚV* X. 27-29..Vedic symbolism..

3. AGRAWALA, V. S. Puruṣa-Sūkta: a new approach to interpretation. *SVUOJ* 5 (1-2), 1962, 1-11.

..ritual terminology and dominant cosmological symbolism.. Purāṇa comm. on the Sūkta..

4. AGRAWALA, V. S. The four-horned bull. (An exposition of Ṛgveda IV. 58. 1-11). *Bh. Vid.* 20-21 (Munshi Fel. Vol.), 1962, 18-32.

5. AGRAWALA, V. S. A study of the symbolism of Agni. (The first Sūkta of the *Ṛgveda*). *Bhāratī* 6 (1), 1962-63, 21-42.

..In I. 1. 1 : *pārthiva* Agni, the life-principle in the physical body, at once direct and visible; called *purohita*..

6. AGRAWALA, V. S. Nāsadīya-Sūkta. *Bhāratī* 6 (2), 1962-63, 1-11.

..acc. to *Daśavādarahasya* of M. OJHA..

7. AGRAWALA, V. S. Symbolism of the two boilers—a study of *Ṛgveda* X. 114. 1-10. *VIJ* 1 (1), Mar. 63, 40-49.

> ..two *gharmas*=Agni and Āditya..

8. AGRAWALA, V. S. Gāyatrī. *Vedavāṇī* 16 (1), Nov. 63, 15-20.

9. AGRAWALA, V. S. The Āprī hymns. *JOIB* 13 (2), Dec. 63, 93-101.

> ..the idea of Āprīsūkta invocation is to propitiate such deities as are considered essential to be present together in the home, that is, the body as support .. Āprī deities are like the necessary principles on wh. the foundation and structure of the house or the body are built .. Āprī hymns not ancillary to any other sacrifice..

10. AGRAWALA, V. S. *Vision in Long Darkness. The Thousand-Syllabled Speech.* Vol. I. Prithivi Prakashan, Varanasi, 1963, XX + ii + 226 + 27 plates.

> ..(*sahasrākṣarā vāk* : being a study in cosmic symbolism in its Vedic version) .. introd., analysis, text, transl. of Asya-Vāmīya Sūkta (I. 164. 1–52) .. the single purpose of the author Dīrghatamas is to bring together a no. of Vedic doctrines about cosmology (*sṛṣṭividyā*) ..
>
> Rev. : E. B., *JAOS* 88, 370; M. SCALIGERO, *EW* 17, 339–40.

11. AGRAWALA, V. S. *Gāyatrī* (Hindi). *GKP* 16 (6-8), 1964, 310-15.

> ..(see 8 above)..

12. AGRAWALA, V. S. *Asya vāmīya sūkta* (Hindi). *GKP* 18 (1-2), 1965, 63-68.

> ..a brief comment.. (see 10 above)..

13. AGRAWALA, V. S. An exposition of the Āśvina Sūkta of the *Ṛgveda* : Hymn I. 34. *JOIB* 15 (1), Sept. 65, 1–7.

> ..Aśvins weave a kind of *yantra* round each person, wh. is a protective armour, a *kavaca* (st. 1) .. chariot in Vedic cosmology means movement; *aśva*=sun=source of all movement and cosmic mobility..

14. AGRAWALA, V. S. An exposition of the Āśvina Sūkta of the *Ṛgveda* (I. 34). *VIJ* 4 (1), Mar. 66, 25–33.

..(see 13 above) .. transl. with notes .. two Aśvins=*prāṇāpānau*.. sacrifice is threefold — as comprising mind, life, and matter : represented by a no. of triads ..

15. Agrawala, V. S. [Ṛgveda X. 27–28. : Vasukra hymns]. *Orientalia Romana* (Essays and Lectures) 2, Rome, 1967, p. 347.

16. Alsdorf, Ludwig. Bemerkungen zum Sūryāsūkta. *ZDMG* 111 (2), 1961, 492–98.

..*ṚV* X. 85 .. second part of the hymn from st. 20 onwards can be so interpreted as to confirm generally the order of marriage-rites .. particularly *vahatu*..

17. Alsdorf, Ludwig. Ṛgveda V. 78, a composite legend spell. *JGJKSV* 27 (3–4), 1971 (1972), 1–7.

..[Legendenzauber: an account of hist. or mythical event is followed by an incantation, a spell receiving its magic power from the truth of the story, analogous to the desired effect, wh. precedes it..the tale and appended spell not the work of the same poet; existing *ākhyāna* verses secondarily put to magical use]..A. against the foregoing view of Thieme; in the case of V. 78, the concluding charm is the real starting pt.; the two preceding legends chosen later as a kind of preamble..

18. Ambrosini, Riccardo. Semantica funzionale e comparazione. *SSL* 7, 1967, 171–188.

..1. interpretation of *ṚV* II. 7.2..

19. Ambrosini, R. Contributi all'interpretazione di *ṚV* X. 129. *SCOAPO*, Vol. I, 1969, 95–136.

20. Anon. *Śrīsūkta* (*ṚV-khila*). *BJ* 8 (7), 1961, 9–11.

..text and English transl...

21. Anon. Pañcavṛtti mukhyaprāṇa. *GKP* 23 (1–2), 1970, p. 103.

..*ṚV* I. 6. 27..

22. Apte, V. M. The Ṛgveda hymn X. 117—a hymn in praise of *dhanānnadāna*. *Sanmārga* (21–7–1946).

..Hindi transl. of original Marathi rendering of the hymn, with notes, pub. *Sahyādri*, April 1942.. another revised version pub. *VJ*, Nov. 68..

23. APTE, V. M. A Khila-hymn, which is not so *khila* after all. *VIJ* 3 (1), Mar. 65, 17–18. (Also in *SP*, 26 ICO, 1964, 51-52).

..MAX MÜLLER's *ṚV-Saṁ*, Vol. IV (1892), p. 536, mentions a *khila* consisting of a single vs. beginning with *arvāñcam indram* (as an appendix to *ṚV* X. 128)..author shows that this vs. is really 10th vs. of X. 128.. *TS*, *KS*, *AV* do not consider it to be *khila*; also evidence of *ĀśvGS* III. 9.2..(see 109 below)..

24. APTE, V. M. *Ṛgveda men annadāna kā mahattvapūrṇa vivecana* (Hindi). *VJ* 17 (8), Nov. 68, 4–6.

..*ṚV* X. 117..(see 22 above)..

25. ATKINS, S. D. *ṚV* II. 38 : A problem hymn. *JAOS* 81 (2), June 61, 77–86.

..a new transl. and exegesis..examines earlier attempts.. acc. to A., it is not an *Abendlied;* Savitṛ's close connection with evening and night needs re-examination..

26. AVANINDRA KUMAR. *Yama-yamī-saṁvāda* (Hindi). *VJ* 21 (3–4), 1972, 85–92.

..Yama=moon; Yamī=night..

27. BALIGA, B. P. N. The *mahā-mṛtyuñjaya-mantra*. *KKT* 32 (2), Dec. 69, 61–63.

..*ṚV* VII. 59. 12..

28. BECHIS, Giovanni. Ṛgveda 4. 19. 9 : *ukhacchit*. *RIL* 96, Milan, 1962, 59–77.

29. BHAGAVADDATTA. Āprī devatā. *Vedavāṇī* 15 (1), Nov. 62, 28–33.

..*ṚV* I. 13 explained..

30. BHANDARI, V. S. Puruṣasūkta—in the Ṛgveda and in the Yajurveda. *SP* (26 AIOC), 1972, 340–41.

..*ṚV* and *YV* have derived mantras from a common stock, wh. may be called *Mūlaveda* or *Nigada;* the readings and order of mantras of Puruṣasūkta in *VS* seem to be more nataral..

31. BHAT, G. K. About an imagery in the Uṣas–sūkta. *MUJ* 3 (2), 1963, 19–25. (Also in *SP*, 21 AIOC, 1961, p. 4).

..*ṚV* V. 80..imagery of bathing woman (st. 5) : moist freshness of Dawn : delight at discovery of beauty of form (on account of disrobing at bath); imagery of maiden revealing her bosom (st. 6) .. no suggestion of courtesan..

32. **Bhattacharya,** Rama Shankar. *Kasmai = ekasmai. Vedavāṇī* 19 (2), Nov. 66, 22–23.

..this meaning also given by Appayya Dīkṣita on *Śāṅkarabhāṣya* I. 2. 23 .. also in *Śāṅkarabhāṣya* on *Viṣṇusahasranāma* (4. 1. 8. 4).. Śabara (10.3. 15) .. *ekāralopa* explained by *Mahābhāṣya* 6.1. 9..

33. **Bhattacharyya,** Promodekumar. Implication of Nadīstuti by Sindhukshit Priyamedha Rishi (*ṚV* X. 75). *CR* 177 (3), Dec. 65, 201–221.

..rejects Piggott's view .. Kulli culture of 3000 B. C. exhibits positive instance of the influence of Vedic culture as described in *Ait. Br.* VI.3 .. order of the description of rivers from South and East going to North and West, and then from North and West to South .. attempt to identify the rivers..

34. **Bhawe,** S. S. *The Soma-Hymns of the Ṛgveda,* Part II.

..(*VBD* II. 3.13)..

Rev. : G. V. Devasthali, *OT* 5, 61–64; J. E. B. Gray, *BSOAS* 23, 600–601; V. Hanumanthachar, *JGJRI* 17, 139–40; V. Krishnamacharya, *ALB* 24, 254; L. Renou, *JA* 248, 276–77; P. S. Sastri, *Pr Bh* 66, 236–37; Siddheshwar Varma, *JMSUB* 10, 108–12; H. D. Velankar (also Part I), *JAS Bom* 34–35, 190–91.

35. **Bhawe,** S. S. An ancient poem to the "sacred drink." *JMSUB* 10 (1), April 61, 1–12.

..transl., with exegetical and gramm. notes, of *ṚV* IX. 68..

36. **Bhawe,** S. S. *The Soma-Hymns of the Ṛgveda* : A Fresh Interpretation. M. S. Univ. Res. Series No. 6, Oriental Inst., Baroda, 1962, iv + 228.

..Part III : *ṚV* IX. 51–70 .. Appendix I : *Ṛkpadālocanam,* a new Sk. comm. (on *ṚV* IX. 52-53) by Manishankar V. Upadhyaya..

Rev. : B. Ch. Chhabra, *AP* (Oct. 63), 468-69; G. V. Devasthali, *OT* 7, 48; J. E. B. Gray, *BSOAS* 28, 455; C. Haebler, *OLZ* 63 (1968), 491-92; F. B. J. Kuiper, *I-I J* 8, 245-47; V. Pisani (also Part II), *Paideia* 19, 106-08; Ram Gopal (also Parts I and II), *VIJ* 1, 157-59; L. Renou, *JA* 250, 310; P. S. Sastri, *PrBh* 68, 397; Siddheshwar Varma, *VIJ* 4, 94-105; D. Zbavitel, *ArchOr* 32, 167-68.

37. Bodewitz, H. W. Der Vers *vicakṣaṇād ṛtavo*.... XVII Deutscher Orientalistentag (July 68), Part 3, Wiesbaden, 1969, 843 ff.

38. Bose, A. C. Rātri-Sūkta : *ṚV* X. 127. *Ved. Kes.* 48 (6), Oct. 61, p. 268.

39. Brodov, V. V. The problem of the interpretation of the Nāsadīya-hymn (ṚV X. 129) (Russian). *Krat. Soob. Inst. Narod. Asii*, No. 71, Moscow, 1964, 41-45.

> ..parallel with a Babylonian myth of creation..

40. Brown, W. Norman. Rig Veda 10. 34 as an act of truth. *Bh. Vid.* 20-21 (Munshi Indological Fel. Vol.), 1963, 8-10.

> ..*ṚV* X.34, not so much a lament or even a prayer.. the hymn as an illustration of *satyakriyā*..[act of truth defined by Burlingame, *JRAS* 1917, 429-67 : "a formal declaration of fact, accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished."]..St. 1-11 describe the dominance wh. the passion to gamble has exercised over the gambler's life; in St. 12, he makes his act of truth (*ṛta*) based upon the completeness of his addiction to gambling; in st. 13, Savitṛ declares that 'act of truth' is successful..transl. of the hymn : "To escape a gambling compulsion"..

41. Brown, W. Norman. Agni, Sun, Sacrifice, and Vāc : A sacerdotal ode by Dīrghatamas (Rig Veda 1. 164). *JAOS* 88 (2), June 68, 199-218.

> ..a detailed study of the Asya Vāmīya hymn with 'argument', transl., exegetical notes, etc...

42. Cardona, George. *Samānaṁ cid ratham ātasthivāṁsā. JOIB* 12 (3), 1962, 238-40.

> ..this phrase in *ṚV* II. 12. 8 denotes the mounting on the same chariot, namely, Indra's, by separate warriors opposed to each other, each seeking alliance with Indra for victory..

43. Chakrabarti, A. K. *Ṛgvedīya devīsūkta o tāhār vaiśiṣṭya* (Bengali). *Bhāratavarṣa* 53 (Part 1, No. 4), Calcutta, 1965, p. 350.

> ..*vāgāmbhṛṇīyasūkta*..

44. CHAKRAVORTY, Amiya Kumar. The liṅga-daivata hymns: a Rigvedic riddle. *IHQ* 38 (2-3), June-Sept. 62, 225-34.

..four entire hymns and ref. in 16 different hymns..many *ṚV*-deities, both male and female, originally bore special identifying *liṅgas* of their own..

45. CHATTOPADHYAYA, Kshetresh Chandra. *Gāyatrī mantra kā ṛṣi: Viśvāmitra yā Jamadagni* (Hindi). *VJ* 21 (3-4), June-July 72, 196–99.

..*sasarparī* granted to V. by J. is *gāyatrī* (III. 62. 10)..

46. CHAUBE, Vraja Bihari. *Ṛgveda ke laukika sūkta: vivāha-sūkta* (Hindi). *VJ* 16 (11), Jan. 68, 26–30.

47. CHAUBE, Vraja Bihari. *Ṛgveda ke laukika sūkta: antyeṣṭikriyāsambandhī sūkta* (Hindi). *VJ* 16 (12), Feb. 68, 22–26.

..*ṚV* X. 14–16, 18..*Āśv GS* 4. 1, 2..burial of the dead body (WINTERNITZ, KAEGI) not evidenced..burial of bones (OLDENBERG) is indicated..

48. CHAUDHARI, J. P. *Puruṣādaḥ pakṣī* (Hindi). *Vedavāṇī* 14 (12), Oct. 62, 14–15.

..*ṚV* X. 27. 22 discussed..(ref. V. S. AGRAWALA on the subject in *Vaidika Dharma*, Sept. 61)..

49. CHOUBE, B. N. *Aghamarṣaṇa mantra* (Hindi). *Vedavāṇī* 21 (10), Aug. 69, 18–20.

..ref. *Vedavāṇī* 20 (9), 2–3..only *ṚV* X. 190. 1–3 constitute these *mantras*..

50. CORLEY, Francis F. Puruṣa's "food"–*ṚV* X. 90. 2d. *Indica* 5 (2), Sept. 68, 85–95.

..P. gives one fourth of himself to make 'all this', and yet he is not depleted, because he grows greater than his depleted self by his proper food (*annena ati rohati*), wh. is himself..

51. DANGE, Sadashiv A. Virgin and the divine seed-layer (Ṛg. V. X. 61). *JIH* 45 (2), 369–98.

..discusses the Nābhānediṣṭa-hymn; examines sex-trad. connected with it..suggests new ritual dimension to the myth of Prajāpati and his daughter..

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52. DANGE, Sadashiv A. A virility-charm from the Ṛgveda. *NUJ* 16 (2), April 65, 127-145.

> ..Vṛṣākapi-hymn..compares sexual vss. in it with those from the Aśvamedha..the hymn imbibes a ritual of fertility prior to that of horse-sacrifice, in wh. sex-contact was a ritual charm..Vṛṣākapi was a monkey caught, along with his female mate, for a sex-charm, and was ritually immolated..parallels from other folk-traditions..

53. DANGE, Sadashiv A. The field and the plough-share (a ritual at *Ṛgveda* X. 101). *NUJ* 17 (2), April 67, 158-78.

> ..X. 101 as a pastoral hymn..two sprinklings of Soma as part of ritual—one as the ploughshare was being fitted to the plough and the other when the plough was carefully laid on the field and left alone in that state to complete the symbolism..X. 101 presents a complete picture of the ploughing ritual in the pastoral setting; the ritual seems to be older than or at least as old as the horse-sacrifice or the ritual of Vṛṣākapi..it shows belief in the ritual coitus of the field and the plough-share..due to this central belief, this hymn fell back and gave place to a sober hymn (IV. 57)..

54. DANGE, Sadashiv A. *Maṇḍūka-Brāhmaṇa āṇi loka-viśvāsa* (Marathi). *Saṁskṛti-Sugandha*, 1970, 37-50.

> ..fresh study of the Maṇḍūka-Sūkta.. frogs are called Brāhmaṇas because they perform the *brahman* of bringing rain..there is a double identification: (1) of frogs with Brāhmaṇas, and (2) of frogs with clouds..

55. DAS, Matilal. *Ṛgveda* (first eight anuvākas). Bhārata-Saṁskṛti-Pariṣad-Ālokatīrtha, Calcutta, 233.

> ..transl. in verse with introd. to each section..
>
> Rev.: J. B., *CR* 157, 181.

56. DAVE, M. M. *Vedamantropabṛṁhaṇam. Saṁskṛta-Bhavitavyam* 20 (11–12), 25-7-70, 3–4.

> ..*ṚV* I. 1..various interpretations possible..perhaps intended to be recited in chorus by visitors to a sacrifice..

57. DESHPANDE, V. N. Some reflections on the two Viśvakarmā hymns in the Ṛgveda. *JKU* (H) 6, June 62, 45–56.

> ..(Saptarṣis embody the notion of high-gods, Manuṣyadevas; they should be regarded as belonging to a religious cult distinct from that of the fire-worshipping Ṛgvedic Aryans)..

58. DESHPANDE, V. N. *Ṛgvedātīla viśvakarmyācyą dona sūktāṁce aucitya kāya ?* (Marathi). *Navabhārata* 15 (11), Aug. 62, 17–25.

..(see 57 above)..*ṚV* X. 81–82..V. of X. 81 connected with ritual; V. of X. 82 with waters..V. of X. 82=Nārāyaṇa=primordial creator.. cult of V. and Saptarṣis..Saptarṣis formed a distinct cult; connected with water-divinity; nearly all of them are creators; they are ancient; they practise penance (belong to Muni-cult)..

59. DEVARAJA. *Sūrya savitā, racayitā aur poṣaka* (Hindi); *GKP* 19 (4), Nov.Dec. 66, 266-70.

..*ṚV* V. 81...

60. DIWEKAR, H. R. *Ṛgveda-puruṣasūktasthā ekā visaṁgatā ṛk. Śāradā* 8, June 67, 4-6.

...the vs. *saptāsyāsan paridhayaḥ* shd. have occurred after vs. 6, *yat puruṣeṇa haviṣā*..

61. DIWEKAR, H. R. *Prathamadṛṣṭā kā ṛk* ? *Śāradā* 9, June 68, 13-14.

..the *sāvitrī gāyatrī* is the first *ṛk* ever revealed; Viśvāmitra is the first seer..

62. EKA SAMŚODHAKA. *Ṛgvedātīla svagate* (Marathi). *Navabhārata* 25 (11), Aug. 72, 82-86.

..“ Asides ” in *ṚV*..*ṚV* X. 34; 119; 125; 159..Yāska calls them *ādhyātmikyaḥ*..basically rel. in char..

63. ELIZARENKOVA, T. Ya.; SYRKIN A. Ya. An analysis of the Vedic wedding hymn : *ṚV* 10. 85 (Russian). *Transactions of the Tartu State Univ.* 181, Works on Semiotics Vol. II, Tartu, 1965, 173-188.

..attempt at structural description of the contents of *ṚV*. X. 85 from the view-point of ‘ sign-systems ’..four levels of analysis–mythological, cosmological, ritualistic, and psychological.. also Russian transl. of the hymn..

64. ESTELLER, A. Puruṣa-Sūkta : critically reconstructed. *SP* (23 AIOC), 1966, 16-17.

65. ESTELLER, A. The ‘ Puruṣa ’-problem in *ṚV* X. 90. *Indica* 8 (2), 59-67 (Part I); 9 (1), 15-30 (Part II).

..(apropos 50 above)..text-crit. and exegetical scrutiny of *ṚV* X. 90. 1-5..transl..(*AV*-text of the hymn inferior to *ṚV*-text)..

66. Gangagiriji, Swami. *Manuṣya bano* (Hindi). *Vedavāṇī* 19 (1), Nov. 66. 5-8.

..*ṚV* X. 53. 6..

67. Goldman, Robert. Mortal man and immortal woman: an interpretation of three Ākhyāna hymns of the Ṛgveda. *JOIB* 18 (4), June 69, 273-303.

..Yama-Yamī (X. 10); Saraṇyū-Vivasvat (X. 17. 1-2); Purūravas-Urvaśī (X. 95)..many similarities; untenable relationship bet. man and woman; in all the three myths, male is mortal and woman immortal..significant terms used to denote woman: *savarṇā* (X. 17. 2.), *virūpā* (X. 95. 16), *salakṣmā* and *viṣurūpā* (X. 10. 2)..the hymns are not " secular " in the generally accepted sense..the three hymns are imp. to Vedic cult; more particularly associated with the essential connection of the all-potent sacred speech with the inspired poet or Ṛṣi for the generation of the off-spring, namely, Agni..

68. Gonda, J. Ṛgveda 10. 40. 10. *W. Norman Brown Fel. Vol.*, 1962, 78-86.

..st. appears in the hymn in its legitimate connection .. it may be regarded as a statement of events, activities, and experiences of those concerned in marriage ceremonies .. *jīvaṁ rudanti* : ref. to a ceremonial weeping (and not to a mere emotional shedding of tears) ..

69. Gonda, J. De kosmogonie van Ṛgveda 10, 129. *Tijdschrift voor filosofie* 28, 1966, 670–96.

..analysis and a new English transl. of the hymn..

70. Goyal, Pritiprabha. *Svayaṁvara* (Hindi). *BSS* 1 (2), 1971, 23–27.

..ref. to *ṚV* X. 27.12..

71. Gupta, Satya. *Gāyatrī mantra* (Hindi). *Anurañjkā* 1 (12), Aug. 70, 38–40.

..24 *devatās*, 24 *ṛṣis*, 24 *śaktis*, 24 *kalās* associated with the 24 syllables of *Gāyatrī*..

72. Gupta, Sudhir Kumar. Authorship of some of the hymns of the *Ṛgveda*. *PO* 18, 1956. (Also in *SP*, 14 AIOC, 1949).

...Kutsa Āṅgirasa (I. 100); Trita Āptya (I. 105); Kūrma (II. 27–29); Kuśika Aisīrathi (III. 31. 1–21); Viśvāmitra (III. 31. 22) ..

72A. GUPTA, Sudhir Kumar. *Gāyatrīmantrākṣarāṇām ṛṣichanda ādayaḥ.* Bharati Mandir, Gorakhpur.

Rev. : K. S., *Saṁskṛta-Pratibhā* 5 (2), 232–34.

73. GUPTA, Sudhir Kumar. *Mahāpuruṣa* (Hindi). *Savitā* 8, 1967.

..discusses *Ait. Ār.* (III. 2.3) explanation of *ṚV* I. 115.1..

74. GUPTA, Sudhir Kumar. *Viśvāmitra aur nadiyāṁ* (Hindi). *GKP* 21 (9), April–May 69, 455-58; 21 (10), 489–94.

...*ṚV* III. 33 ... yogic-mystic interpretation offered..*nadīs* as nāḍīs : Vipāṭ=*iḍā*; Śutudrī=*suṣumnā* ..

75. HEESTERMAN, J. C. Vala and Gomatī. *BDCRI* 19, 1959, 320–29.

..(*VBD* II. 3. 31).. *ṚV* VIII. 24. 30cd : *eṣo apaśrito valo gomatīm ava tiṣṭhati* .. attempt to interpret the phrase .. provides a clue to understand the reason for the frequent mention of rivers in Dānastutis; it is not of only topographical purport .. ref. to Vala-myth where Uṣases and cows are very closely associated .. Uṣases connected with Dakṣiṇās and also with rivers; rivers are instrumental in the process of Dakṣiṇā-circulation .. Vala is the name given to the munificent person or sacrificer..Dakṣiṇā-giving signifies the ritual birth of the sacrificer and the renewal of the universe...

76. HIERSCHE, Rolf. Zur *pīpāya* : *ṚV* VIII. 29.6. *MIO* 4, 1956, 364–67.

77. HIERSCHE, Rolf. Zu *ṚV* 7.88.6c und 5b (*avṛka–*). *I-IJ* 8 (3), 1965, 165–70.

..the first part of this paper deals with the meaning of *bhuj*– and *enasvant*– ..the second part discusses the meaning of *avṛka*–, ‘ without wolf ’, ‘ without foe ’, ‘ secure, faithful, friendly ’..

78. JAGANNATH. *Agnisaṁhitā* (Sanskrit). *Sāgarikā* 2 (2), 1963, 101–109.

..Śrī AUROBINDO's view on Vedic Agni...

79. JAGANNATH. *Bhāṣyam* (Sanskrit). *GKP* 18 (6), Jan. Feb. 66, 318–21.

..Sk. version of AUROBINDO's exposition of *ṚV* I. 4..

80. JAGANNATH. *Agnisaṁhitā* (Sanskrit). *GKP* 20, 379–82; 406–07; 461–64; 21, 25–29; 145–48; 438–42.

..Sk. version of AUROBINDO's *Hymns to the Mystic Fire*..

81. JAGANNATH. *Indrāgastyasaṁvādaḥ, GKP* 21 (7–8), Feb. Apr. 69, 315–18.

..*ṚV* I. 170 explained acc. to AUROBINDO's interpretation..

82. JAGANNATH. *Nāsadīyasūktam* (*Bhāvavṛttīyam*). *GKP* 23 (1–2), Sept. Oct. 70, 22–31.

..Sk. version of AUROBINDO's rendering of X. 129..

83. JAGANNATH. *Agnisaṁhitā : rahasyavidāṁ siddhāntaḥ. GKP* 23 (1–2), Sept. Oct. 70, 40–44.

..Sk. rendering of AUROBINDO's views re. Agni-hymns (published in the *Ārya*)..

84. JAMBUNATHAN, M. R. Kṛṣṇa Āṅgirasa. A Study of *Ṛgveda* X. 42. *SP* (26 ICO), 1964, 134–35.

85. JAMBUNATHAN, M. R. A study of *ṚV* X. 75. 1-9. *SP* (23 AIOC), 1966, Part III, p. 2.

86. JAMBUNATHAN, M. R. ' Mudgala ' : A study of *Ṛgveda* X. 102. *SP* (25 AIOC), 1969, p. 13.

..M., a typical Vedic Ṛṣi who worshipped no god other than his mace..

87. JAMBUNATHAN, M. R. Apratiratha – a study of *Ṛgveda* X. 103. *SP* (26 AIOC), 1972, p. 355.

88. JANERT, K. L. Rigveda–Studien. *I-IJ* 2, 85–109.

..(1) *yatra madanti* and X. 82. 2; (2) I. 164. 15 and the motif of 'year as course' .. excursus : I. 164. 48 cd..

89. JANI, R. J. *Saramā–Paṇi – Saṁvāda* (Gujarati). *ŚPP* IV (1), Feb. 64, 43–46.

..*JBr.* 439–40 explains the background of this dialogue (X. 108)..

90. JANI, R. J. *Ṛgveda maṇḍala cāramāṁ ṛbhusūkto* (Gujarati). *Bull. Chunilal Gandhi Vidyabhavan*, No. 11, Aug. 64, 57–64.

91. JANI, R. J. *Ṛgveda maṇḍala cāra, aṭhāramu sūkta* (Gujarati). *ŚPP* 5 (1), Feb. 65, 38–46.

..*ṚV* IV. 18..

92. JANI, R. J. *Ṛgveda Maṇḍala 7.33 : Vasiṣṭha ane Viśvāmitranī mahattanī tulanātmaka dṛṣṭie.* *ŚPP* 8 (1), Feb. 68, 32–39.

93. JOG, K. P. A note on Ṛgveda 10 93. 5. *JASBom* 39–40, 1964–65, 239–242. (Also in *SP*, 22 AIOC, 1965, 224–25).

..epithet *vṛṣaṇvasū* does not refer to Aśvins as usual, but it refers to Apāṁ napāt and Vāta..

94. JOG, K. P. On Veṅkaṭa Mādhava's interpretation of the similes beginning with *vipo na* in *ṚV* 4.48.1, 6.44.6, and 8.19.33. *JOIB* 18 (3), Mar. 69, 187–197.

..strict adherence to Pāṇini's rules on Vedic accentuation leads to correct understanding of apparently awkward Vedic expressions.. also application of the principle of " word-economy ".. *vipo na* =like the vibrating (inspiring or enticing) riches or offerings or songs..

95. JOG, K. P. On *amṛtasya cakṣaṇam* in *Ṛgveda* I. 13. 5. *VIJ* 8 (1–2), Mar. Sept. 70, 38–47. (Also in *SP*, 25 AIOC, 1969, p. 12).

..the phrase occurring in I. 13.5 (Āprīsūkta) refers to Agni alone and not to any other god or gods in general.. *amṛtasya cakṣaṇa= agneḥ darśana* (*upasthāna*)..

96. JOSHI, N. V. *Śrīsūktavidhānam.* Ratnagiri, 1963, 136.

..crit. ed. text of *Śrīsūkta* with variants..its ritualistic employment ..other incidental matters..

97. KANSARA, N. M. *ṚV* X. 14. 1 A: a fresh approach. *JGJRI* 25 (1–4), 1969, 517–19.

..*pravato mahīr anu* – indicates the third, that is, the lower-most region of heaven, wh. is the domain of Pitars..

98. KANTAWALA, S. G. Yama-Yamī Dialogue. *JOIB* 15 (3–4), Mar. June 66, 509–14.

..comparative study of *ṚV* X. 10 and *Narasiṁha-Purāṇa* 13..

99. KANTAWALA, S. G. A comparative study of the hymn to Araṇyānī in the *Ṛgveda* and the *Taittirīya-Brāhmaṇa*. *SP* (25 AIOC), 1969, p. 361.

100. KANTAWALA, S. G. The hymn to Araṇyānī–a study. *JOIB* 20 (1), Sept. 70, 1–11.

..*ṚV* X. 146..

101. KAPADIA, B. H. The Ṛg-Vedic Dānastutis. *JGJRI* 17, 1961, 203–15.

..no. of D...relation bet. D. and the hymns in wh. they occur.. names of kings ref. to in D...rivers mentioned in D...Dakṣiṇās..

102. KAPADIA, B. H. *The Dānastutis of the Ṛgveda.* Sardar Vallabhabhai Vidyapeeth, Vallabh Vidyanagar, 1961, 6+95.

..English transl. of Manilal Patel's German thesis..

Rev.: K. K. R., *ALB* 26, 290.

103. KAPILADEVA. *Caturvidhāyā vācaḥ svarūpanirvṛtiḥ. VS* 2 (4), Aug. 65, 327–35, 338.

..*ṚV* I. 164. 45..interpretation acc. to *Vākyapadīya*..discussion about *śabdādvaita* and *brahmādvaita*..

104. KARAMBELKAR, Usha V. *Yama-Yamī Saṁvāda* (Marathi). *Navabhārata* 24 (7), April 71, 41–48.

..Yama=Moon; Yamī=night..

105. KARAMBELKAR, Usha V. *Purūravā-Urvaśī* (*Ṛgveda* X. 95) (Marathi). *Navabhārata* 24 (9), June 71, 31–39.

..U.=lightning; P.=animal-victim in sacrifice..

106. KARAPATRA, Swami. *Kṛṣṇasya prādhānyam, apālāsūktatātparyaṁ ca. Sūr.* 43 (6), June 67, 171–74.

..*ṚV* VIII. 91..

107. KARAPATRA, Swami. *Vṛṣākapisūktena viṣṇumāhātmyātiśayasya nendrāpekṣayā paravartitvam. Sūr.* 43 (9), 256–60; 43 (10), 281–84.

108. Karapatra, Swami. *Puruṣasūkta-devīsūktayoḥ paramaṁ tātparyam. Sūr.* 43, 304–308; 331–32; 44, 55–56; 71–72.

109. Kashikar, C. G. On the khila-verse *arvāñcam indram. VIJ* 3 (2), Sept. 65, 178–80.

..(apropos 23 above)..it *is* a khila-verse; in some recension of *ṚV* not known at present, it was included as 10th vs. in the Vihavya-hymn (X. 128)..

110. Khandelval, Jayakisan Prasad. *Puruṣasūkta.* Vinod Pustak Mandir, Agra, 1969, iv+51.

..with Sāyaṇa's comm., Hindi transl. by K., English transl. by Macdonell, Griffith, Wilson..

111. Krishnaswami Aiyar, T. K. *Kaṇvānāṁ sadaḥ. SP* (23 AIOC), 1966, p. 29.

..*ṚV* I. 44–50 of Praskaṇva Kāṇva; discusses I. 46–47 wh. are Āśvina-sūktas..*kaṇvānāṁ sadaḥ=sūryamaṇḍala*..

112. Kumbhare, R. V. *Annadānapraśaṁsā* (Hindi). *URSHS* 2, 1967, 68–71.

..Hindi transl. of *ṚV* X. 117..

113. Lahiri, Bibhor Kumar. *Significance of Agneya Sūkta of the Rigveda Saṁhitā.* Burdwan, 50.

Rev.: Dharmadeva, *GKP* 14, 215-16.

114. Lal, P. *The Golden Womb of the Sun : Rigvedic songs in a new translation.* Writers Workshop, Calcutta, 1965, Vol. 1 (unpaged).

115. Madan Mohan. *Gāyatrī mantra* (Hindi). Krantidut Prakashan, Hyderabad, 1966, 127.

116. Max Müller, F. *Vedic Hymns.* SBE 32, 46, second reprint, Mot. Ban., Delhi, 1967.

..Vol. 32 : Hymns to Maruts, Rudra, Vāyu, and Vāta; Vol. 46 : Hymns to Agni..

117. Mehendale, M. A. *Sūre duhitā. PICO* (26th Session) III. 1, 1969, 105–108. (Also in *SP*, 26 ICO, 1964, 161–62).

..*ṚV* I. 34. 5.. *sūre=sure udite* (*duhitā*) .. another alternative : *sūre* (*priyā*) *duhitā* .. the first is preferable..

118. MICHALSKI, St. Fr. Philosophical Hymns of the Ṛgveda (Russian). *IKDI*, Moscow, 1963, 189–222.

119. MISHRA, Bhagavat Prasad. *Gāyatrī-gaveṣaṇā*. Shrikrishna Pustakalaya, Kanpur, 1963, 92.

120. MISHRA, M. On the *Ṛgveda* I. 179. 1, 4a, and 6c. *IA* (3rd Ser.) 2 (3), 1969, 14–17.

121. MISHRA, Ram Gopal. *Meghadūta ke preraṇasrota* (Hindi). *Pariṣad-Patrikā* 4 (3), Oct. 64, 89–92.

..*ṚV* 5. 61 is one of the sources : Śyāvāśva and night as messenger.. also *ṚV* 10. 108 (Saramā-Paṇi)..

122. MISHRA, Vishvanath. Yamayamī. *Viśvambharā* 6 (4), 1971, 80–83.

..(apropos "Yamayamī" by Shri VISHVESHVAR, *Savitā*, Nov. 1970: Yama and Yamī are husband and wife; *puṁyogād ākhyāyām*).. V.'s argument unconvincing as is indicated by such words as Kaikeyī, Devakī, Aupagavī .. (also rejects V.'s suggestion : *bhrātā=bhartā*; *svasā* (*svaṁ puruṣaṁ sarati*)=wife)..

123. MISRA, [illegible]. A yantra of the Tāntrikas. *JBRS* 45, 1959, 482–88.

..I. 164. 33 represented in the form of *yantra*..

124. MONTESI, G. [Uṣas–hymns] *SMSR* 28 (1), 1957, 26 ff.

..M. accepts HILLEBRANDT's view that Ṛgvedic Uṣas-hymns especially celebrate the first dawn of the new year.. (also *VBD* II. 3. 51)..

125. MUS, Paul. Du nouveau sur Ṛgveda 10–90? Sociologie d'une grammaire. *W. Norman Brown Fel. Vol.*, 1962, 165–185.

..analysis of the vs. mentioning the four *varṇas*..

125 A. MUS, Paul. Où finit puruṣa? *Renou Comm. Vol.*, 1968, 539–63.

..considers *ṚV* X. 90 .. Puruṣa ends where the Buddha begins.. transition from hymnal Vedism to ancient Buddhism..Buddha as Mahāpuruṣa..

126. NAGABHUSHAN SHARMA, K. *Puruṣasūktaguptārtha-candrikā*. Cumbum, Ongole.

..in Sk.; Telugu script; spiritual interpretation..

127. NANAL, N. D. *Puruṣasūkta urpha samājastavana : prācīna bhāratīya saṁskṛtice eka subodha vivaraṇa* (Marathi). Ahmednagar, 1970, 8+28+7.

..sociological interpretation of X. 90..

128. NATH, Raj Mohan. *Rig Veda Summary*. Mot. Ban., Delhi, 1966, 136.

..first *maṇḍala* translated..

129. NIYOGI, S. P. *A Critical Study of the Nivids*. Firma K. L. Mukhopadhyay, Calcutta, 1961, iv+ii+ii+85.

..Nivids=mantras in prose employed in Soma-sacrifice by the Hotṛ; preserved in khila of Śākalaśākhā of *ṚV*.. 11 sets of 175 clauses.. text (in Devanāgarī and Roman scripts) with English transl., notes, index..attempts to organize systematically the various aspects of nivids..linguistic and ritualistic study..

Rev. : E. B., *JAOS* 82, 280–81; N. GOSWAMI, *I-AC* 10, 278; V. MILTNER, *ArchOr* 30, 687; S. PIANO, *EW* 15, 125–26; L. RENOU, *JA* 250, 296–98.

130. NRISIMHADEVA, Sastri. *Śrī-gāyatrī vijayatetarām*. *GKP* 17 (4), Dec. 64, p. 247.

131. OZA, M. H. *Bhāratīya-jyautiṣe varṣā-vijñānam*. *Sūr*., Hīraka-jayanti No., 1966, 218–28.

..Maṇḍūka-sūkta..

132. PALSULE, G. B. Patañjali's interpretation of *ṚV* 10.71.2. *Dandekar Fel. Vol*., 1969, 1–3. (Also in *SP*, 24 AIOC, 1968, p. 21).

..*bhadrai 'ṣāṁ lakṣmīr nihitā 'dhi vāci* : acc. to Pat., *adhi* means *parivṛḍhā*..

133. PANCHOLI, Badriprasad. *Vatsa kī vedanā* (Hindi). *GKP* 19 (3), Dec. 66, 205–06.

..*ṚV* VIII. 11. 7..

134. PANCHOLI, Badriprasad. *Ārambha (karma) darśana* (Hindi). *Vedavāṇī* 19 (6), April 67, 2–3.

..*ṚV* X. 134. 7..

135. PANCHOLI, Badriprasad. *Amṛtajyoti : prāpti aur vistāra* (Hindi). *GKP* 20 (1–2), Aug. Oct. 67, 69–73.

..*ṚV* X. 176. 1–4..

136. PANCHOLI, Badriprasad. *Manaḥpūtaṁ samācaret* (Hindi). *GKP* 20 (4), Nov. Dec. 67, 274–76.

..*ṚV* X. 158. 1–2..

137. PANDEY, Y. Interpretation of three philosophical sūktas in the *Ṛgveda*. *SP* (24 AIOC), 1968, 285–86.

..Nāsadīya-, Hiraṇyagarbha-, Puruṣa-sūktas— they represent the three main states of one and the same Brahman or Īśvara..

138. PANDIT, M. P. Gāyatrī upāsanā. *Ved. Kes.* 48 (7), Nov. 61, 328–34.

..(rev. article on *Gāyatrī* by J. K. TAIMNI : see 190 below)..

139. PANT, M. B. *Asya vāmīya sūkta : some astronomical constants and ṚV I 140*. Poona, 1970, 15.

..the description in *ṚV* I. 140 fits well with the flares all over the sun, when the sun is in disturbed state.. ..(*ṚV* I. 164 interpreted on the basis of *Kaṭapayādi-sūtra*..

140. PANT, M. B. *Dīrghatamas āṇi sūrya* (Marathi). Poona, 1970, 14 + 130.

..seeks to interpret *ṚV* I. 140–141 in the light of modern astrophysics.. D. went into the darkness beyond the sun and observed the phenomena on the sun wh. he has described in these two hymns .. fiery flares upon the solar orb..
Rev. : D. G. DHAVALE, *ABORI* 51, 273.

141. PATANJALI SASTRI, Deo Prakash. *A critical study of the Ṛgveda* (I. 137–163). Patanjal Publications, New Delhi, 1963, xvi + 440.

..particularly from the pt. of view of Pāṇinian grammar .. (the tentative and hazardous view that Pāṇini is helpful for interpretation of *ṚV* pushed to the extreme — L. RENOU)..

142. PATHAK, R. P. Vedic teachings. *VL* 3 (1), Mar. 69, 3–4; 4 (4), June 70, 104–05.

..*ṚV* X. 114. 10 .. IV. 56. 3..

143. PHILLIPS, H. B. A free rendering in verse of selected Varuṇa-Riks. *Ved. Kes.* 56 (2), July 69, 112–14.

..I. 24, 25: VII. 86–89; II. 28; V. 85; VIII. 41...

144. PIPITONE, Giuseppe. Nāsadīya-sūkta (Ṛgveda X. 129). *Vidyā* 7–9, Sept. 65, 75–81.

..transl. and discussion (in Italian)..

145. PRABHAKAR, C. L. The gāyatrīmantra (Ṛgveda 3. 62. 10) : a study. *SP* (25 AIOC), 1969, 22–23.

146. PRABHU, R. K. The Honey Moon. *Topic* 1 (5-6), Feb. 61.

..Sūryā-sūkta explained on the background of circum-polar phenomena and trad...

147. PRABHU ASHRIT, Swami. *Gāyatrī – Rahasya*. New Delhi, pp. 248.

..exposition of G. .. transl. from original Urdu by J. D. CHOWDHRY..

148. PRIYAVRATA. *Bhāṣā aur jñāna kā ādi srota* (Hindi). *Vedavāṇī* 16 (12), Oct. 64, 5–10.

..*ṚV* X. 71..

149. PRIYAVRATA. *Yaha jagat kisa jaṅgala se āyā hai?* (Hindi). *GKP* 21 (4), Feb. 69, 4–6.

..*ṚV* X. 81..

150. PRIYAVRATA. *Pralaya aur usake bāda* (Hindi). *Vedavāṇī* 21 (5), Mar. 69, 7–10.

..*ṚV* X. 129 interpreted..

151. PRIYAVRATA. *Agnihotra kara, tujhe muṁha-māṁgā milegā* (Hindi). *Vedavāṇī* 21 (7), May 69, 2–3.

..*ṚV* VIII. 19. 5–6..

152. PRIYAVRATA. *Kuharā dūra kara aur use dekha* (Hindi). *Vedavāṇī* 21 (9), July 69, 2–3.

..*ṚV* X. 82. 7..

153. PRIYAVRATA, *Merī śakti kā kucha mata pūcho, main ne soma pī liyā hai* (Hindi). *Vedavāṇī* 21 (10), Aug. 69, 2–3.

..*ṚV* X. 119 transl. and explained..Soma=*saccidānanda bhagavān*..

154. PRIYAVRATA, *Prātaḥkāla kī yācanā* (Hindi). *Vedavāṇī* 21 (12), Oct. 69, 5–7.

..*ṚV* VII. 41..

155. RADHAKRISHNIAH. Purusha Sooktam. *Tapovan Prasad* 8 (8–10), Aug. Oct. 70.

..Sk. original, transliteration, construing, English transl. and notes..

156. RADHEMOHAN. *Kasmai devāya haviṣā vidhema. Vedavāṇī* 19 (2), Nov. 66, 21–22.

..apropos Yudhisthira's article in *Vedavāṇī* 19 (1) .. dropping of *ekāra* in *ekasmai* not quite unwarranted.. Śabara explains *kasmai* as *ekasmai* .. (in a note appended to this article, Yudhisthira points out that, on account of accentual difficulty, *kasmai* cannot be derived from *ekasmai*)..

157. RAHURKAR, V. G. Apropos the *ṚV* V. 40. *JGJRI* 25 (1–4), 1969, 511–16.

..hist. significance of the role of Atri and the Atris as the first observers of the solar eclipse .. nature of *svarbhānu* discussed..

158. RAMANAND. *Agniṁ yamaṁ mātariśvānam āhuḥ. Vedavāṇī* 14 (1), Nov. 61, 38–39.

159. RAMANATH. *Ācārya se brahmacāriyon kā vidyāmadhupāna* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 15–17.

..*ṚV* X. 167..

160. RAMANATH. *Āndhiyon ke sātha he agni, tuma āo* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 86–87.

..*ṚV* I. 19..

161. RAMANATH. *Veda kī eka pahelī : pake baila kā dhuān* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 36–38.

..*ṚV* I. 164. 43 (=*AV* IX. 10. 25)..*śakamaya dhūma*=mist..

162. RAMANATH. *Ṛgveda kā saramā-paṇi-saṁvāda* (Hindi). *GKP* 21 (7–8), 1969, 361–68.

..*ṚV* X. 108 .. S.=intuition (acc. to AUROBINDO)..

163. RAMANATH. *Ṛgveda kā viśvāmitra - nadī - saṁvāda* (Hindi). *GKP* 22 (5), 242–46.

..*ṚV* III. 33 .. spiritual interpretation of the hymn : *ratha*=body; *vipāṭ*=river of physical vitality; etc. .. (also astronomical interpret.)..

164. RAMANATH. *Ṛgveda kā indra, indrāṇī aur vṛṣākapi kā saṁvāda* (Hindi). *GKP* 23 (1–2), Sept. Oct. 70, 70–79.

165. RAM GOPAL. A non-legendary interpretation of the Apālā-Sūkta (*ṚV* 8.91). *VIJ* 2 (1), 1964, 55–72. (Also in *PIOC*, 26th Session, III. 1, 127–38).

..legendary interpretation not convincing..probably concerned with Indra's main functions, namely, releasing of blocked waters and digging the course of rivers .. the hymn is a figurative description of a river in its hilly course..

166. RAM GOPAL. The interpretation of *jāraḥ kanīnām* (*ṚV* I. 66. 8). *SP* (22 AIOC), 1965, 222–23.

..the sun,, *jāra* (lover or consumer) of maidens symbolizing dawns..

167. RENOU, L. Hymnes védiques : hymnes du Ṛgveda. *Yggdrasill* (25. 3. 37), 7–9.

168. RENOU, L.; SILBURN, L. Un hymne à énigmes du Ṛgveda (I. 152). *Journal de psychologie*, 1949, 266–273.

..English version : *VBD* II. 3. 69..

169. RENOU, L. Les hymnes aux Viśvedevāh. *J. Nobel Fel. Vol.*, 1959, 176–81.

170. SAHASRABUDDHE, M. T. Some reflections on the 'asya vāmīya' hymn of the Ṛgveda (I. 164). *NUJ* 17 (2), 179–192.

..the hymn deals with the sun, its rays, its movements and effects.. sun as the centre of cosmic life..

171. SANTIPRAKASH. *Sapta maryādā* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 76–77.

..*ṚV* X. 5. 6..

172. SATAVALEKAR, S. D. (ed.). *Puruṣasūktam*. Svadhyaya Mandala, Pardi; with Hindi transl., etc., 1960, 2+40; with Gujarati transl., etc., 1961, 43.

173. SATAVALEKAR, S. D. *Daivata-Saṁhitā*. Svadhyaya Mandala, Pardi, 1964, 18 + 72 + 96 + 202 + 678.

..with Hindi introd...

174. SCHNEIDER, U. Yama und Yamī (*ṚV* X. 10). *I-IJ* 10, 1967, 1–32.

..text, transl., notes, text-analysis, individual Vedic word-problems .. author's conclusion : the hymn is neither an *ākhyāna* (as suggested by OLDENBERG) nor " a ballad topped with moral " (GELDNER); it definitely served a ritual purpose.. doubled bondage to truth .. connection with later festival of Yamadvitīyā..

175. SHARMA, Madan Mohan. *Kyā gāyatrī mantra aśuddha hai* ? (Hindi). Chandigarh, Nov. 63, ii + 13.

..(see 229 below)..

176. SHARMA, Munshi Ram. *Oṣadhi* (Hindi). *GKP* 23 (1–2), 1970, 89–93.

..*ṚV* X. 191..

177. SHASTRI, D. V. Some observations on a Vaiśvadeva hymn (I. 14) in the *Ṛgveda*. *SP* (25 AIOC), 1969, p. 40.

..this is *agnijyeṣṭha* type of Vaiśvadeva hymn..

178. SHENDE, N. J. The Puruṣa-sūkta (*ṚV* 10. 90) in the Vedic literature. *JUPHS* 23, 45-51. (also in *SP*, 22 AIOC, 1965, p. 239).

..P. in *ṚV* compared with its versions in *AV*, *SV*, *VS*, *KYV*, *TA*.. ref. to in *ŚPBr*. and *Ṛgvidhāna* .. variant readings and views of commentators..

179. SHRIYAN, Ratna N. Hymns to Pūṣan. *Bh. Vid.* 25 (1–2), Oct. 65.

180. SHUKLA, S. N. A fresh interpretation of *Ṛgveda* II. 12. 3. *JGJKSV* 28 (1–2), Jan. Apr. 72, 615–36. (Also in *SP*, 26 AIOC, 1972, 510–11).

..the vs. represents six distinct traits of Indra-mythology : (1) smashing of clouds or Vṛtra; (2) setting free of rivers; (3) driving out cows; (4) destroying Vala or obstruction; (5) producing fire or light; (6) being victorious in battles..

181. SINGH, Satya Prakash. Philosophical concepts in the hymn of creation. *Ṛtam* 1 (2), Jan. 70, 39–46.

..Nāsadīya-sūkta : (1) idea of transcendence; (2) negation of space and time; (3) implicit immanence of the Divine in the apparently Non-Existent; (4) Desire as the first evolute of cosmic mind; (5) intuitive method of metaphysical knowledge; (6) antagonism bet. two orders of cosmic constituents; (7) the final scepticism..

182. SISODIA, V. N. An illustrated manuscript of Soma Pavamāna sūkta. *JOIB* 11 (4), June 62, 417–20, 4 plates.

..the work contains Soma Pavamāna sūkta of ninth Maṇḍala, in four chh., with a Vāmana-sūkta and a Vedic Puruṣa-sūkta appendixed..

183. SIVAPUJANA SIMHA. *Indrasūktālocana* (Hindi). *Paropakārī* 6 (11), Oct. 65, 22–26.

..*ṚV* II. 12.. (serially)..

184. SRĪ–BHAGAVADĀCĀRYA, Swami. Yamayamīsaṁvādaḥ. *GKP* 21 (7–8), Feb. Apr. 69, 309–14.

185. SRIDATTA SARMA, M. V. The worship of gāyatrī. *Ved. Kes.* 48 (9), Jan. 62, 392–95.

186. SURESH CHANDRA. *Viśvāmitra-nadī-saṁvāda* (Ṛgveda 3, 33) (Hindi). *VJ* 21 (3–4), 1972, 118–22.

..poetic appreciation..

187. SVARNAKIRANA, Sri Gopalji. *Kasmai devāya haviṣā vidhema* (Hindi). *Kalyan* (Hindi) 35 (8), 1098–1101.

188. SWAMINATHAN, V. A new interpretation on *ṚV* VIII, 69. 12. *SVUOJ* 7 (1–2), 1964 (1968), 63–73.

..Patañjali's interpretation of the vs...acc. to author : *kakuda*= vault of heaven; *sūrmya*=billowy; *suṣira*=reservoir, ocean..

189. SWAMINATHAN, V. *Asya vāmasya sūkta* (*ṚV* I. 164): a new interpretation of verse 41. *VIJ* 6, 1968, 32–49.

..ideas of rain and speech blended together..*gaurī*=cow, cloud speech..

190. TAIMNI, I. K. *Gāyatrī.* Ananda Publ. House, Allahabad, 1961, 172.

..(see 138 above)..

191. THIEME, P. *ṚV* 10. 146. 2 : *āghāṭibhir iva dhāvayan. Kuiper Fel. Vol.*, 383–392.

..[interpretation of the *dṛṣṭānta* in X. 146. 20 : " just as (an aristocratic person) accompanied by musicians who sound the *āghāṭa*, enters "–OLDENBERG: " like one who sets out under the sounding of cymbals "–GELDNER]..T. suggests : " just as (a strong person) makes (the dangerous animals) run away by means of drummer-beaters (who mutually second themselves by their sounds)"..

192. TIWARI, Anant Sharan. An interpretation of Madhvācārya on *trīṇi padā vi cakrame* (*ṚV* I. 22. 18). *SP* (26 AIOC), 1972, p. 382.

..spiritual interpretation..

193. TOKARZ, Franciszek. How do I understand *Ṛgveda* X. 129 ? *Folia Orientalia* 11, Krakow, 1969 (1970), 297–300.

..I. the periphrasis of the hymn..(presupposes) two views re. the beginning of the world : (1) Vedānta : " this empirical world does not exist eternally; it takes its rise out of the absolute being; (2) Jaina : this visible world exists eternally without any proceeding)..II. literal transl...

194. TOPOROV, V. N. About an example of sound symbolism (Russian). *Transactions of the Tartu State Univ.* 181, Tartu, 1965, 306–319. (Also in *Poetics*, Warszava, 1966, 75–77; in *Texte des sowjetischen literaturwissenschaftlichen Strukturalismus*, München, 1972, 228–230).

..about the ciphering of the name Vāk Āmbhṛṇi in the sound structure of the hymn..analysis of poetic texts on lower levels.. (Italian transl. in Cura di Romo Faccani e Umberto Eco. Milano, 1970)..

195. UPADHYAYA, Gangaprasad. *Ekasmai devāya haviṣā vidhema. Vedavāṇī* 16 (1), Nov. 63, p. 92.

..the omission of *e* is *chāndasa*..

196. UPADHYAYA, Gangaprasad. *Miṭṭī kā ghara* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 22–24.

..*ṚV.* VII. 89. 1..*mṛnmaya gṛha* = physical body..

197. UPADHYAYA, Gangaprasad. *Aghamarṣaṇa mantra* (Hindi). *Vedavāṇī* 20 (9), July 68, 2–3.

..*ṚV* X. 190 is usually regarded as *aghamarṣaṇa* : this is perhaps because its Ṛṣi is Aghamarṣaṇa..actually *ṚV* I. 97 is *aghamarṣaṇa-sūkta* from the pt. of view of contents..

198. UPADHYAYA, S. A. Hymns to the Ṛbhus in the Ṛgveda. *Bh. Vid.* 22, 1962 (1963), 63–79.

..English transl. with exegetical notes..

199. UPADHYAYA, S. A. Hymns to Pūṣan. *Bh. Vid.* 25 (1–2), 1965, 38–50.

..I. 42; 138; VI. 53-58; X. 26 .. English transl. with exegetical annotations..

200. VAIDYA, R. V. *Asya vāmasya sūktam* : *Riddle Solved.* N. G. Vaidikashram, Indore, 1961, V + 57.

..(1) the ancient sages lived in the North Polar region for a fairly long time; (2) they recorded the astronomical scenes and conditions as were actually seen by them there; (3) they evolved suitable sacrificial systems wh. they employed to measure the time units..

201. VARMA, Mahendra Kumar. *Vi samanā bhūmir apratiṣṭha. Saṁskṛta-Bhavitavyam* (27–11–65), p. 3.

..poetical study..compared to *Raghu.* 7. 69..

202 VARMA, Mahendra Kumar. *Jyotiḥ-snātā. Saṁskṛta-Bhavitavyam* (19–3–66), p. 4.

..poetical study of *ṚV.* V. 80. 5..

203. VARMA, Mahendra Kumar. *Vede vastudhvaniḥ. Saṁskṛta-Bhavitavyam* (11–3–70), p. 4.

..*ṚV* VI. 70. 5..

204. VASHISTHA, Ramasaran. *Gāyatrī mantra* (Hindi). *Śāśvatavāṇī* 2 (12), Dec. 62, 12–14.

205. VASHISTHA, Ramasaran. *Ṛgveda ke puruṣasūkta kī vyākhyā* (Hindi). *Vedavāṇī* 23 (8), 18–24; (9), 10–13; (10) 10–15.

206. VASHISTHA, Ramasaran. *Indra-sūktam* (Hindi). *Vedavāṇī* 24 (8), June 72, 3.

..II. 12. 1–8 : Hindi and English transl... Indra=Īśvara or Sūrya..

207. VEER RAGHAVACHAR. The pavamāna-sūkta. *SP* (22 AIOC), 1965, 233–34.

208. VELANKAR, H. D. Hymns to Agni in Maṇḍala I. *JBomU* 29 (2), Sept. 60, 1–18; 31 (2), Sept. 62, 1–24; 32 (2), Sept. 63, 1–36.

..English transl. with exegetical notes..

209. VELANKAR, H. D. Andha and śroṇa in Ṛgveda IV. 30. 9. *SP* (21 AIOC), 1961, p. 1.

..*andha* and *śroṇa* as adjectives of *parāvṛj* (maiden's illegitimate child) who was led to safety by Indra; Indra cured the physical defects of the child..

210. VELANKAR, H. D. *Ṛgveda Maṇḍala VII.* Univ. of Bombay, 1962, 216.

..text ed. with selected portions from Padapāṭha..Appendixes : accent, grammar, metre, Saṁhitā and Pada..

211. VELANKAR, H. D. *Ṛgveda Maṇḍala VII.* Bh. Vid. Series 23, Bharatiya Vidya Bhavan, Bombay, 1963, xxxii + 80 +288.

..introd., text in Devanāgarī, English transl., crit. notes, select glossary, general index, index of deities, index of metres..

Rev. : V. S. AGRAWALA, *Bhāratī* 6 (2), 118-20; *JOIB* 13, 153-57; S. N. J., *JASBom* 28, 223-24; L. RENOU, *JA* 251, 393-95; N. J. SHENDE, *JBom U* 30 (2), 123; A. R. VASUDEVA MURTHY, *QJMS* 55, 77-79.

212. VELANKAR, H. D. *Ṛgveda Maṇḍala II.* Univ. of Bombay, 1966, xi + 122.

..annotated English transl...

Rev. : RAM GOPAL, *VIJ* 5(2), 214.

213. VELANKAR, H. D. The Ṛgvedic origin of the story of Naciketas (*ṚV* X. 135). *Renou Comm. Vol.*, 1968, 763-772.

..story of N. in *Kaṭha-Up.* and *ṚV* X. 135 —many points in common..same basic story with its sacrificial setting utilised in *Kaṭha* for the demonstration of the futility of worldly pleasures to be derived from sacrifices as against the knowledge of the self ..annotated English transl. of X. 135..

214. VELANKAR, H. D. *Ṛgveda Maṇḍala III.* Univ. of Bombay, 1968, X+156.

..annotated English transl...(introd. V-X and indices 151-56 by S. A. UPADHYAYA)..

215. VENKATACHARYA, T. *Chātrahitaiṣiṇī. Mañjūṣā* 14, 1960.

..interpretation of *ṚV*. X. 71. 2 quoted in *Mahābhāṣya*..

216. VENKATASUBBIAH, A. On *Ṛgveda* I. 6. *ALB* 28 (1-2), May 64, 55-111.

..exegetical essay..

217. VENKATASUBBIAH, A. On *Ṛgveda* 10.55.5. *VIJ* 2 (2), Sept. 64, 217-20.

218. VENKATASUBBIAH, A. On *Ṛgveda* 3.45.3 and 5.1.1. *VIJ* 4 (1), Mar. 66, 19-24.

219. VENKATASUBBIAH, A. On *Ṛgveda* 10.111.4. *VIJ* 4 (2), Sept. 66, 178-185.

220. VENKATASUBBIAH, A. On *Ṛgveda* 5.45.1 and 2. 24.14. *VIJ* 5 (2), Sept. 67, 178-184.

221. VENKATASUBBIAH, A. On *Ṛgveda* 2.11.20 and 4.45.2. *VIJ* 6 (1), Mar. 1968, 25-31.

222. VENKATASUBBIAH, A. On *Ṛgveda* 1.104.1. *VIJ* 7 (1-2), 1969, 25-35.

223. VIDYANANDA VIDEHA. *Svamahimā se mahān* (Hindi). *Savitā* 25 (1), Feb. 72, 6-7.

..*ṚV* I. 91. 2 explained..

224. VIRENDRA SASTRI. *Saramā-paṇi-saṁvāda* (Hindi). *Vedavāṇī* 14 (3), Jan. 62, 15-19.

..materialistic and spiritualistic interpretations..

225. VIRENDRA SASTRI. *Yama devatā kā eka sūkta* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 30-35.

..*ṚV* X. 135..

226. VISHVA BANDHU. Ṛgveda I. 70. 3 : a text-critical study, *VIJ* 1, 1963, 55-56; 179-202.

227. VISHVA BANDHU. Vedic textuo-linguistic studies: 3. Pantheographical re-examination of *Ṛgveda* X. 166. *VIJ* 4 (2), Sept. 66, 161–66.

..the *devatā* is Vācaspati..

228. VISHVA BANDHU. Vedic textuo-linguistic studies: 5. *uccárat>úccarat.* *VIJ* 5 (2), Sept. 67, 169–77.

..(revised version of *VBD* II. 3. 107)..presumably *ṚV* VII. 66. 16 was originally a *gāyatrī*..the second syllable in *uccarat* was *udātta*; the shift of accent to the first syllable seems to have represented a shift of interest in actual life..*uccarat,* an adj. participle, later came to be regarded as finite verb..

229. VISHVA BANDHU. Vedic textuo-linguistic studies: 6. The grammatical problem of the Gāyatrī (*ṚV* III. 62. 10). *VIJ* 7 (1–2), 1969, 7–21.

..(revised version of *VBD* II. 3. 106)..*yaḥ* in the third *pāda* to be taken as neut. nom. sing. of either **yas*–or **yavan-*..*yo naḥ* was originally *yad u naḥ > ya u naḥ > yo naḥ*..(see 175 above)..

230. VISHVA BANDHU. Vedic textuo-linguistic studies: 7. *ṚV* I. 41. 7–9: a new exegetical approach. *VIJ* 8 (1–2), 1970, 1–32.

..(revised version of *VBD* II. 3. 105)..

231. WELLS, Henry W. Hymns from the Rig-veda. *Literature East and West* 10, Muncie, Indiana U. S. A., June 66, 138–42.

232. WRIGHT, J. C. Purūravas and Urvaśī. *BSOAS* 30, 1967, 526–47.

..introduces elements of Old Testament and Christian theology into the interpretation of the hymn..U.=Mother of God; P. = Holy Spirit..

233. YOGI, Satya Bhushan. *Ṛgvedasya puruṣasūktam: puruṣaśabdasyārthaḥ*. *SP* (22 AIOC), 1965, 245–46.

..p. = man characterised by virility who has developed his inner power..

234. YUDHISTHIRA, Mimamsaka. *Veda-pravacana : Īśvara-stuti-prārthanā-upāsanā-mantra* (Hindi). *Vedavāṇī* 23 (8) June 71, 3–5.

..*ṚV* X. 121. 10..

235. YUDHISTHIRA, Mimamsaka. *Ṛgvedakā saṁgrāmaviṣayaka eka sūkta* : *saṁgrāma-āśīḥ* (Hindi). *Vedavāṇī* 24 (3), Jan. 72, 8–13.

..*ṚV* VI. 75; transl. of the hymn; discusses words like *varman*, *dhanvam*, *jyā*, *ārtnī*. *iṣudhi*, *ratha*..

4. GENERAL STUDY.

1. AGRAWALA, V. S. Vedic symbolism. *Bhāratī* 6 (1), 1962–63, 95–104.

..*ṚV* is a perennial document of cosmic knowledge; its subject is *sṛṣṭividyā* (=lore of creation at two levels, macrocosm and microcosm)..

2. AGRAWALA, V. S. *Sparks from the Vedic Fire* (A new approach to Vedic Symbolism). School of Vedic Studies, Banaras Hindu Univ., 1962, ix+132.

..Prajāpati; Agni; Hiraṇyagarbha; Symbolism of three brothers; Aja Ekapād; Gaurī; Suparṇa; Nāsadīya-sūkta; Vasukra; One Rudra and many; Aṣṭamūrti Śiva; Purāṇavidyā..

3. BAILEY, H. W. Ṛgvedica. *Georges Dumézil Fel. Vol.*, Collection Latomus 45, 1960, 9–13.

4. Berger, Hermann. Hermann Grassmann and Alfred Ludwig, the first German translators of the Rigveda. *Yearbook* 1964, Max Müller Bhavan, New Delhi, 73–87.

5. Bhattacharya, P. K. Ṛgvedic studies. *CR* 158 (1), Jan. 61, 65-93.

..considers (a) topography in the Vedas, (b) races and cultures, ..(c) *yajña-vidyā*, (d) peculiar origin of *advaita* philosophy in *ṚV*..

6. Bhattacharya, P. K. Ṛgvedic studies. *CR* 174 (1), Jan. 65, 1-25.

..some of the imp. Ṛgvedic Ṛṣis lived in the southern part of present-day Afghanistan..Vedas are autochthonous: are earlier than 3000 B. C...*yajñas* based on activities for unification of diff. clans...Vedic culture closely associated with Assyrian culture.. acc. to author, Pārāvata = Farah of Afghanistan; Sarayū = Harirud, etc...

7. Bhattacharya, Ram Shankar. *Ṛgvedīya kaṭhaśākhā: eka kālalupta śākhā* (Hindi). *Pariṣad-Patrikā* 4 (2), July 64, 72-75.

8. Bhise, Usha R. Some evidence for earthquakes in the *Ṛgveda*. *JASBom* 41-42, 1966-67, 12-18. (Also in *SP*, 23 AIOC, 1966, p. 26).

..evidence particularly of Marut-hymns.. "shaking" not only a poetic description: seems to have a physical basis..

9. Brahmachari, Karuna Krishna. The *Ṛgveda* is anything but a text-book of moral. *IPC* 12 (2), June 66, 20-21.

..moral ideas not dominant in *ṚV*..whole atmosphere is out and out materialistic..

10. Chakravarti, G. N. *Ṛksaṁhitāsāra* (Kannada). St. Philomena's College, Mysore, 1966, 10+125+336+207.

..*ṚV* has a relevance to the world of today..
Rev. : G. Marulasiddhaiah, *VIJ* 5 (1), 118; M. P. Pandit, *BJ* 12 (13), 79-80.

11. Dange, Sadashiv A. *Ṛgvedātīla sūktī* (*mhaṇī*) *āṇi lokanīti* (Marathi). *Navabhārata* 19 (12), Sept. 66, 19-28.

..a collection of 78 proverbs from the *ṚV* with an explanation of their social bearing..

12. DANGE, Sadashiv A. *Pastoral Symbolism from the Ṛgveda.* Univ. of Poona, 1970, 134.

..some of the riddle-hymns freshly studied..sex and obscenity in Vedic texts and rituals closely associated with pastoralism.. discussion of similar motifs from non-Vedic sources..aspects of the fructifying fluid; the fiery seed; field and zoo-morphic ritual husband; virgin, Nabhānediṣṭa, and the *gaviṣṭi*..

13. DANGE, Sindhu S. Autovertism from the Ṛgveda. *SP* (26 AIOC), 1972, 351-52.

.."autovertism" in vss. wh. employ the first personal pronoun and express confidence of speakers' identity with the deity and the Highest Principle..germs of later Up.philosophy of identity of Brahman and individual to be found in Ṛgvedic autovertism..

14. DESHMUKH, P. R. *Abhiniveśarahita aitihāsika va śāstrīya dṛṣṭikonātūna ṛcāṁcyā abhyāsācī āvaśyakatā* (Marathi) *Navabhārata* 20 (1), Oct. 66, 1-15.

..(need for studying the *ṛks* from a non-dogmatic, historical, and scientific pt. of view)..tho. outwardly hymns of praise of various divinities, the *ṚV* seers have described, thro. those hymns, the heroic exploits of their ancestors..enemies of *ṚV*-Aryans = I. V. Civil. people..discusses some crucial words like *pur*, *mṛdhravāk*, *dasyu*, etc...

15. DEVASTHALI, G. V. Pāṇini and Ṛgvedic exegesis. *IA* (3rd Series) 2 (3), July 67, 1-8.

..P.'s rules to be used to determine the gramm. formation of each Vedic word..other methods of exegesis also need to be employed..considers *ṚV* I. 25. 7c : *nāvaḥ* in that passage is gen. sing..; *samudriyaḥ* nom. sing...II. 39.4a : *nāvā* is instr. sing. not nom. dual..

16. DIWEKAR, H. R The presentation of the first and the oldest Ṛksaṁhitā. *ŚPP* 8 (1), Feb. 68, 1-10.

..*ṚV*-hymns composed in the course of twelve generations from Viśvāmitra to Bharata..

17. DUMONT, P. E. The manuscript of the *Ṛgveda* of the M. A. Stein Collection. *W. Norman Brown Fel. Vol.*, 1962, 51-55.

..Śāradā Ms. of *ṚV* discovered by Stein in Kashmir in 1896.. colophon : *āśvalāyanena maharṣiṇā āracitāyāḥ saṁhitāyāḥ* .. this ms. contains text (Saṁhitā) of the first three Maṇḍalas..

18. Elizarenkova, T. Ya. An approach to the description of the contents of the *Ṛgveda. Renou Comm. Vol.*, 1968, 255–68.

..seeks to give a description of the requests addressed to different divinities in the hymns of the *ṚV*..some idea of the things needed by Vedic people for their life..some specific requests made to particular deities; only a few requests are common to all deities.. one can attempt to describe the contents of the *ṚV* with the help of a model consisting of two parts—an *explicative* one consisting of a no. of levels made by oppositions of the corresponding distinctive units, and in *appellative* one consisting of requests being in accordance with the explicative part..there is usually a certain balance bet. the two parts in the semantic space of each mythological figure..

19. Garg, Rajendra Kumar. *Ṛgveda aur Atharvaveda : Svarūpa aur mahattva* (Hindi). *VJ* 21 (3-4), 1972, 174-182.

20. Gonda, J. *Epithets in the Ṛgveda.* Dis. Rheno. Traj. IV, Mouton and Co., 's-Gravenhage, 1959, 270.

..(1) Introd. (7-35); (2) a survey of Ṛgvedic epithets studied in their contexts (36-156); (3) the functions of Ṛgvedic epithets (157-259); (4) indexes..

Rev. : R. Hauschild, *OLZ* 1963, 387-89; H. D. Velankar, *JAOS* 81, 327-28; J. C. Wright, *BSOAS* 25 (2), 415.

21. Gopalacharya, M. R. *The Heart of the Rigveda.* Somaiya Publications, Bombay, 1972.

..selections from *ṚV* .. all Maṇḍalas represented .. text with author's transl. followed by transl. by Wilson, Griffith, etc... introd. deals with age of *ṚV* and other questions..

22. Gupta, Sudhir Kumar. *Ṛgveda kā paricaya* (Hindi). BMAS, Jaipur, 73.

..[*ṚV* rel. is monotheistic]..

23. Gupta, Sudhir Kumar. Validity of historical and legendary interpretation of Vedic stanzas. *JBRS* 54, 1968, 127-40.

24. HARIBHAKTA, Gundopant. *Ṛgvedācī oḷakha* (Marathi). Bombay, 104.

Rev. : M. P. PANDIT, *Ved. Kes.* 51, 484.

25. JAGANNATH. *Śrīmadaravindasya vedabhāṣyam. GKP* 18 (1–2), Aug. Sept. 65, 12–20.

..Aurobindo's interpretation of *ṚV* is esoteric, spiritual, and psychological..

26. JAIN, Rama Chandra. Ṛgveda and archaeology. *ABORI* 42, 1963, 83–89.

..*ṚV* is joint product of Aryan Ṛṣis and non-Aryan Ṛṣis converted to Aryanism..

27. KAPADIA, B. H. The relation of Khilāni with Ṛgveda-Saṁhitā and their position in Indian literature. *JBomU* (NS) 29 (2), Sept. 60, 19–38.

..based on J. SCHEFTELOWITZ's paper on the subject in *IF* 1..)

28. KUIPER, F. B. J. The ancient Aryan verbal contest. *I-IJ* 4 (4), 1960, 217–81.

..*ṚV*, in its essence, is a text-book for the ceremonies of the New Year festival; this wd. explain the remarkably one-sided char. of these hymns (also see : *Museum* 54, col. 84; *I-IJ* 5, 169 ff.)..[GELDNER and RENOU overemphasize the imp. of lit. contests for wh. the *ṚV* poetry is thought to be designed; THIEME, criticising this tendency stresses the necessity of looking for a serious, genuinely rel. content of *ṚV*-hymns]..Indra-Vṛtra contest represents an Aryan myth of creation (W. N. BROWN, KUIPER, LÜDERS)..conception of time as a cyclical process..race with the sun as prize–ref. to winter solstice (*aṁhas* may refer to the end of the year)..at least some hymns to Indra concern the crit. period of transition from old to new year, and at least some of the chariot-races (*āji*) must have taken place at that time.. "Uṣas and the new year" : K. defends HILLEBRANDT's view that the 20 *ṚV*-hymns to U. do not worship the dawn of every new day but especially the first dawn of the new year..(mythical identity of the nocturnal sky with the nether world needs to be clearly stated)..appearance of Uṣas represents the victory of Light over Darkness, of Life over Death; her victory releases the goods of life from the bonds of the nether world..U. as goddess of contests (wealth thro. races and word-duels..K. discusses Avestan *vyāxana*, Vedic *vivāc*-and *vigada-*; also Vedic *narma-* and *nariṣṭā-* ..

all such feasts bear the char. of secret or open warfare, not for property or possessions, but for social influence..not only the ceremonial sediment of social rivalry, but also a rel. rite in the shape of cosmogonic drama..

29. Kunhan Raja, C. The Ṛgvedic sources for the six systems of Indian philosophy. *Phil. Quart.* 35, Oct. 62, 179–93.

30. Kunhan Raja, C. *Poet-Philosophers of the Ṛgveda.* Ganesh and Co., Madras, 1963, XXX + 330.

..certain philosophical hymns from *ṚV* discussed..in *ṚV*, philosophy, poetry, and lit. crit. go together..
Rev. : P. C. Lahiri, *VBQ* 30, 140–43.

31. Mishra, Harimohan. *Ṛgveda men loka-sāhitya : abhicāra* (Hindi). *Pariṣad-Patrikā* 6 (1), April 66, 41–47.

..Atharvanic material in *ṚV*..

32. Mishra, Harimohan. *Ṛgveda men loka-sāhitya : gāthā tathā anyānya* (Hindi). *Pariṣad-Patrikā* 7 (2), July 67, 9–14.

33. Mishra, Harimohan. *Ṛk se maṇḍala tak. Pariṣad-patrikā* 7 (4), Jan. 68, 9–12.

34. Nigam Sarma. *Kālidāsa par ṛgveda kā prabhāva* (Hindi). *GKP* 23 (1–2), Sept. Oct. 70, 80–85.

35. Ogibenin, B. L. Problems of Vedic onomastics : proper names in the Ṛgveda (Russian). *Strukt. tipol. jazykov* 286, Moscow, 1966, 216–24.

36. Ogibenin, B. L. *Semantics of the Mythological Texts of the Ṛgveda* (Russian). Moscow, 1966.

..(candidate dissertation) .. semantic analysis of cosmogonic hymns..

37. Pancholi, Badriprasad. *Gocarī-vṛtti* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 71–76.

..cow-culture in *ṚV*..

38. Pandey, Yogesh. Non-Aryan elements in the *Ṛgveda*. *SP* (26 AIOC), 1972, p. 509.

39. PARANJPE, Hemalata S. The influence of the ritualistic notions on the composition of the Ṛgvedic hymns. *SP* (24 AIOC), 1968, p. 286.

..acc. to BERGAIGNE, metres and deities of *ṚV*-hymns had a ritual significance..B's view discussed..

40. PARTHASARATHY, P. The Rig Veda. *Kamakoti Vani* 3 (2), Feb. 71, 16-19.

41. RAGHAVAN, V. Some glimpses of the social life in the Ṛgveda. *Organiser*, Nov. 65, p. 15.

42. RAI, Ganga Sagar. Śākhās of the Ṛgveda as mentioned in the Purāṇas. *Purāṇa* 6 (1), Jan. 64, 97-112.

43. RENOU, L. Sur l'utilisation linguistique du Ṛgveda. *BSL* 61, 1966, 1-12.

..difficulties in interpreting *ṚV* from linguistic (philological) pt. of view..

44. RUBEN, W. Ṛgveda and Homer's epics. *JOIB* 15 (3-4), Mar. June 66, 314-21.

..similarities and dissimilarities pointed out..

45. SAHAL, Kanhaiylal. *Ṛgveda kī lokoktiyon* (Hindi). *Hindi Anuśīlana* 13 (1-2), 1960.

46. SHENDE, N. J. The Ṛgveda and the Atharvaveda. *JASBom* 41-42, 1966-67, 56-71. (Also in *SP*, 23 AIOC, 1966, p. 2).

..analysis of common passages..Atharvanic element not foreign to *ṚV*..seers of *ṚV* are descendants or admirers of Aṅgiras, Atharvan, and Bhṛgu, the prehist. priests of fire who founded the cult of sacrifice and witchcraft..in *ṚV*, no hymns directly attributed to these three..the formation of *ṚV-saṁhitā* seems to have taken place when Hotṛ performed the functions of Brahman; *AV-saṁhitā* prepared when the functions of these two priests became separate and distinct..

47. SHIVARAMAIAH, B. K. *Ṛgveda* : composition and compilation. *Mys Or* 3, 1970, 106-110.

48. SIMHA, Puspa. *Ṛgveda men devatattva* (Hindi). *Bhāratī* 5 (1), 1961-62, H 17-21.

49. SINGH, Satya Prakash. Embryo of the Bhagavadgītā in the Ṛgveda. *Bhāratī* 5 (1), 1961-62, E 86-90.

..in *ṚV* VI 9..

50. SINGHAL, Jwala Prasad. The Ṛgveda hymns relate events 5,00,000 years old : geological and archaeological evidence. *SP* (22 AIOC), 1965, 240-41.

51. SINGHAL, Jwala Prasad. Fundamentals of Ṛgvedic interpretation. *SP* (24 AIOC), 1965, p 31.

51A. SURYAKANTA. *Voice of the Veda.* S. P. Mandali, Poona, 1969, 4+84.

..(Kaushika Lecture Series 12 : Foreword by R. N. DANDEKAR) ..mainly related to *ṚV*..Veda, the voice of clarity; Veda, the voice of aristocracy; Veda, the voice of wisdom..

52. SURYAKANTA. Once more to the kernel of the Ṛgveda. *KURJ* (Arts and Humanities) 3 (2), Sept. 69.

53. TILLU, Vinayak Sastri. *Ṛgvedamantre bhāṣāsaṁskārollekhaḥ.* *PAIOC* (21st Session), Vol. III, 1968, 45-48.

..ref. to *ṚV* X. 71. 6; I. 164.45; IV. 58. 3..

54. UDAYAVIRA SASTRI. *Ṛgveda ke ṛṣi* (Hindi). *Viśvambharā* 3 (2), 1965, 5-24.

..ṛṣi is *kavi* or *pravaktā*..no hist. in Veda..no specific personalities or no specific events in their lives described in Veda..

55. UPADHYAYA, Ramji. *Ṛgvaidika-caritra-nirmāṇam. Sāgarikā* 5 (1), 1966, 23-28.

..ideal character as depicted in *ṚV*..

56. VAIJAPURKAR, G. N. *Kimapi vaidikaṁ vaco nānarthakam. Sūr.* 44 (10), Oct. 68, 251-55.

..eleven modes of interpretation indicated in *ṚV*..*indrāya indo parisrava* explained in a variety of ways..

57. VEDAKUMARI. *Ṛgveda men bhāṣāvijñāna* (Hindi). *VJ* 21 (3-4), April-May 72, 65-67.

..*ṚV* X. 125; I. 164; X. 71; *ŚPBr.* 4. 1. 3. 16..

58. VELANKAR, H. D. Word economy and Ṛgvedic interpretation. *ABORI* 45, 1964, 1-18.

..conscious employment of certain devices for securing economy of words..(1) a simple unaccented voc. standing also for nom. (I. 15. 2; VI. 51. 15); (2) unaccented voc. with an exclusive accented associate, standing for itself and nom. (VI. 31. 1); (3) unaccented voc. with an unexclusive associate and also connected with another word (III. 9. 6); (4) one case-form of a word standing also for another one of the same word (I. 27. 2; 62. 9); (5) an *upamāna* or its associate serving also as *upameya* or the common term in simile (V. 36. 2; X. 127. 8); (6) a word or an expression simultaneously serving the purpose of two consecutive sentences in the manner of *dehalī-dīpaka-nyāya* (IV. 17. 4; VI. 16. 40); (7) a word employed to convey two different meanings in one and the same sentence (VIII. 20. 14)..

59. VENKATASUBBIAH, A. *Contributions to the Interpretation of the Ṛgveda.* Prasaranga, Univ. of Mysore, 1967, iv+300.

..contains a monograph on "An unusual type of Vedic similes" (dealing with instances of the use of particles indicative of comparison).. also discusses : *akra, sūnṛtā, puraṁdhi, vayuna, navedas, api-vat, vananvat, pāthas, aptur, upahvara*..a study of *ṚV* V. 78. 8..

Rev. : K. KUNJUNNI RAJA, *ALB* 33, 390; M. A. MEHENDALE, *VIJ* 6, 140-42; K. R. POTDAR, *BJ* (28-1-68), 76-77; L. ROCHER, *JAOS* 89, 666-67.

60. VENKATASUBBIAH, A. *Vedic Studies-Vol. 2.* Adyar Library Series 98, Adyar, 1968, 282.

..five papers from *ALB* 26-30 reprinted..also "on *ṚV* VIII. 39. 3" and "Sotṛ and cognate words in the *ṚV*"..Vol.1 published in 1932 (*VBD* I. 94. 128)..

Rev. : J. GONDA, *JOIB* 18, 371-76 (acc. to reviewer, *amati* means luminous appearance, light as the luminary sun); H. KRICK, *WZKSA* 14, 212.

61. VISHVA BANDHU. Vedic text-critical studies: introductory remarks. *VIJ* 1, 1963, 50–55.

II. ATHARVAVEDA

5. TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE.

1. *Atharva-Veda Saṁhitā.* Ed. ROTH, R.; WHITNEY, W. D. Ferd. Dümmlers Verlag, Bonn, 1966, XX+390.

..third unrevised ed. : reprint of second ed. by M. LINDENAU 1924..(first pub. 1855)..Śaunaka recension..

Rev. : E. FRAUWALLNER, *WZKSA* 14, 211; Wolfgang P. SCHMID, *IF* 71, 306.

2. *Atharvaveda* (Śaunaka) with Pada-pāṭha and Sāyaṇācārya's Commentary. Ed. VISHVA BANDHU (in collaboration with BHIM DEV, VIDYANIDHI, MUNISHWAR DEV). VVRI Series 13–17, Hoshiarpur, 1960–64; Part I (Kāṇḍas 1–5), xlviii+635; Part II (6–10), 636–1287; Part III (11–18), 1288–1786; Part IV (fasc. 1: 19–20), 1787–2248; Part IV (fasc. 2. : five Indexes), viii+440.

..glossary of words in Part IV. 2..variant readings..

Rev. : L. RENOU, *JA* 253, 283-84.

3. CHITRAV, Siddheshwar Sastri. *Atharvaveda* : Marathi translation. Shri Amriteshwar Devasthan, Poona, 1972, 90+601.

..general introd. dealing with *AV*..prefatory notes at the beginning of each Kāṇḍa..

4. GRIFFITH, Ralph T. H. *The Hymns of the Atharvaveda*. Chowkhamba Sk. Studies 66, Varanasi, 1968, xviii+1020.

..Transl. into English with a popular comm..2 vol..third ed. (reprint)..(first ed., 1895-96; second ed., 1916)..

5. SATAVALEKAR, S. D. (ed.). *Atharvaveda* : *Atharvavedano subodha anuvāda* (Gujarati). Svadhyaya Mandala, Pardi, 1959–64, various pagination.

..*AV* hymns arranged acc. to subject-matter : ed. with Gujarati transl. by B. B. VIDVAMS (Parts 1 and 2) and Y. K. PATWARDHAN (Parts 4 and 5)..ed.'s original transl., introd. to each Part, and comm...

6. SATAVALEKAR, S. D. *Atharvavedano subodha anuvāda* (Gujarati), Svadhyaya Mandala, Pardi, 1961, 8+282.

..Part 4 : long life and good health..

7. SATAVALEKAR, S. D. ; PATWARDHAN, Y. K. *Atharvavedācā subodha anuvāda* (Marathi). Svadhyaya Mandala, Pardi, 1960–64.

..five vol...hymns of *AV* arranged acc. to subject-matter and ed. with Marathi transl. by Y. K. P...(Part 4 : long life and good health, 1963, pp. 276; Part 5 : *Medhājanana*, etc., 1964, 8+327)..

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10. BHATTACHARYYA, Durgamohan. Palm-leaf manuscripts of the Paippalāda-saṁhitā: textual importance of the new finds. *ALB* 25, 1951, 203–15.

..compares common material in Śaunaka and Paippalāda..VII. 109. 4, XIX. 48. 17..Ppp. version generally better and probably more acceptable..

11. BHATTACHARYYA, Durgamohan. Paippalāda-saṁhitā. *BJ* 8 (21), 13-5-62, 2–24.

..discovery of mss. of *Ppp. AV.* in Orissa..Ppp. trad. still persists in Orissa and eastern regions of India..Ppp. version more representative of *AV* than Śaunaka..

12. *Atharvavedīya Paippalāda-saṁhitā.* Ed. BHATTACHARYYA Durgamohan. Calcutta Sk. College, Calcutta; Vol. I (Kāṇḍa 1), 1964, vi+40+106; Vol. II, 1970, xxx+305.

..ed. from original mss., with English introd. and crit. notes.. specimen fasc., 1963, 16..

Rev.: A. BANERJI-SASTRI, *JASBen* 7, 211-12; L. RENOU (on specimen fasc.), *JA* 251, 397-98; J. C. WRIGHT, *BSOAS* 30 (1), 201-02.

13. DUTT, N. Survival of the Paippalāda Atharvaveda in Eastern India. *IHQ* 36 (1), Mar. 60, p. 68.

..ref. to D. M. BHATTACHARYYA's discovery in Orissa..

14. HOFFMANN, Karl. Remarks on the new edition of the Paippalāda-Saṁhitā. *I-IJ* 11 (1), 1968, 1–10.

..apropos BHATTACHARYYA's ed...deficiencies pointed out..ed. of BARRET and of RAGHUVIRA not rendered superfluous..

15. PATYAL, Hukam Chand. Critical examination of some readings of the Paippalāda saṁhitā (Kāṇḍa II). *JOIB* 21 (4); June 72, 275–82. (Also in *SP*, 26 AIOC, 1972, 368–69).

..with special ref. to D.B.'s ed..

16. RENOU, L. Notes sur la version 'paippalāda ' de l' Atharva-Veda. *JA* 252, 1964, 421–450; 253, 1965, 15–42.

..ref. D. B.'s ed...

17. BALASUBRAHMANYAM, M. D. Sāyaṇa's adduction to Pāṇini at Atharvaveda. *Vimarśa* 1 (1), 1972, (English Sec.) 1–7.

..Sāyaṇa's comm. on *AV* (Ś) I. 16. 1, IV. 36. 3, VII. 81. 4 refers to Pāṇini's rules for determining the accent of the word *amāvāsyā*..text of S.'s comm. on IV. 36. 3 reconstructed..

18. BHATTACHARYYA, Durgamohan. Govindasūri's Ātharvaṇarahasya. *SP* (22 AIOC), 1965, p. 215.

..(see below)..

19. BHATTACHARYYA, Durgamohan. New materials for Atharvavedic study. *Renou Comm. Vol.*, 1968, 97–107.

..(see above)..mainly on the basis of a hitherto unpublished manuscript of the *Ātharvaṇarahasya* (deposited in Bodleian Library, Oxford)..text in the ms. gives in forceful Sk. a general account of *AV*, explains its special significance, and dilates on its merits as an authoritative piece of scripture..emphasizes the philosophical trend of *AV*-lit..57 *AV-Up.* named and summarized ..Dhīra GOVINDAŚARMAN (protege of H. H. WILSON), author of this work, was a Śaunakīya Brāhmaṇa..work completed before 1832 A. D...

20. DIWEKAR, H. R. *Keśavaḥ kauśikapaddhatiś ca. Śāradā* 8 (23–24), Oct. 67, 3–4.

..information re. K...

21. DIWEKAR, H. R. The author of *Pañcapaṭalikā*. *SP* (26 AIOC), 1972, p. 507.

..not Paribabhrava (as mentioned by BHAGAVADDATTA in his ed., 1920)..BLOOMFIELD also wrongly reads Uparibabhrava in *Kauśika-sūtra*..the correct name is Auparibabhrava, and he is author of *P*....

22. MODAK, B. R. Ancillary literature of the Atharva Veda—a review. *JKU* (H) 3 (2), June 59, 100–107.

..(see *VBD* II. 5. 6)..

23. MODAK, B. R. Pariśiṣṭas of the Atharvaveda: their nature and scope. *JKU* (H) 8, 1964, 65-74.

24. MODAK, B. R. Royal ceremonies in the Atharva-Pariśiṣṭas, *SP* (22 AIOC), 1965, 228-29.

..10 ceremonies mentioned..

25. MODAK, B. R. Dantyoṣṭhavidhi: a lakṣaṇagrantha of the Atharvaveda. *PAIOC* (21st Session) 2 (1), 1966, 31-35. (Also in *SP*, 21 AIOC, 1961, p. 7).

..usage of labial of *b*. .*ye noktāste tu dantajāḥ*..

26. MODAK, B. R. Saṁdhyopāsana-vidhi in the Atharva-Pariśiṣṭas. *SP* (23 AIOC), 1966, p. 15.

27. MODAK, B. R. The Pāśupata-vrata. *JKU* (H) 9, 1967, 7-10.

..from *AV Par.* 40..

28. MODAK, B. R. Veda-vrata. *SP* (24 AIOC), 1968, 18–19.

..described in *AV Par.* 46..

29. MODAK, B. R. Nakṣatra-kalpa: the first Pariśiṣṭa of the Atharvaveda. *PICO* (26th Session) 3 (1), 1969, 119-122. (Also in *SP*, 26 ICO, 1964, 168-69).

..a general note on *NK*..

30. MODAK, B. R. Varṇapaṭala—the Atharva Pariśiṣṭa on phonetics. *JKU* (H) 14, 1970, 22-28.

31. SURYAKANTA (ed.). *Atharvaprātiśākhya.* Meh. Lac., Delhi, 1968, 382+8 plates.

..crit. ed. text, introd., English transl., copious notes, indices..

32. VISHVA BANDHU (ed.). *Atharvavedapāṭhānukramaṇī.* VVRI Series 17 A, 1964, 313.

33. VISHVA BANDHU (ed.) *Atharvavedīya-bṛhat-sarvānukramaṇikā.* Woolner Indological Series 11, VVRI, Hoshiarpur, 1966.

34. VISHVA BANDHU (ed.). *Atharvaveda-ṛṣi-devatā-chandonukramaṇikā.* VIRS 17 (b), VVRI, Hoshiarpur, 1970.

35. WHITNEY, W. D. (ed.). *The Atharvaveda-Prātiśākhya, or Śaunakīya Caturādhyāyikā.* Chowkhamba Sk. Studies 20, Varanasi, 1962, VI+285.

..second ed...

6. PARTICULAR HYMNS AND MANTRAS.

1. ALSDORF, L. Gleanings from the Atharvaveda. *ALB* 25, 1961, 106-116.

..*AV* VI. 134. 3; VI. 12. 1; VII. 38. 1; IV. 12..

2. BECKH, H. *Der Hymnus an die Erde.* Stuttgart, 1934.

3. BHAGAVADDATTA. *Bṛhaspatidvārā phālamaṇibandhana* (Hindi). *GKP* 23 (1-2), Sept. Oct. 70, 97-102

..*AV* X. 6..*phālamaṇi=anna*..

4. BHATTACHARYYA, Dipak. The reconstruction of some verses in Atharvaveda Paippalāda V. 2. *VIJ* 9 (2), Sept. 71, 290-98.

..*AVP* preserves a purer version..(*AVS* IV. 1)..

5. BLOOMFIELD, M. *Hymns of the Atharva-Veda,* together with extracts from the ritual books and commentaries. Mot. Ban., Delhi, 1967.

..second reprint..(first ed. 1897)..

6. CHAKKHANALAL. *Sanātanamenamāhuḥ* (Atharva. 10. 8. 23). *Vedavāṇī* 13 (11), Sept. 61, 7-8.

7. DANDEKAR, R. N.. The Vena-sūkta in the Atharvaveda. *Mirashi Fel. Vol.,* 1965, 24–30.

..*AV* II. 1..beginnings of Sāṁkhya and Vedānta views on creation anticipated in st. 1..English transl. and notes...

8. DANDEKAR, R. N. Sources of ancient Indian polity: election of a king: Atharvaveda III. 4. *B. K. Barua Comm. Vol.*, 1966, 32–37.

..*AV* III. 4: English transl., notes, introd..

9. DANDEKAR, R. N. Sources of ancient Indian polity: checks on monarchy: popular assemblies: Atharvaveda VII. 12. *S. K. Bhuyan Comm. Vol.*, 1966, 77–81.

..*AV* VII. 12 : English transl., exegetical notes..introd..

10. DAVE, Suresh J. *Vāṇijyasūktam* (*Atharvaveda* III. 15). *Sāmmanasyam* 2 (7) Mar. 67, p. 37.

11. DIWEKAR, H. R. Mṛgāra-sūktāni. *VIJ* 9 (1), Mar. 71, 21–25. (Also in *SP*, 25 AIOC, 1969, p. 34 : " Dārila and Mṛgāra-sūktas ").

..the term *M. S.* occurs in *Kauśika-sūtra* 9. 1; in *Kauśika*. 27. 34, only *mṛgāraiḥ* (for *mṛgārasūktaiḥ*)..Sāyaṇa and Keśava understand by *M. S.* the ten consecutive hymns beginning with *AV* IV. 21 ..Dārila helps the understanding..Acc. to D., the first among *M. S.* begins with *agner manve* (IV. 23)..*AV* IV. 30 (*ahaṁ rudrebhiḥ*) also not to be included among *M. S.*.. only seven *M. S.*..

12. EDGERTON, Franklin. Atharvaveda 13. 1. 10. *W. Norman Brown Fel. Vol.* 1962, 56–58.

..accepts the equation Rohita=sun..whole 13th book devoted to sun..in 13.1, R. is assimilated to an earthly king..the word *gāyatrī* (in 13. 1. 10) understood by RENOU and EDGERTON as denoting *ṚV* III. 62. 10..acc. to E., *gāyatrī* indicated also in *AV* 9. 10. 19..ruddy calf, sun with his mother *gāyatrī* (13. 1. 10 d): *saṁ mātā vatso abhy etu rohitaḥ*..sun may not rise if *gāyatrī* not recited...

13. GANESH SHARMA " Indra ". *Viśva kā prathama rāṣṭra-gīta* (Hindi). Aryakumar Sabha, Delhi, 1962, 79.

..*AV* XII. 1, with Hindi and English transl. in verse..

14. GONDA, J. Notes on *Atharvaveda-Saṁhitā* book 14. *I-IJ* 8 (1), 1964, 1–24.

..wedding-hymns of *AV*..

15. GONDA, J. *Atharvaveda* 11, 7. *Renou Comm. Vol.*, 1968, 301-336.

..*ucchiṣṭa* (residue of oblation) was a very potent and imp. substance..brings about an uninterrupted connection with the next ritual..connective and consecratory function of *u*...also container of special productive power..(*Śeṣa* as supporter of earth)..the imp. of the remnant of *brahmaudana* emphasized in *AV* 11, 7..

16. GONDA, J. A note on Atharvaveda 4, 11. *Umesa Mishra Vol.* 1, 1-5.

17. GRILL, J. *Hundert Lieder des Atharva-Veda.* Stuttgart, 1971, 221.

..transl. with exegetical and text-crit. notes..reprint of second revised ed., 1888..

18. GUPTA, Sudhir Kumar. A new interpretation of the Atharvaveda I. 14. *JGJRI* 17 (1-2), 1961, 79-92.

..the hymn deals with a 'king'..

19. HOFFMANN, K. [*utsam akṣitam* in *AV* IV. 27. 2a]. *KZ* 79, 1965, p. 173.

..in a paper on "Materialien zum altindischen Verbum : 1. *añc* 'schopfen'"..

20. INSLER, S. Sanskrit *taskara* and text criticism to *AV* XIX 47-50. *Die Sprache* 16, 1970, 138-48.

..word *taskara* occurs five times in *ṚV* [*tāyu* and *stena* derived from Indo-Ir.*(*s*) *tāy*- 'steal'; BENVENISTE suggests that the two words are etymologically different; also employed quite distinctly in texts]..INSLER suggests that, like *rātricara*, *taskara* also is descriptive term expressive of his most salient trait : *taskara*=*tamogā*=*tamas*+*cara*..author suggests improvements in readings: *AV* XIX 47. 10ab: *yacchatāt* for *yaccha* in Śaunaka; 48. 3 : *padvat* for *parvaṇi*; 49. 2a: *viśvāni gabhīrā* (*ṇi*)=all the depths and the highest ones; 49. 2b : *ud varṣiṣṭham..akramiṣṭa* (*abhi viśvāni aruhad gabhīrā, ud varṣiṣṭham bṛhatī akramiṣṭa*); 49. 5ab : *śivāṁ rātrim ahvi sūrayaś ca, himasya mātā suhavā no astu*; 49. 8ab : *bhadrāsi rātri camaso na ṛṣto, viśvaṁ gorūpaṁ yuvatiḥ bibharṣi;* 49cd : *cakṣuṣmantīva yuvatī vapūṁṣi, prati tyān divyān rukmān amukthāḥ*..

21. JAGADISH CHANDRA. *Atharvaveda-śatakam.* Delhi, 1962, 112.

..Hindi transl. of 100 hymns..

22. JAYADEVA. *Kucha lākṣā-sūkta ke sambandha meṅ* (Hindi). *Vedavāṇī* 16 (8), June 64, 10-11.

..apropos 43 below..

23. KSHIRSAGAR, D. B. A critical study of the Kāla-hymns (*AV* XIX. 53-54). *SP* (26 AIOC), 1972, 360-61.

..*kāla aśva* is similar to abstract form of *brahman* or the Darkness (*ṚV* X. 129) or the Waters—causes of the world..

24. LALCHAND. *Bhagavān kā kāvya dekha* (Hindi). *Vedavāṇī* 18 (3), Jan. 66, 5-7.

..*AV* 10. 8. 32..

25. MISHRA, Madhusudan Prasad. *Vaidikasūktapañcakam.* Chowkhamba Vidyabhavan, Varanasi, 1963, 12.

..five hymns from *AV* with Hindi transl.. *Vācaspati-*, *kṛṣi-*, *sahṛdaya-*, *śuddhi-*, *nirbhayatā-sūktas*..

26. MISHRA, Ramaprasad. *Atharvaveda men mātṛbhūmi-prema* (Hindi). *Śreya* 2, 1970, 36-40.

..*AV* XII. 1..

27. MUNSHIRAM, Acharya. *Prāṇa se śikṣā* (Hindi). *GKP* 21 (1 - 2), Aug. Oct. 68, 110-116.

..*AV* XI. 4..

28. PANDEY, Rajbali. Conception of a house and domestic facilities in the Atharvaveda. *Madhyabhāratī* 3 (3), July 65, 14-18.

..*AV* III. 12..23 requirements of a good house..also *AV* IX. 3..

29. PRASAD, Sheo Shankar. The rain-song in the Atharvaveda and its influence on the *Bhāgavata*. *SP* (23 AIOC), 1966 p. 32.

30. PRIYAVRATA. *Pāṁca prakāra ke mānava* (Hindi). *Vedavāṇī* 18 (5), Mar. 66, 13-15.

..*AV* XII. 1. 15..

31. PRIYAVRATA. *Nācate gāte rāṣṭravāsī* (Hindi). *Vedavāṇī* 18 (10), Aug. 66, p. 12.

..*AV* XII. 1. 40..

32. PRIYAVRATA. *Satya se anuprāṇita amara ādhyātmika saṁskṛti vālī mātṛbhūmi* (Hindi). *Vedavāṇī* 19 (10), Aug. 67, 20-21.

..*AV* XII. 1..

33. RAY, Vrajadeva Prasad. *Atharvaveda ke pṛthivī sūkta men bhāvanātmaka ekatā* (Hindi). *VJ* 13 (1), Mar. 64, 12-13.

34. RENOU. L. L'hymne à la terre de l'Atharva-Véda. *Yggdrasill* (25-1-38), 161-64.

35. SATAVALEKAR, S. D. *Prāṇasūktam* (*AV* XI. 4), with Marathi translation. Svadhyaya Mandala, Pardi, 1962, ii+32.

36. SATAVALEKAR, S. D. *Manyusūktam*, with Marathi translation. Svadhyaya Mandala, Pardi, 1963, 20.

37. SATAVALEKAR, S. D. *Vaidika-rāṣṭragītam*, with Marathi translation. Svadhyaya Mandala, Pardi, 1963, 32.

38. SATAVALEKAR, S. D. *Vaidika-rāṣṭragītam*, with Hindi translation. Svadhyaya Mandala, Pardi, 1963, 32.

39. SATAVALEKAR, S. D. *Vadhūvaron ko vaidika śubha āśīrvāda* (Hindi). *GKP* 20 (4), Nov. Dec. 67, 263-64.

..*AV* VI. 78. 2-3; XIV. 1. 22, 42-44..

40. SHARMA, Ganesh Dutt; TRIPATHI, M. M. *Viśva kā prathama rāṣṭra-gīta*: *The World's First National Anthem.* Arya-kumar Sabha, Delhi, 1962.

..*AV* XII. 1 : Hindi transl. by G. D. S.; English transl. by M. M. T...Bhūmikā by V. S. AGRAWALA..

41. SURYAKANTA. *Atharvaveda kā brahmacarya-sūkta* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 60-62.

..*AV* XI. 5..

42. VIDEHA, Vidyananda. *Atharvaveda kā adhyayana* (Hindi). *Savitā* 24 (11), Dec. 71, 245-47; 25 (1), Feb. 72, 8-10.

..(18) *AV* I.28. 1–4; IV. 17. 3..(20) I. 30. 1–4..

43. VIRENDRA, Sastri. *Atharvaveda kā eka vaijñānika sūkta* (Hindi). *Vedavāṇī* 15 (2), Dec. 62, 19-20.

..*lākṣa-sūkta* : *AV* V. 5..(for comments on this paper, see 22 above)..

44. VIRENDRA, Sastri. *Lākṣā-sūkta* (*Atharva* 5. 5) *kā paryālocana* (Hindi). *Vedavāṇī* 16 (8), June 64, 11-13.

..apropos 22 above..

45. VISHVA BANDHU. Vedic text-critical studies : *AV* V. 1.5. *Rocz. Or.* 21, 1957, 455-57.

46. VISHVA BANDHU. Vedic textuo-linguistic studies, No. 2 : Atharvaveda I. 1.1 : a text-critical study. *VIJ* 2 (1), Mar. 64, 1-8.

47. VISHVA BANDHU. Vedic textuo-linguistic studies, 4 : Atharvaveda I. 1. *VIJ* 5 (1), Mar. 67, 13-24.

> ..*trişaptāḥ* shd. indicate some aspect of speech ('triplet' and 'septlet' : three genders or numbers; seven cases, etc.)..universe is constituted of *nāma* and *rūpa*; Atharvan must have been thinking here of the entirety of name (*nāma*) wh. alone cd. denotatively comprehend the entirety of phenomenal form (*rpūa*)..entirety of *nāma* ref. to by *trişaptāḥ*..

48. VISHVA BANDHU. Vedic textuo-linguistic studies, 8 : An Atharvan hymn to lac (*lākṣā*)—*AV* V. 5. *VIJ* 9 (1), Mar. 71, 1-20; 9 (2), Sept. 71, 281-89.

> ..revised version of *VBD* II. 6. 22..

49. VISHVANATH. *Vedon men kūṭamantra* (Hindi). *Vedavāṇī* 15 (2), Dec. 62, 21-24.

> ..*AV* XX. 135. 1-3 considered..

7. GENERAL STUDY.

1. BHATTACHARYYA, Durgamohan. The social significance of the Ātharvaṇic hymns. *Bh. Vid.* 20-21 (Munshi Indolog. Fel. Vol.), 1962 (1963), 33-35.

> ..re. *Bhūmi-sūkta*, *Brahma-sūkta*, and *Sāṁmanasya-sūkta* – particularly as they are found in the Ppp. version–contribute greatly to the propagation of the ideals of nationality, equality, and unity among the people..

2. BHATTACHARYYA, Durgamohan. An inkling of philosophical material in the Paippalāda-saṁhitā. *ALB* 28 (1-2), 132-45.

3. BHATTACHARYYA, Durgamohan. *The Fundamental Themes of the Atharvaveda* (with special reference to its Paippalāda-saṁhitā). S. P. Mandali, Poona, 1968, xii+69.

..(Kaushika Lecture Series VI, ed. V. P. LIMAYE and R. N. GADRE; Foreword by R. N. DANDEKAR)..I : Literature of Ppp. school; discovery in Orissa of *AVP*; II : Comparison of *AVŚ* and *AVP*; errors in *AVŚ* corrected by *AVP*; *aihika* section; III : *āmuṣmika* theme..

4. BHATTACHARYYA, Durgamohan. The *Brahmaveda* and the *Brahmasūtra*. *PICO* (26th Session), 1969, 28-32. (Also in *SP*, 26 ICO, 68-69).

..Paippalāda concepts of *brahman* (8. 9. 10–a part of this st. occurs in *BS* II. 3. 43 as Vedic text; 16. 103. 6; 8. 9. 2; 18. 26. 1; 8. 9. 12) seem to have directly contributed to the development of Up. thought..some sūtras of Bādarāyaṇa appear to have been written with particular ref. to Brahmasūktas of *Brahmaveda*, e. g., *BS* I. 3. 1 –*AVP* 17. 8. 3; *BS* III. 3. 22–*AVP* 8. 9. 1..

5. BRAHMAMUNI. *Atharvavede atithaye māṁsabhojanasamarpaṇasaṁdehasya vivecanam*. *GKP* 13 (9), 307-11.

6. CHAKRABARTI, Debika. Occultism in the Atharvaveda. *SP* (26 AIOC), 1972, 348-50.

..occultism both of homeopathic and contagious varieties in *AV*..

7. CHAUBE, B. N. *Saphala jīvana* (Hindi). *GKP* 19 (1-2), 1966, 170-76 and 52.

..discusses Vrātya-kāṇḍa (*AV* XV)..

8. DISKALKAR, D. B. Atharvaveda and epigraphy. *JASBom* 34-35, 1959-60 (1962), 75-83.

..ref. to *AV* lit. and gotras in inscriptions..*AV*–Brahmins spread over throughout India..

9. DIWEKAR, H. R. Atharvaveda Saṁhitā and its forms *JGJKSV* 27 (3-4), 193-99.

..*AV-saṁ*. has more forms than one; one of them called *Ācārya-saṁ*., the other *Ārṣī-saṁ*., the third *Vidhiprayoga-saṁ*. (acc. to *Dārilabhāṣya*)..*Ṛṣi-saṁ*. is the *saṁ*. par excellence; the *Ācārya-saṁ*. avoids repetitions and abridges it for study; the *Vidhi* amplifies it for ritual..

10. DEVASTHALI, G. V. The status of the Atharvaveda, *Kaviraja Fel. Vol.*, 1967, 3-13.

..ref. to *AV* in other Vedic texts and epics..geographical ref.. *nakṣatras*, sacrifices in *AV*..lg. and vocabulary of *AV*..*AV* relates to lower or common strata of society untouched by hierarchical thoughts and beliefs..

11. DVIVEDA, Lakshmi Narayan. *Ātharvaṇo brahmacāri-mahimā*. *Sūr*. 42 (6), June 66, 73-74.

12. GARG, Rajendra Kumar. *Ṛgveda aur Atharvaveda: svarūpa aur mahattva* (Hindi). *VJ* 21 (3-4), 174-181, 182.

..(see : *VBD* III. 4. 19)..

13. GERASIMOV, A. V. The structure of the Atharvaveda texts: the principles of investigation (Russ.). *Programma*, Tortu, 1964, 14-16.

14. GERASIMOV, A. V. An attempt to analyse the contents of the hymns of the Atharvaveda (Russ.). *Indija v drevnosti*, Moscow, 1964, 95-104.

15. GERASIMOV, A. V. *Atharvaveda as an original source of the history af ancient Indian culture* (Russ.). Moscow, 1965.

..(candidate thesis)..analysis of magic hymns of *AV*..

16. GONDA, J. The Indra Festival according to the Atharvavedins. *JAOS* 87, 1967, 413-29.

17. JAITLEY, R. S. *Rasān ātharvaṇād api*. R. Dravid Fel. Vol., 1971, *Sā* 54-62.

..(cf. Nāṭyaśāstra I. 17)..traces diff. *rasas* to diff. *AV*-passages..

18. KARAMBELKAR, V. W. *The Atharva-Veda and the Āyur-Veda*. Nagpur, 1961, V+312.

..medical trad.; origin of disease; Atharvan anatomy; theory of development; medical practice; medical ritual..discusses ten major diseases like *apacit*, *kīlāsa*, etc...appendices : medical charms of *AV*; *bhaiṣajya* chh. of *Kauśika-sūtra*; *Garbhopaniṣad*, etc...
Rev. : V. VARADACHARI, *SVUOJ* 6, 118.

19. MALAVIYA, Maya. *Atharvavede śānti-puṣṭi-karmāṇi*. Sarasvatibhavana Series 17, VSVV, Varanasi, 1967, 172.

..(Vidyāvāridhi-thesis).. magic-ceremonies concerning *ś*. and *p*. in *AV* compared with those in other Vedas .. discusses magic and religion..

20. MODAK, B. R. Consecration in Atharvan literature. *JKU* (H) 9, 1965, 65–68.

21. MODAK, B. R. Employment of Atharvaveda mantras. *JKU* (H) 10, 1966, 11–19.

22. MODAK, B. R. Magic in Atharvavedic literature. *JKU* (H) 13, 1969, 8–30.

..*materia magica*; procedure and effect of magic; how magic works..

23. PANCHOLI, Badri Prasad. *Vaśā aur usakā svarūpa* (Hindi). *Vedavāṇī* 17 (2), Dec. 64, 10–13.

..two *vaśā-sūktas* in *AV*.. *vaśā* means creative power of *brahman*.. *vaśā* is *medhā*..

24. PANDEY, R. B. Brahma-Gavī and the Vaitahavyas in the Atharvaveda and the Purāṇas. *Bhāratī* 1 (1), 1956–57, 1–8.

..B.=rel., moral, spiritual activities of Brāhmaṇas.. acc. to Purāṇas, Vītahavya belonged to Haihaya branch of Yādavas, 11th in descent from Haihaya .. Haihayas in South Malwa; their capital was Māhiṣmatī .. fought with kings of Kāśi; Pratardana, son of Divodāsa, recovered kingdom from H. ..

25. PATHAK, V S. A sealing of the ātharvaṇika-caraṇa. *JNSI* 26 (2), 1964, 214–21.

..an oval terracotta sealing discovered in Rajghat excavations of 1961..the legend reads: *ātharvaṇika caraṇa* .. horse-faced human figure on the sealing identified by the author as *Atharvaveda*.. ref. to *ātharvaṇika caraṇa* in several inscriptions..

26. PATYAL, Hukam Chand. *Atharvaveda kī śākhāen* (Hindi). *VJ* 21 (3–4), 1972, 246–247, 250.

..also Vedic lit. about *AV*..

27. PHILLIPS, Harold Barry. Some teachings of the Atharvaveda. *Pr. Bh.* 67, Dec. 62, 513–16.

..(ref. *PrBh*, Aug. 62) .. deals with first five Kāṇḍas treated as a whole .. God to be worshipped .. various ways to make spiritual progress .. instruction of the *guru* .. cultivation of sundry virtues.. politics .. health and long life .. sundry topics..

28. RAI, Ganga Sagar. Śākhās of the Atharvaveda. *Pur.* 14 (1), Jan. 72, 58–69.

..mainly on the evidence of Purāṇas .. variety of views re. number and names of śākhās .. gives details of the nine śākhās usually mentioned..

29. Roy, Mira. Family relations of some plants in the Atharvaveda. *IJHS* 5 (1), 1970, 162–77.

30. Samarpanananda, Swami. *Āṅgiraso vedaḥ—Atharvavedaḥ.* *GKP* 18 (1–2), Aug. Sept. 65, 26–27.

..*AV* deals with principles of life-process and bodily health .. *rasāyanatantra*..

31. Sastri, Ananta Rama. *Vedeṣu atharvavedaḥ.* *R. Dravid Fel. Vol.* 1971, *Ve* 44–52. (Also in *SP*, 25 AIOC, 355–58).

32. Sastri, Haridatta. *Atharvaveda men oṣadhi-vijñāna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 63–64.

33. Sastri, Haridatta, *Atharvaveda para eka dṛṣṭi* (Hindi). *VJ* 21 (3–4), June–July 72, 200–201.

34. Schlerath, B. Zu den Merseburger Zaubersprüchen, II. Fachtagung für idg. und allgem. Spw., Innsbruck, 1962, 139–143.

..parallels in *AV* (2nd Mers. zaub. and *AV* IV. 12.3) .. [Kühn had suggested, in view of verbal and conceptual parallelisms bet. *AV* and Mers., that the two cd. be traced back to a common pre-form.. S. does not agree]..

35. Shende, N. J. *Kavi and Kāvya in the Atharvaveda.* CASS Publ. B 1, 1967, viii + 186.

Rev.: S. N. Dwivedi, *JGJRI* 22, 262-63; J. Gonda, *JOIB* 17, 196-99; V. P. Limaye, *VIJ* 5, 220-22; G. R. Welbon, *JAOS* 89, 670; D. Zbavitel, *Arch Or* 37, 292-93.

36. Shende, N. J. The Ṛgveda and the Atharvaveda. *JASBom* 41–42, 1966–67 (1970), 56–71.

..see : *VBD* III. 4. 46..

37. Shende, S. R. Observations of some important points re. Atharvaveda. *SP* (24 AIOC), 1968, 29–30.

..name *AV* first in *Gopatha-Br.*; *AV* belongs to Indo-Ir. period; *AV* is a later ed. of *Ṛgveda*— almost all the subjects in *ṚV* enlarged and extended in *AV*..

38. Srivastava, V. C. Rohita in the Atharvaveda. *QJMS* 58, 1967–68, 122–30.

39. Suryakanta. *Atharvaveda evaṁ Gopatha-Brāhmaṇa* (Hindi). Kashi Sk. Series 166, Chowkhamba, Varanasi, 1964, 17 + 298.

..Hindi transl. of Bloomfield's *The AV and GB*..

40. Thatte, Anuradha. The concept of god in the Atharvaveda. *SP* (26 AIOC), 1972, p. 511.

41. Toporov, V. N. Towards the reconstruction of the Indo-European ritual and ritual-poetic formulas, on the basis of charms (Russ.). *Uch. Zap. TGU Trudy po zn. sist.* 4, 1969, 9–43.

..some parallels to *AV* IV. 12. 3–5 and II. 31.5; Vedic charms against worms; reconstruction of the mythologeme about the conflict of the Thunder-god with his sons; love-spells in *AV* and parallel motifs in Russian charms..

42. Virendra Kumar. *Atharvaveda men oṣadhivijñāna* (Hindi). *Bhāratī* 5 (1), 1961–62, H 22–26.

III. SĀMAVEDA

8. Text, Translation, Exegesis, Ancillary Literature.

1. Achyutananda, Swami. *Sāmaveda-śataka.* Aryapremi Karyalaya, Ajmer, 1966, 100.

..100 mantras from *SV* with Hindi transl. ..

2. Benfey, T. (ed.). *Sāmaveda : Die Hymnen des Sāma-Veda.* 1968–69; Vol. I : 280; Vol. II : 373.

..reprint of first ed., Leipzig, 1848.. text, introd., glossary, transl. ..

3. *Sāmavedasaṁhitā* with *Sāmasaṁskārabhāṣya* by Swami Bhagavadacarya. P. B. Shaha, Ahmedabad, 1960, 455.

..only Pūrvārcika..

4. Brahmamuni, Swami. *Sāmaveda—ādhyātmika munibhāṣya.* Gurukul, Kangri.

..only Pūrvārcika comm. upon .. (acc. to comm., *SV* aims at *paramātmacarcā*)..

5. DANDISVAMIN (ed.). *Sāmaveda-saṁhitā*, with Sāyaṇa-bhāṣya and Bengali translation. Shri Samkaracarya Vidyabhavan, Tarakeshwar, 1965, 12 + 82.

6. DEVI CHAND. *Sāmaveda*, with English transl., introd., and notes. All-India Dayananda Salvation Mission, Hoshiarpur, 1963, 370 + 20.

Rev.: DHARMADEVA, *GKP* 15, 407–08.

7. DHARMADEVA. *Sāmaveda-saṁhitā*. Anand Kutir, Jwalapur, 1966, 60.

..selected mantras from *SV* with English transl..

8. DHARMADEVA (ed.). *Sāmaveda-saṁhitā*, with English translation. Anand Kutir, Jwalapur, 1967, 4 + 910 + 36.

..English transl. with notes (English and Sk.) and introd. .. Sk.-Hindi- English glossary..two parts bound together .. (also *Some Psalms of SV*)..

9. DHARMADEVA. *Sāma-saṁgīta-sudhā*. Anand Kutir, Jwalapur.

..Hindi rendering in songs of 122 mantras of *SV*..

10. GRIFFITH, Ralph T. H. *The Hymns of the Sāmaveda*. Chowkhamba Sk. Studies 28, Varanasi, 1963, 8 + 340 + 38.

..English transl. with popular comm. .. 4th ed. (reprint) .. (1st ed., 2 parts, 1893; 2nd ed., 1907; 3rd ed., 1926)..

11. HARI SHARAN. *Sāmaveda-vyākhyā*. Dayanand Vedic Pustakalaya, New Delhi, 1971, 244.

..Hindi transl. and comm. : mantras 1–174.. from the pt. of view of *adhyātma* and *bhakti*..

12. JAGADISH CHANDRA (ed.). *Sāmaveda-śatakam*. G. Hasananda, Delhi, 1961, 100.

..100 mantras from *SV* with Hindi comm. by Swami TULSIRAM..

Rev. : DHARMADEVA, *GKP* 13, 320.

13. Jayasankara (ed.). *Sāmaveda-saṁhitā* with Sāyaṇa-bhāṣya. *Praṇava-Pārijāta* 6 (7), 1964, publ. serially.

..*saralārthasamalaṁkṛtā*..

14. Lahiri, Bibhor Kumar (ed.). *Sāmaveda-saṁhitā*, Āgneyaṁ Parva or Kāṇḍam. K. L. Mukhopadhyaya, Calcutta, 1963, 20+55.

..Sk. text of 114 hymns of Āgneya-parvan of *SV* ; expository transl. in English; essay on Agni..

Rev.: T. S. Raghavan, *The Gauḍiya* 9 (4), 159–60.

15. Satavalekar, S. D. (ed.). *Sāmavedaḥ*, with Marathi translation. Svadhyaya Mandala, Pardi, 1963, 19 + 213 + 408.

..also with Hindi transl., 1963, 213+ 408..

16. Vaidyanath, Sastri (ed.). *Sāmaveda*, with Hindi introduction and commentary. Jullundur, 1966, 4 + 2 + 56 + 1020 + 4 plates.

17. Virendra, Sastri (ed.). *Sāmaveda.* Adarsha Sahitya Mandala, Raybareli, 1963, 528.

..text with Hindi transl. ..

Rev.: Ed. *GKP* 16, 262.

18. Caland, W. (ed.). *Der Ārṣeyakalpa des Sāmaveda* (in Lateinschrift). Abhandl. für die Kunde des Morgenlandes, XII, 3, 1966, 296.

..reprint of Leipzig ed., 1908..

19. Sarma, K. V. Hitavākyāni : A Pariśiṣṭa of the Sāmaveda. *SP* (26 AIOC), 1972, p. 509.

..about a collection of nearly 70 epigrams, divided into 9 sections; described in ms. as a *Sāma-pariśiṣṭa*; included in a composite ms. containing three other *Sāma-pariśiṣṭas*, namely, *Śrāvaṇavidhi*, *Sāmotpatti*, and *Mahānāmnī* .. (ms. in VVRI, No. 6131)..

20. Sehgal, S. R. (ed.). *Naigeyaśākhānukramaṇī* (belonging to the *Sāmaveda*). Mun. Man., Delhi, 1966, 8 + ii + 10 + 104.

..crit. ed. with copious variants from Vedic works and appendices; English transl. of the Preface by A. Weber to his ed. of 1885 (*IS* XVII, 315–385)..

21. SHARMA, B. R. (ed.). *Sāmaveda-Ārṣeyadīpa of Bhaṭṭa Bhāskara Adhvarīndra.* KSV Series 8, Tirupati, 1967, XIX+202.

..crit. ed. with introd. and notes..this is an Anukramaṇī of Grāmageya-and Āraṇyagānas : names of *gānas* and *ṛṣis*..differences bet. Satavalekar's ed. of *SV* and *SVD* indicated..index of *ṛṣis*..

Rev. : J. GONDA, *JOIB* 17, 454-55; C. G. KASHIKAR, *VIJ* 5, 223–27.

22. SHARMA, B. R. (ed.). *Pañcavidhasūtra and Mātrālakṣaṇa*, with commentaries. KSV Series 13, Tirupati, 1970, 168.

..crit. ed. with introd. and notes..*P.*, a Chandogapariśiṣṭa, consists of 2 *prapāṭhakas* (each divided into 7 *khaṇḍikās*)..3 indices for Prastāvas, Pratihāras, Nidhanas..*M.*, published for the first time, consists of 42 sūtras..

Rev. : C. G. KASHIKAR, *VIJ* 9, 405-09.

23. SHARMA, B. R. (ed.). *Gāyatravidhānasūtra of Śuṅga*, with a commentary by an anonymous author. VIS 52, VVRI, 1971, xviii+32.

..a minor ancillary text of *SV*..crit. ed. with introd., index, glossary..

24. SURYAKANTA (ed.). *Ṛk-tantram : A Prātiśākhya of the Sāmaveda.* Meh. Lac., Delhi, 1970, viii+3+vii+101+61+15+69+13+8.

..crit. ed. with introd., appendices, exhaustive notes, comm. called *Ṛktantravivṛti*, and *Sāmavedasarvānukramaṇī*..(reprint of 1933 ed. : *VBD* I. 15. 1)..

25. TRIPATHI, Yamuna Prasad (ed.). *Sāmavedīya-Rudrajapa-Vidhi.* Chowkhamba Vidyabhavan, Varanasi, 1963, 116.

..with Padapāṭha-saṁhitā, Hindi-English transl...

9. GENERAL STUDY.

1. DIKSHITAR, Ramanath (ed.). *Sāmaveda-sarvasvam : Khādira-Gṛhyasūtram.* Madras.

..*S.* is a kind of encyclopedia of *SV* (every piece of information about *SV*)..*KG.* in Tamil with Rudraskanda's comm. ..

Rev. : T. A. V. DIKSHITAR, *BJ* (17-2-63), 71.

2. DIKSHITAR, Ramanath. *Sāmavedaḥ laukiko vyavahāraśca. VS*, Tirupati, 1967, S 26-28.

..secular contents of *SV*..*Sāmavidhāna-Br.* deals with secular rites for success in life..

3. IYER (GAYATONDE), Shakuntala. The Sāmans. *JBomU* 31 (2), Sept. 62, 35-61.

..(A) introduction to the study of Sāmans; (B) Sāmagāna; (C) contribution of Sāmagāna to music; (D) Sāmans in *SV-Brāhmaṇas*; (E) list of Sāmans..

4. IYER (GAYATONDE), Shakuntala. The Sāmans-II. *JBomU* 32 (2), Sept. 63, 89-126.

..Part I : various aspects of Sāmans, viz., their imp., evolution contribution to science of music, list of Sāmans dealt with in *Ārṣeya-Br.*; Part II : characteristics of and information about 220 Sāmans as found in *SV-Br.* texts; position of Udgātṛ..

5. JAGADISH CHANDRA. *Mahānāmnī ārcika. Vedavāṇī* 14 (1), Nov. 61, 55-57.

6. KAUFMANN, Walter. The Mudrās in Sāmavedic chant and their probable relationship to the Go-On Hakase of the Shomyo of Japan. *Anthropos* 62, 1967, p. 567.

..(from *Ethnomusicology* 11, 1967, 161-69)..Vedic music material characterised by a "five-tone principle"; Japanese "five-tone" *go-on hakase* notation presumably derived from simple Vedic mantras; the *mudrās* came to Japan thro. the Buddhist "doctors of sound" who had once come from India..

7. PRASAD, Vindhyavasini. *Agnideva [Īśvara] kā āhvāna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 2-4.

..exegesis of *SV* 1. 1. 1..

8. RAGHAVAN, V. Sāma Veda and Music. *JMA* 33, 1962, 127-33.

..structure and plan of *SV*..details of *Sāman*-singing, parts of *gāna*, *stobhas*..Kauthuma and Jaiminīya śākhās and their diff. styles of singing as seen in diff. parts of South India..relation of Sāmagāna to classical Indian music..

9. RAI, Ganga Sagar. Śākhās of the Sāmaveda in the Purāṇas. *Purāṇa* 8 (1), Jan. 66, 115-34.

..32 śākhās mentioned..

10. SATAVALEKAR, S. D. *Sāmagāyana kā mahattva* (Hindi). *Vedavāṇī* 13 (7), 6–8.

11. SUBRAHMANYA SASTRI, P. S. A note on Sāmaveda-Saṁhitā. *Vimarśa* 1 (1), 1972, E 101-02.

..how Sāmans based on one and the same *ṛk* are arranged in *SV-Saṁ.* and why so ?..

12. SYRKIN, A. Ya. Sāmaveda (Russ.). *Sovet. Ist. Encikl.*, Vol. 12, Moscow, 1969, p. 503.

13. VARADARAJAN, B. Music in the Sāma Veda. *VS*, Tirupati, 1967, E 50-58.

14. VARADARAJAN, Brinda. Ancient music : the music of the *Sāmaveda* and the songs of the śaivite and vaiṣṇavite saints. *BITC* 1, 1967, 22-45.

..Vedic chant has three forms : *ārcika*, *gāthika*, *sāmika*; *ā.* has three accents, *g.* only one, and *s.* is melodic..Sāmagāna, being a collective song, has a fixed and set form of musical cast or mould ..there are seven divisions of Sāman chanted during a sacrifice.. in the *gāna* of *SV*, seven musical notes are used..

IV. YAJURVEDA

10. *Kṛṣṇa-YV* : TEXTS, EXEGESIS.

1. *Taittirīya-Saṁhitā*. Ed. SONTAKKE, N. S.; DHARMADHIKARI, T. N. VSM, Poona, 1970, xxi+667.

..crit. ed. with Padapāṭha and the commentaries of Bhaṭṭa Bhāskara Miśra and Sāyaṇācārya ; Vol. I (Kāṇḍa I, Prapāṭhakas 1-4)..

Rev. : K. V. SARMA, *VIJ* 9 (1), 203–05.

2. KEITH, A. Berriedale. *The Veda of the Black Yajus School entitled Taittirīya Saṁhitā*. Mot. Ban., Delhi, 1967, 838.

..2 vol.; reprint of HOS 18-19, 1914..English transl. of *TS*..

3. *Kāṭhaka*: *Die Saṁhitā der Kaṭha-Śākhā*. Ed. VON SCHROEDER, Leopold. Franz Steiner Verlag, Wiesbaden; Vol. I, 1970, xiv+283; Vol. II, 1971, 193.

..reprint of first ed. (in three vol., 1900, 1909, 1910)..[Vol. 3 and Index Verborum by R. SIMON to be published]..

Rev. : H. KRICK, *WZKSA* 16, 207; H-P. SCHMIDT, *JAOS* 91, 552.

4. *Maitrāyaṇī-Saṁhitā* : *Die Saṁhitā der Maitrāyaṇīya-śākhā.* Ed. VON SCHROEDER, Leopold. Franz Steiner Verlag, Wiesbaden; Vol. I, 1970, xlvi+173; Vol. II, 1971, 169.

..reprint of first ed. (Leipzig, 1881-86)..(Vol. 3-4 to be published)..

Rev. ; H. KRICK *WZKSA* 16, 207.

5. *Kapiṣṭhala-Kaṭha-Saṁhitā.* Ed. RAGHUVIRA. Meh. Lach., Delhi, 1968, xxxii+364.

..crit. ed. with text-crit. notes..

6. ANNANGARACHARYA, K. *Padapāṭhapariśuddhiḥ. Saṁvid* 2 (1-2), 29-37.

..*TS* (no. of *padas*, 109387)..discusses many cases..(see 7 below)..

7. ANNANGARACHARYA, P. B. *Padapāṭhapariśuddhiḥ. VS*, Tirupati, 1967, S 10-14.

..seeks to clarify doubts concerning Padapāṭha of *TS*..mentions ten ways in wh. inflected verbal forms are presented in P...

8. ANNANGARACHARYA, P. B. *Taittirīya-saṁhitā-padapāṭha-rakṣā. R. Dravid Fel. Vol.*, 1971, *Ve* 87-91.

9. DHARMADHIKARI, T. N. Specialities of Bhaṭṭabhāskara Miśra's commentary on *Taittirīya-Saṁhitā. SP* (21 AIOC), 1961, 23-24.

..gramm. explanations are minute and accurate: etymology of words often interesting; explanation of accent and uncommon *chandas; viniyoga* given briefly..

10. DHARMADHIKARI, T. N. Some conjectural emendations in the text of *Maitrāyaṇī-Saṁhitā. SP* (23 AIOC), 1966, 9-10.

..53 emendations suggested..

11. DHARMADHIKARI, T. N. Padapāṭha of the *Taittirīya-Saṁhitā. SP* (26 AIOC), 1972, p. 352.

..some peculiarities ; e. g. *ivena nityasamāsaḥ* rule always violated..

12. **Hoffmann**, Karl. *TS. sīmahi* : Haplologie im Satz? *MSS* 22, 25-28.

13. **Hoffmann**, Karl. Die Komposition eines Brāhmaṇa-Abschnittes (MS. I. 10, 14-16). *Renou Comm. Vol.*, 1968, 367-380.

..crit. observations..Indra-Vṛtra fight as mythological background for *Sākamedha*-ritual..

14. **Hoffmann**, Karl. Der Mantra *yan navam ait TS* II. 3.10.1. *MSS* 25, 1969, 59-63.

..reconstructs, with the help of *TS* II. 6. 3. 3, the magic result of the prose-legend wh. serves as base..[*sṛpta*=sneak's track]..

15. **Krick**, Hertha. Der vieräugige Hund im Aśvamedha. Zur Deutung von *TS* VII. 1. 11. 1 (b). *WZKSA* 16, 1972, 27-39.

..in Aśvamedha, before the horse is let to roam about for a year, it is bathed in a lake in the south; at the same time, a four-eyed dog is killed and thrown under the feet of the horse. Acc. to the *Br.*, killing of the dog symbolizes destruction of evil and enemy. The author suggests, on the basis of *TS* VII. 1. 11. 1, that the original function of the dog must have been similar to that of Saramā in the myth of Paṇis, i. e., to find the way to the cows by crossing the Rasā-stream..

16. **Krishnalal.** *Taittirīya-saṁhitā* 5. 6. 1. 1-2 *mantra-gaṇasya viniyogaḥ*. *Sāg.* 5 (3), 1967, 313-16.

..diff. viniyogas in diff. ritual texts..in Śrauta ritual, these mantras employed in rites wh. have hardly anything to do with water..in *GS*, in connection with *samāvartana*, *cūḍakarma*, etc...

17. **Mehendale**, M. A. Evidence for the africate pronunciation of the cluster *ts* in the Maitrāyaṇī-Saṁhitā. *W. B. Henning Mem. Vol.*, 1970, 299-302.

..*MS* III. 4. 7 : diff. forms of *Agniciti..droṇacitiṁ cinvīta annnakāmaḥ..paścāccarur bhavati* : in this passage, mention of *caru* is irrelevant; *MānavaŚS* 10. 3. 66 throws light on the passage; it reads : *droṇacit tsarumān eṣāṁ daśabhāgo bhavet tṣaruḥ..ĀpŚulbaS* 13. 4 reads : *paścāt tsarur bhavati anurūpatyāya*..it would become clear that in the *MS*-passage, *caru* stood for *tsaru*; in oral transmission *ts* was pronounced as an affricate..(in *MS* III. 8. 2, *sarā* seems to occur for *tsarā*)..

18. Parthasarathy Iyer, L. S. *Outlines of the contents of Kṛṣṇa Yajurveda, Taittirīya Śākhā.* Veda Dharma Satra Paripalana Sabha, Kumbhakonam, 1962.

19. Rai, Ganga Sagar. Śākhās of the *Kṛṣṇa Yajurveda* in the Purāṇas. *Pur* 7 (2), July 65, 235–53.

..86 śākhās mentioned; names of only 43 known; only 28 ref. to in the *Caraṇavyūha* of Śaunaka..

20. Tatachariar, A. Ramanuja. The "Tanoo-Naptra" spirit. *BJ* 9 (14), 3-2-63, 14-15.

..*TS* VI. 2. 2..spirit of united action..

21. Vedakumari. *Maitrāyaṇī saṁhitā kā eka adhyayana* (Hindi). Univ. of Rajasthan, Jaipur, 1968.

..(typed Ph. D. thesis)..

22. Vidyanidhi, Sastri. *Maitrāyaṇī-sūkti-saṁgrahaḥ. GKP* 16 (12), 458-61; 17 (5), 284-86.

..serially..

11. *Śukla-YV:* Text, Commentary, Translation, Exegesis.

1. *Śukla-Yajurveda-Vājasaneyi-Saṁhitā (Mahīdharabhāṣya-sahitā).* Ed. Weber, A. Chowkhamba Sk. Granthamala 103, Varanasi, 1015.

..photostat copy of original..

2. *Śukla-Yajurveda-Saṁhitā,* ed. with *Yajuḥsaṁskāra-bhāṣya* by Swami Bhagavadacharya and Hindi translation. Rajnagar Society, Ahmedabad, 1960, 24+256.

..only five *adhyāyas*..

3. Brahmamuni, Swami. *Yajurvedānvayārtha.* Arya Sahitya Mandal, Ajmer, 1968, 287.

..Hindi comm. on first ten *adhyāyas* of *VS*..

4. *Yajurveda-bhāṣya-saṁgrahaḥ maharṣi-dayānanda-kṛtaḥ.* Ed. Yudhisthira, Mimamsaka. Aryakumar Sabha, Baroda, 1961, 340.

..D.'s bhāṣya on *adh.* 1 and 2: *adh.* 23, 51-65; *adh.* 32; *adh.* 34, 1-6, 34-38..crit. notes..

Rev. : Dharmadeva, *GKP* 13, 287.

5. Yudhisthira, Mimamsaka (ed.). *Yajurvedabhāṣyavivaraṇam.* Ramlal Kapur Trust, Bahalgarh; Part I (*adh.* 1-10), 2nd ed., 1971, 20+142+876+32; Part II (*adh.* 11-15), 1971, 6+587+13.

..*Bhāṣya* by Dayananda; *Vivaraṇa* by Brahmadatta Jijnasu..

Rev. : (Part I) Ed., *GKP* 13, 248-49; (Part II) S. K. Gupta *BSS* 1, 115–17.

6. *Yajurvedabhāṣya* by Swami Dayananda. Dayananda Vedānusandhana Sadanam, Hyderabad.

..*adh.* 11-15, with Telugu transl. by A. Keshavarya, 1963, 2+679+1002; *adh.* 16–18, with Telugu transl. by A. K., 1963, 1003–1220; *adh.* 19-20, with Telugu transl. by A. K., 1963, 4+1221 –1370; *adh.* 31-40, with Telugu transl. by P. Sheshachalacharya and A. K., 1962, 16+832..(in Telugu script)..

7. Devi Chand. *The Yajur Veda* : English translation. New Delhi, 1965, 511.

..text with English transl. of *Mādhyandina-saṁ*...

Rev. : Klaus Mylius, *WZUH* 17 (6), 147–49.

8. Gaud, Daulat Ram (ed.). *Yajurveda-Saṁhitā.* Chowkhamba Vidyabhavan, Varanasi, 1965, 64+478.

..ed. with Hindi transl..

9. Jagadish Chandra. *Yajurveda-śataka.* G. Hasanand, Delhi, 1961, 100.

..Hindi transl. of Dayananda's comm. on 100 *YV*–mantras..

Rev. : Dharmadeva, *GKP* 13, 320.

10. *Mādhyandinīya-mantra-saṁhitā.* Pandit Pustakalaya, 1963, 94.

11. *Mādhyandina-padapāṭha.* Ramlal Kapur Trust, Bahalgarh, 725.

12. Maheshvarananda, Swami. *Śukla-yajurveda-saṁhitopaniṣacchatakam.* G. Vyas, Bombay, 491.

..with comm. called *Adhyātmajyotsnāvivṛti*..exposition of 100 mantras from *ŚYV* from the *adhyātma* pt. of view..

Rev. : Bhagavaddatta, *GKP* 17, 215–16.

13. Yudhisthira, Mimamsaka. *Mādhyandina-saṁhitāyāḥ padapāṭhaḥ–trividhāvāntarapāṭhaiḥ samanvitaḥ.* Bahalgarh, May 71.

14. Acharya, P. The Orissan recension of *Kānva Saṁhitā. VIJ* 2 (1), 1964, 79-80. (Also in *SP*, 21 AIOC, 1961, p. 244 : " Kāṇva-Saṁhitā in Orissa ").

..Orissan *KS*, called *Ekacālīsa Mantra,* presents several peculiar features compared to the printed text based on Maharashtra-mss ..the former consists of 41 chh. (instead of 40 as in printed ed.); chh. 1–34 more or less correspond in the two versions; arrangement in remaining chh. differs greatly..Orissan text divided into 2 " Twenties "..notes also other peculiarities..

15. Bharatiya, Kantikishor. *Saṁkalpa-śakti. Vedavāṇī* 24 (11), Sept. 72, 3–5.

..*YV* 34. 1–6..

16. Brahmamuni, Swami. *Veda ke eka saṁdigdha prakaraṇa kā vivecana* (Hindi). Vaidika Sadhanasrama, Yamunanagar, 1961, 25. (Also publ. Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1963).

..re. *YV*, *adh.* 39..

Rev.: Dharmadeva, *GKP* 13 (8), 288.

17. Brahmamuni, Swami. *Eka samasyā* (Hindi). *Vedavāṇī* 13 (6), April 61, 15–16.

..re. *YV* 39.6..

18. Chobe, B. N. *Śaṅkāsamādhāna* : *Yajurveda 40.* 3 *ke sambandha men* (Hindi). *Vedavāṇī* 23 (10), Aug. 71, 7–9.

..*api gacchanti* or *abhi gacchanti*..

19. Dandge, Gajanan Balkrishna (ed.). *Rudrādhyāyaḥ.* Maharashtra Grantha Bhandar, Kolhapur, 1966, xxviii+90.

..ed. with English introd. and transl...

20. Dharmadeva, *Vedamantron kā tulanātmaka anuśīlana—maharṣi dayānanda tathā anya vedabhāṣyakāra* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 53–59.

..*YV* 8.28..

21. GUPTA, Sudhir Kumar. *Yajurveda-bhāṣya-vivaraṇa: eka samīkṣā* (Hindi). *Vedavāṇī* 25 (1), Nov. 72, 14–16.

..See 5 above..

22. JAGADISHWAR SASTRI, V. *Śukla-yajurveda-mīmāṁsā. VS*, Tirupati, 1967, S 15–25.

..origin; distinction bet. *ŚYV* and *KYV*; śākhās; contents of *Saṁ.* and *Br.*; accent; comm., etc...

23. JAYADATTA, Sastri. *Satya kā anusandhāna kaise karen* (Hindi). *Vedavāṇī* 23 (3), 1971, 8–16.

..*YV* 19.77..

24. KASHIKAR, C. G. *Caraṇavyūha* (Marathi). *Navabhārata*, Aug. 63, 5–8.

..apropos N. G. CHAPEKAR's article on "Caraṇavyūha" in *Navabhārata*, May 63 (CHAPEKAR writes about the work *C.* with the *bhāṣya* of Mahīdāsa; *C.* is one of the 18 Pariśiṣṭas of *ŚYV*).. K. controverts some of the suggestions made by CHAPEKAR..

25. MADAN MOHAN. *Śrauta-darśana-sāra. Vedavāṇī* 16 (2), Dec. 63, 4-11.

..*YV* 40..

26. MUTHUKRISHNA SASTRIGAL, R. *Śrī-rudraṁ-camakam.* Hitabhashini Publ. No. 1, Thanjavur, 1969, viii+181.

..Sk. text with transl. into Tamil..(3rd ed.)..

27. PRABHAKAR, C. L. The recensions of the Śukla Yajurveda. *SP* (25 AIOC), 1969, p. 21.

..traditionally 13–14 recensions mentioned; only 2 (M. and K.) available in print..compares these two recensions..in post-*saṁ.* lit., differences not maintained..

28. PRASAD, Vindhyavasini. *Āryābhivinaya-vyākhyā* : *YV* 36.2. *Vedavāṇī* 15 (2), Dec. 62, 1–3.

29. RAI, Ganga Sagar. Śākhās of the Yajurveda in the Purāṇas. *Pur.* 7 (1), Jan. 65, 6–17. (Also in *SP*, 22 AIOC, 1965, 234-35).

..*YV* regarded by Purāṇas as the earliest Veda; 42, or 100, or 101 śākhās mentioned; but 15 ascertained; their names vary.. describes briefly each of these 15 śākhās..

30. RAJAGOPALA IYER, T. R The Chamakam. *Ved. Kes.* 52 (12), April 66, 524-29.

..C. occurs in *YV* 7. 4..its purpose and source..

31. *Śrīśuklayajurvedīyarudrāṣṭādhyāyī.* Pandit Pustakalaya, Varanasi, 1963, 52.

32. *Hindi Rudrāṣṭādhyāyī*. Vaidika Jnana Bharati Rishikula Brahmacaryashram, Ratangarh.

33. SARMA, Munshiram. *Puruṣa-sūkta.* Vaidika-Śodha-Saṁsthāna, Kanpur.

..exegesis acc. to *YV* 31..

34. SARMA, Munshiram. *Pavitreṇa savena ca. GKP* 22 (5), 247-50.

..*YV* 19. 43..

35. SENGUPTA, B. K. *Ādityād vedaḥ. R. Dravid Fel. Vol.*, 1971, *Ve* 4.

..*ŚYV* is so called because it was derived by Yājñavalkya from the resplendent Āditya..

36. SIVANARAYANA, Sastri (ed.). *Nityakarmaprayogamālā.* Bombay, 1965, 16+272.

..selections from *VS* by Chaturthilal SARMA, ed. by S. with Sk. notes..

37. SIVAPUJANASIMHA. *Mahāmṛtyuñjaya-mantra-mīmāṁsā. Vedavāṇī* 24 (10), Aug. 72, 18-24.

...*YV* 3.60 : *tryambakaṁ yajāmahe*..discusses interpretations by earlier scholars..acc. to S., *tryambaka=paramātmā* (*ambā*=dyaus, ap, pṛthivī)..(note by YUDHISTHIRA appended to this article : *t.*=protector of the three worlds)..

38. SUBRAHMANYAM, V. K. (ed.) *Srīrudrapraśnaḥ.* Ramakrishna Math, Madras, 1963, 32.

..ed. with English transl...

39. UDAYAVIRA. *Kāṇva saṁhitā (yajurveda kā śuklakṛṣṇavibhāga)* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 41-46.

40. VIDYANANDA VIDEHA. *Pūrṇa vyaktitva* (Hindi). *Savitā* 24 (11), Dec. 71, 244-45.

..*YV* 38. 27..

41. Waray, G. S. Pronunciation of *ya, ṣa, ja, ṇa,* and *kha* in Śukla Yajurveda. *SP* (21 AIOC), 1961, p. 142.

42. Yudhisthira, Mimamsaka. *Veda-pravacana*: *Īśvara-stuti-prārthanā-upāsanā-mantra.* *Vedavāṇī* 23 (3-10).

..serially..various *VS*-mantras explained..

43. Yudhisthira, Mimamsaka. *Yajurveda kī mūlasaṁhitā* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 73-78.

..Mādhyandina-saṁhitā is the original one..

44. Yudhisthira, Mimamsaka. *Yajurveda kī mantra-saṁkhyā* : 1975 yā 1976 ? (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 78-79.

..two methods of counting mantras : *yājñika-pakṣa* and *adhyayana-pakṣa*..(in *ṚV*, acc. to *y.*, 10552; acc. to *a.*, 10482).. in *YV*, acc. to *a.*, 1975 (which is correct)..

12. GENERAL STUDY.

1. Ananda, Swami. *Prabhumīlana kā mārga* (Hindi). *Vedavāṇī* 21 (11), Sept. 69, 2-3.

..*VS* 17. 31..

2. Ananta Narayana Sastri, K. V. *Dīkṣāhutimantra-stutiḥ*, *ABORI* 51, 1970 (1971), 192-202.

..*TS*-mantra : *viśve devasya netur marto vṛṇīta sakhyam* | *viśverāya iṣudhyasi dyumnaṁ vṛṇīta puṣyase svāhā*..first *pāda* is *saptākṣarā*, therefore *śakvarī*; second *pāda* is *gāyatrī*; third *pāda* to be made into *triṣṭubh* by adding *devasya* of the first *pāda* to it; fourth *pāda* to be made into *jagatī* by adding *viśve* and *sakhyam* to it..each metre has a specific purpose to serve..all this explained by author in self-composed 51 Sanskrit stanzas..

3. Bhandari, V. S. Secular aspect of the Yajurveda. *NUJ* 18, 1966-67, 63-68. (Also in *SP*, 23 AIOC, 7-8).

..*VS* 18 : *vasor dhārā* ceremony..*VS* 30 : variety of occupations pursued by diff. classes of people..*VS* 23 : *brahmodya*..*VS* 26. 20 : *yogakṣema* of the people..

4. Bhandari, V. S. The origin of Vidūṣaka in the Yajurveda. *SP* (24 AIOC), 1968, p. 2,

..mention in *VS* 30 of *hasāya kārim* (preceded by *narmāya rebham*)..

5. BHANDARI, V. S. *Yajurvedācā śuklakṛṣṇavibhāga* (Marathi). *VSMV* 1971, 1972, 97-100.

..discusses earlier views..suggests : Mādhyandinas start Paurṇamāseṣṭi on *caturdaśī* of bright half and conclude it on the full-moon day; they complete the entire Paurṇamāseṣṭi during the bright half. Similarly, tho. their Darśeṣṭi commences in dark half, it is concluded in bright half; therefore, Mādhyandina–saṁ. is called *śukla*..as against this, Taittirīyas' Paurṇa. is concluded in dark half..

6. BHANDARI, V. S. *Yajurveda men laukika tattva* (Hindi). *VJ* 21 (3-4), 1972, 202-04.

..secular material in *YV*..

7. BHAVANILAL. *Professor Ralph Griffith kā yajurveda-bhāṣya: eka ālocanātmaka adhyayana* (Hindi). *Vedavāṇī* 16 (8), June 64, 13-15.

8. DESAI, G. G. *Thinking with the Yajurveda.* Asia Publishing House, Bombay, 1967, 184.

..a strange book..Vedas as old as the 'modern' world (that is, nearly 200 million years old); Agni represents knowledge of *sattva, rajas, tamas;* Vedic conception of ultimate world, much in advance of that of science, etc...

Rev. : Shakuntala N. GAYATONDE, *AP* (Feb. 68), 90; M. P. PANDIT, *Ved. Kes.* 54, 523–24; V. RAGHAVAN, *Pr. Bh.* 74, 485–86; R. THATHACHARIAR, *BJ* (14-1-68), 69.

9. MUKERJI, A. B. Climatological lore in the Yajurveda. *Indian Geographical Journal* 44, 1969, 18-25.

10. PRABHAKAR, C. L. Entertainment in the Yajurveda. *SP* (24 AIOC), 1968, 23-24.

11. PRABHAKAR, C. L. The course of *gāyatrī-mantra* through the Yajurveda. *SP* (25 AIOC), 1969, p. 22.

..course of *g.* thro. *śrauta* and *gṛhya* ritual..meaning of the mantra does not correspond with its prescribed employment..the mantra preceded by *vyāhṛtis* found only in *VS* 36. 3..

12. Prabhakar, C. L. The commentators of the Yajurveda. *RJBUH*, Bangalore, 1969, 12-20.

..*VS* (M) comm. : Śaunaka, Harisvāmin (about 638 A. D.), Uvaṭa (cir. 1042 A. D.), Gauradhara (cir. 1292 A. D.), Rāvaṇa (cir. 1600 A. D.), Mahīdhara (cir. 1587 A. D.)..*VS* (K) comm. : Sāyaṇa, Ānandabodha (1442–1542), Halāyudha (12th cent.), Murārimiśra (cir. 1342), Anantācārya (cir. 1700),..*TS* comm. : Guhadeva (800 A. D.), Kauśika Bhaṭṭa Bhāskaramiśra, Kṣura (1290 A. D.), Sāyaṇa, Veṅkateśa, Balakṛṣṇa..

13. Prabhakar, C. L. Erotics in the Yajurveda. *Dandekar Fel. Vol.*, 1969, 181-89.

14. Prabhakar, C. L. On the names of the Yajurveda. *Bh. Vid.* 28, 1971 (for 1968), 64-68.

15. Prabhakar, C. L. Contribution of the Śukla Yajurveda to the culture of India. *SP* (*ISC*) 2, 1972, p. 56.

16. Raghu Vira. Śākhās of the Yajurveda, the discovery of a unique chart of Yājuṣa recensions. *JVS* 2, 1935, 61-77.

17. Sharma, Madan Mohan. *Yajurvedaḥ*. *PAIOC* (21st Session), III, 1968, 49-53.

..originally *YV* was the only Veda; later divided by Vyāsa..

18. Sharma, Shambhu Nath. Yajurveda kā svarūpa aur mahattva (Hindi). *VJ* 21, 1972, 133-34, 137.

19. Smith, R. Morton. On the White Yajurveda Vaṁśa. *EW* 16 (1-2), Mar. June 66, 112-25.

..attempt to work out a satisfactory chronology for the development of the earliest Indian thought..the lines as given in *BAU* 2, 4, and 6 are consistent and reasonable..schematic chronology fixed bet. two points : Janamejaya III and shortly pre-Buddha.. Tura Kāvaṣeya : 930 B. C.; Vāk Ambhṛṇī : 1025 B. C.; Uddālaka: 842 B. C.; Vājaśravas : 922 B. C...

20. Thite, G. U. Magico-religious application of the White Yajurveda. *CASS Stud.* 1, 1972, 65-81. (Also in *SP*, 26 AIOC, 1972, p. 512).

..*YV*, tho. directly connected with Śrauta sacrifice, also connected in artificial manner with magical rites of Smārta char...

21. Tsuji, N. *Existent Yajurveda-literature—Philological Study of the Fundamental Sources of the Vedic Ritual* (Jap.). The Toyo Bunko, Tokyo, 1970, xi+211.

..systematic survey with detailed bibliographical references..

22. Varma, Virendra Kumar. Yajurveda kā saṁkṣipta ālocanātmaka adhyayana (Hindi). *Bhāratī* 8 (1), 1964-65, 86-91.

23. Yudhisthira, Mimamsaka. *Śaṅkā-samādhāna* (Hindi) *Vedavāṇī* 21 (9), July 69, 6-9.

..questions put by Vedananda Sharma (mainly about *YV* published by Vaidika Yantralaya) answered..

24. Yudhisthira, Mimamsaka. *Yajuṣāṁ śauklyakārṣṇyavivekaḥ. R. Dravid Fel. Vol.*, 1971, *Ve* 40-43.

..(1) those who accepted the primacy of Darśeṣṭi were Kṛṣṇapakṣīyas; those who accepted the primacy of Paurṇamāseṣṭi were Śuklapakṣīyas; (2) in *Mādhyandina-saṁ.*, *Brāhmaṇa*-portion not mixed up with *Saṁhitā*-portion..

25. Yudhisthira, Mimamsaka. *Kyā yajurveda kā dravyamaya yajñon ke sātha hī sambandha hai?* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 68-70.

..apart from ritual, *YV* also deals with *sṛṣṭiyajña..śrautayajña* is a comm. on *sṛṣṭiyajña*..

26. Yudhisthira, Mimamsaka. *Yajurveda kī śākhāon ke śukla-kṛṣṇa-nāma-viṣayaka bhrānti* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 71-72.

..the division is very old; Dayananda accepts it..

27. Yudhisthira, Mimamsaka. Kyā yajurveda men brāhmaṇa kā saṁmiśraṇa hai? (Hindi). *Vedavāṇī* 24 (2), Dec. 71, 6–11.

..the present *Yājuṣa-sarvānukramaṇī* is not an ancient authoritative *ārṣa* text; it is, accordingly, unwarranted to suggest on the strength of it that there is mixture of *Brāhmaṇa* in *VS*.. [*Yājuṣa-sarvānukramaṇī* says that *adh.* 24 and *adh.* 25 up to 9th *Kaṇḍikā* of *VS* is of the nature of *Brāhmaṇa*].. Śabara, *Vāsiṣṭhī-śikṣā*, *Ṛgyājuṣa-pariśiṣṭa*, *BAU*-comm. Dviveda Gaṅga don't accept that there is mixture..

V. BRĀHMAṆAS

13. *Brāhmaṇas* OF THE *Ṛgveda.*

1. *Aitareya-Brāhmaṇa.* Ed. Aufrecht T. 1972, 455.

..reprint of Bonn ed. of 1879.. ed. with extracts from Sāyaṇa's comm. and other appendices .. in Roman script..

2. Upadhyaya, Ganga Prasad. *Aitareya-Brāhmaṇa* : Hindi translation. Chowkhamba, Varanasi.

3. Umashankar Sharma, Rishi (ed.). *Aitareya-Brāhmaṇam : Hariścandropākhyānam.* Chowkhamba Vidya Bhavan, Varanasi, 1963, 56 + 58.

..text with Sāyaṇa's *bhāṣya* and Hindi transl. and introd...

4. Sreekrishna Sarma, E. R. (ed.). *Kauṣītaki-Brāhmaṇa.* 1 Text. Franz Steiner Verlag (Verzeichnis der orientalischen Handschriften in Deutschland. Supplementband 9, 1), Wiesbaden, 1968, xvii + 210.

..larger no. of mss. than heretofore used–mainly from Kerala.. Rev. : H. Krick, *WZKSA* 14, 212; Klaus Mylius, *MIO* 16, 160–62; A. Parpola, *OLZ*; Ludo Rocher, *JAOS* 91, 153–54.

5. Keith, A. Berriedale. *Rigveda Brāhmaṇas* : English translation with notes. Mot. Ban., Delhi, 1969, 103+555.

..reprint of *HOS* 31, 32; 1920..

6. Apte, K. V. A note on two controversial lines from Śunaḥśepākhyāna. *JASBom* 41–42, 1966–67, 72–77.

..*kiṁ nu malaṁ kim ajinam* : Sāyaṇa's interpretation (*mala=gṛhasthāśrama*, etc.) is accepted; *g.* without son=*mala*; (2) *ābhūtir eṣā ābhūtiḥ*=she is productive; the seed (*bīja*) is (the cause for another new) existence (*bhūti*) (of the husband); it is placed here (in her)..

7. Dave, Suresh. *Ṛgvedasya brāhmaṇāni. Sāṁmanasyam* 2 (6), Dec. 66, 15–16.

8. Joshi, V. L. *Dr. A. B. Keith yāṁcā aitareya brāhmaṇācā iṁgrajī anuvāda* (Marathi). *Saṁskṛti–Sugandha,* 1970, 19–36. (Also in *SP*, 26 AIOC, 1972, pp. 357–58; Sanskrit paper for Pandit–Pariṣad, p. 401).

..a crit. note on KEITH's English transl. of *Ait. Br...* discusses K's interpretation of *navakapāla, devayajana, svargya, agnyāhuti, anu-vid, yogakṣema, kriyā, gavāmayana*; (in *SP*) : *asaṁsthita, caranti, pracariṣyamaḥ, pracārīḥ..*

9. KARNIK, H. R. Derivative legends from the first two Pañcikās of the Aitareya Brāhmaṇa. *SP* (26 AIOC), 1972, 358–59.

..contribution of *Ait. Br.* to the derivation of words thro. legends : e. g. *iṣṭi* from *iṣ* to desire; *āhuti* from *ā-hvay* to call, etc...

10. MEHENDALE, M. A. *Sahasaḥ svajaḥ* in the Aitareya Brāhmaṇa 13.2 (Pañcikā 3.26). *BSOAS* 34 (2), 1971, 376–79.

..suggests *sa ha* (or *saha*) *sa svajaḥ* as the original reading..

11. MEHENDALE, M. A. *Aitareya-Brāhmaṇe 'sahasaḥ svajaḥ'. R. Dravid Fel. Vol.*, 1971, *Ve* 56–58.

..Sanskrit version of the above..

12. MUKHOPADHYAYA, Indira. Stories in the Aitareya Brāhmaṇa. *SP* (23 AIOC), 1966, p. 11.

13. PANTULA, M. M. *Skandasvāminā kim aitareya-brāhmaṇa-bhāṣyam api vyaraci? SP* (25 AIOC), 1969, 371–72.

..Skandasvāmin seems to have written a comm. also on *Ait. Br...* evidence for this in his *ṚV*-comm..

14. PATHAK, Nathulal. *Aitareya-brāhmaṇa kā eka adhyayana* (Hindi). Jaipur, 1966.

15. PATHAK, Nathulal. *Aitareya brāhmaṇa ke itivṛttātmaka ākhyāna* (Hindi). *Viśvambharā* 3 (4), 1967, 34–44.

16. PATYAL, Hukam Chand. Remarks on the new edition of the Kauṣītaki-Brāhmaṇa. *JOIB* 20 (2), Dec. 70, 102–114.

..ref. 4 above.. text-crit. and exegetical remarks..

17. SATHAYE, S. G. The Aitareya Brāhmaṇa and the Republic. *PEW* 19 (4), Oct. 69, 435–441.

..compares *Ait. Br.* and Plato's *Republic.. R.* is an attempt at wholesale social reform; *A.* does not consist of a total rejection of what has gone before, but is in part a rationalisation, consolidation, and institutionalisation of the social arrangements as they were actually developing in the early Aryan society.. *A.* : hierarchy dependent on the capacity to possess esoteric knowledge re. ritual; the soldier-king of *A.* was a limited monarch; *A.* paid little attention to Vaiśya and Śūdra; it justifies social order and social behaviour in rel. terms by finding a paradigm for men's acts in what gods do; it approaches problem of justice in functional terms –it converts the moral into the ritual; it sets up standards of conduct wh. are vague and uncertain; expertise in some form or other advocated; underlines imp. of team-work; a good deal of emphasis on biological patterns; devaluation of man..

18. Shende, N. J. The hotṛ and other priests in the Brāhmaṇas of the Ṛgveda. *JBomU* (ns) 32 (2), Sept. 63, 48–88.

19. Shende, N. J. Soma in the Brāhmaṇas of the Ṛgveda. *JASBom* 38, 1964, 122–53.

..phases of Soma : (1) Soma is sun, year, Indra, and Viṣṇu; (2) S. is *antarikṣa*, therefore connected with waters and Gandharvas; (3) S. is moon; (4) S. is king..

20. Shende, N. J. The Brahman in the Brāhmaṇas of the Ṛgveda. *SP* (26 ICO), 1964, p. 233.

..B. is primarily a *ṚV*-priest, who, as Brahmā and Purohita, wielded great influence over the king..

21. Shende, N. J. Teachers and their views in the Ṛgveda Brāhmaṇas. *Velankar Fel. Vol.*, 1965, 133–153.

22. Sood, Sudarshan Kumar. *Kauṣītaki Brāhmaṇa kā sāṁskṛtika evaṁ aitihāsika adhyayana* (Hindi). Kurukshetra Univ., 1969.

..Ph. D. thesis.. (typed)..

14. The *Brāhmaṇa* of the *Atharvaveda*.

1. *Gopatha-Brāhmaṇa of the Atharvaveda.* Ed. Mitra, Rajendra Lal. Indological Book House, Delhi, 1972, 12+39+183+3.

..reprint..

2. *The Gopatha-Brāhmaṇa*. Ed. Trivedi, Kshemakaranadas. Allahabad, 1924.

..text (based on Jivananda Vidyasagar's ed.) with Hindi transl. and brief notes in Sk. ..

3. Bhavsar, S. N. Etymologies in the Gopatha Brāhmaṇa *SP* (23 AIOC), 1966, p. 27.

4. Patyal, Hukam Chand. A note on the saṁdhi *ācāryovāca* in Gopatha-Brāhmaṇa 1.1.31. *JUPHS* 27, 1968, 133–36. (Also in *SP*, 23 AIOC, 1966, p. 29).

..the reading in the text is justifiable..

5. Patyal, Hukam Chand. On the expressions *bhṛgvāṅgirasā māyā* (*GB* 1.2.9) and *aṅgā parvāṇi* (*GB* 2.1.2). *Dandekar Fel. Vol.*, 1969, 190–92.

..P. suggests the reading *bhṛgvāṅgirasāṁ māyā*..and *aṅgāparvāṇi* as a compound word..

6. Patyal, Hukam Chand. *Gopatha Brāhmaṇa : English translation with notes and introduction.* Univ. of Poona, 1969, v+vi+cxxi+380+xxxii+xiii.

..Ph. D. thesis : typescript..

7. Patyal, Hukam Chand. Two Hapax Legomena in the Gopatha Brāhmaṇa 1.1.33. *Vimarśa* 1 (1), 1972, E 93–96.

..*upākārim* and *āsastuḥ* .. P. suggests : *upākāriṣam* and *āsastuḥ* (from *sas* with *ā*) as correct readings..

8. Suryakanta. *Atharvaveda evaṁ Gopatha–Brāhmaṇa* (Hindi).

..see *VBD* III. 7.39..

15. *Brāhmaṇas* OF THE *Sāmaveda.*

1. *Ārṣeya-Brāhmaṇa.* Ed. Sharma, B. R. KSV Series 9, Tirupati, 1967, 20 + 352.

..crit. ed. with *Vedārthaprakāśa* of Sāyaṇa..introd., crit. notes..

Rev. : S. Aravamudachariar, *ALB* 31–32 (Suppl.), 26–28; J. Gonda, *JOIB* 17, 454–55; V. Hanumanthachar, *JGJRI* 22, 263–66; C. G. Kashikar, *VIJ* 5, 223–27; A. G. Krishna Warrier, *JIH* 46, 422–23; S. Subrahmanya Sastri, *BJ* (24–3–68).

2. *Chāndogya-Brāhmaṇa.* Ed. Bhattacharyya, Durgamohan.

..*VBD* II. 15.1..

Rev. : W. KIRFEL, *ZDMG* 112 (1), 200–201; H. D. VELANKAR, *JASBom* 33, 152–53.

3. CALAND, W. *Jaiminīya-Brāhmaṇa in Auswahl.* Verhandl. d. kon. Akad. v. Weten. Amsterdam, Afd. Letterk., N. R., XIX. 4, 1960, 326.

..ed. with transl. and indices..reprint of 1919 ed...

4. *Jaiminīya-Ārṣeya-Brāhmaṇa* : *Jaiminīya-Upaniṣad-Brāhmaṇa.* Ed. SHARMA, B. R. KSV Series 5-6, Tirupati, 1967, 41+71+239.

..crit. ed...*JĀB*–an exhaustive register of *gānas* of Jaiminīya trad., together with the names of Ṛṣis to whom they are attributed ..*JUB*–an appendix to *JB*; bears the char. of *Up*. ..

Rev. : B. B. CHAUBEY, *VIJ* 6, 146; C. G. KASHIKAR, *ABORI* 50, 105–08; K. KUNJUNNI RAJA, *ALB* 33, 390–91; B. N. K. SHARMA, *BJ* (9–3–69), 68–69.

5. *Devatādhyāya-Brāhmaṇa* : *Saṁhitopaniṣad-Brāhmaṇa.* Ed. RAMANATH DIKSHIT, M. Mannargudi, 1959, 100+10.

..ed. with commentaries by Sāyaṇa and Dvijarājabhaṭṭa..

6. *Devatādhyāya-Brāhmaṇa* : *Saṁhitopaniṣad-Brāhmaṇa* : *Vaṁśa-Brāhmaṇa.* Ed. SHARMA, B. R. KSV Series 2-4, Tirupati, 1965, 40+64+123+36.

..*Devatādhyāya* : contains Khaṇḍa IV with Sāyaṇabhāṣya; appendices consist of portions of comm. from previous editions wh. totally differ; identical passages from *Nir.*; index of Sāmans..*Saṁhitopaniṣad* : with Sāyaṇa's comm. on ch. 1 and comm. by Dvijarājabhaṭṭa; crit. notes; indices of Sāmans, etc...*Vaṁśa* : *samatarpaṇa;* crit. notes; indices of words, etc...

Rev. : K. P. AITHAL, *ALB* 30, 195–96; V. HANUMANTHACHAR, *JGJRI* 20-21, 269–70; C. G. KASHIKAR, *VIJ* 4, 284–87; K. KUNJUNNI RAJA, *JIH* 44, 629–30; RAMANATH DIKSHIT, *JORM* 33, 77–87; L. RENOU, *JA* 253, 434–35; S., *BITCM* 1966, 187; G. TUCCI, *EW* 18, 228.

7. *Ṣaḍviṁśa-Brāhmaṇa.* Ed. SHARMA, B. R. KSV Series 10, Tirupati, 1967, 25+306.

..crit. ed. with *Vedārthaprakāśa* of Sāyaṇa..

Rev. : S. ARAVAMUDACHARIAR, *ALB* 31-32 (Suppl.), 26-28; V.

HANUMANTHACHAR, *JGJRI* 22, 263-66; C. G. KASHIKAR, *VIJ* 5, 223-27; A. G. KRISHNA WARRIER, *JIH* 46, 422-23; U. P. SHAH, *JOIB* 17, 339-40; S. SUBRAHMANYA SASTRI, *BJ* (24-3-68).

8. *Sāmavidhāna-Brāhmaṇa*. Ed. SHARMA, B. R. KSV Series 1, Tirupati, 1964, 4+xxii+316.

..crit. ed. with *Vedārthaprakāśa* of Sāyaṇa and *Padārthamātravivṛti* of Bharatasvāmin..introd., crit. notes, exhaustive indexes of vss., *Sāmagānas* with their ritual application, glossary of technical terms..

Rev.: T. A. V. DIKSHITAR, *BJ* 12 (13), 76; V. HANUMANTHACHAR, *JGJRI* 20–21, 272–74; C. G. KASHIKAR, *VIJ* 3, 309–12; A. G. KRISHNA WARRIER, *JIH* 43, 683–84; K. KUNJUNNI RAJA, *ALB* 29, 272–75; V. G. PARANJPE, *ABORI* 50, 114–15; RAMANATH DIKSHIT, *JORM* 32, 48–53; L. RENOU, *JA* 253, 280–82; S., *BITCM* 1966, 186–87; E. A. SOLOMON *JOIB* 15, 231–32; E. R. SREEKRISHNA SARMA, *SVUOJ* 7, 103–105; H. VON STIETENKORN, *ZDMG* 118, 209–10; J. C. WRIGHT, *BSOAS* 29 (1), 200.

9. APTE, K. V. A note on *goṣvevāhaṁ kila tavoṣuṣo mukhamiti*. *OT* 6 (1), Mar. 62, 35-38.

..from *JB* : Saramā-paṇi-ākhyāna..

10. BODEWITZ, H. W. Der Vers *vicakṣaṇād ṛtavo*..(*JB* 1, 18; 1, 50; *Kauṣ. U.* 1, 2). *ZDMG* : Suppl. I : Deutscher Orientalistentag, 1969, 843-848.

..two lines of interpretation–one of BÖHTLINGK and the other of DEUSSEN; the author of the passage does not ref. to the specific dead person; he shows, thro. 'memorative, narrative description of his (and every man's) immortal origin', that he possesses the *mokṣa*-attaining knowledge..B. bases his arguments mainly on the use of Vedic injunctive..

11. DEVASTHALI, G. V. *Goṣvevāhaṁ kila tavoṣuṣo mukham*: (A critical appraisal of Prof. Apte's interpretations). *OT* 6 (2), June 62, 36-40.

..apropos 9 above..

12. FRENZ, Albrecht. *Über die Verben in Jaiminīya Brāhmaṇa*.. Marburg Univ. Ph. D. thesis, 1966.

..typed..

13. GAYATONDE, Shakuntala N. Miscellaneous information in the myths of the Sāmaveda-Brāhmaṇas. *Bh. Vid.* 27, 1967, 59-85.

14. Gupta, Sudhir Kumar. *Jaiminīya brāhmaṇa men agnihotra* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 25-30.

..transl. of first ten sections of *JB*; this portion embodies spiritual interpretation of Agnihotra..

15. Hoffmann, Karl. Textkritisches zum Jaiminīya-Brāhmaṇa. *I-IJ* 4, 1-36.

16. Hoffmann, Karl. Textkritische Noten zu *ŚB* VII. 1.1. 14; *JB* II. 208 and III. 125. *MSS* 23, 1968, 39–43.

..*JB* : (1) *yathāgnidagdhe suge 'vasyann iyāt*; (2) *taṁ heyaṁ jñātvā bāhāv abhipede 'yaṁ mama patir iti*..

17. Hoffmann, Karl. Die Weltentstehung nach dem Jaiminīya-Brāhmaṇa. *MSS* 27, 1970, 59–67.

..restored text with transl. of *JB* III. 360–61..

18. Kuiper, F. B. J. Textcritical notes on the *Jaiminīya Brāhmaṇa*. *Renou Comm. Vol.*, 1968, 427–31.

..*JB* III. 125. lines 4 and 3; II. 28. line 8; III. 163. line 17; III. 122. line 5..

19. Rama Prasad. *Jaiminīyārṣeya–jaiminīyopaniṣad-brāhmaṇe pratibhāvākyārthaḥ*. *SS* 23 (4), 1968, 299–312.

20. Schrapel, Dieter. JB. *madhvaṣṭhīlā svāsiktā*. *MSS* 28, 1970, 105–107.

21. Sharma, B. R. A brief note on the *Sāmavidhāna-Brāhmaṇa*. *IA* (3rd Series) 5 (2), April 71, 103–107.

..trad. of *sāmavidhi* separate from and independent of *SV-sampradāya-paramparā* .. *SVB*, tho. included in Kauthumaśākhā, may have belonged to all śākhās..

22. Shukla, K. S. *Ṣaḍviṁśa-Brāhmaṇa* : a study. *SPP* 11 (2), Aug. 71, 31 ff.

..analysis of contents..

23. Tsuji, N. On the Adbhuta-Brāhmaṇa (Jap.) *Annals of the Suzuki Res. Foundation* I, Tokyo, 1964, 37–46.

..see 24 below..

24. Tsuji, N. On the formation of the Adbhuta-Brāhmaṇa. *ABORI* 48–49, 1968, 173–78.

..*Adbhuta-Br.* = 5th ch. of *Ṣaḍviṁśa–Br.* .. of the nature of Pariśiṣṭa on omina and portenta .. nearest parallels to *Ad.Br.* found in *Āśv GS-Par.* IV. 11–22 and *AVPar.* No. 67 .. a comparative study attempted..see 23 above..

16. *Brāhmaṇas* OF THE *Kṛṣṇa-Yajurveda.*

1. DUMONT, Paul-Emile. *The Taittirīya-Brāhmaṇa* : accented transliterated text, English translation, notes. The Full-Moon and New-Moon Sacrifices (third part: the part of the Hotar), III. 5, *PAPS* 104, 1960, 1–10; (fourth part) III. 7. 1–6, 11, *PAPS* 105, 1961, 11–36. The Animal Sacrifice: the part of the Hotar and the part of the Maitrāvaruṇa, III. 6, *PAPS* 106, 1962, 246–63. The Human Sacrifice, III. 4, *PAPS* 107, 1963, 177–82 (*ŚPBr.* and *ŚāṅkhŚS* describe Puruṣamedha; Puruṣamedha not alluded to in *TS* and *TBr.*; they only enumerate symbolical human victims, wh. are let free after fire has been carried round them); III. 7. 7–10, 12–14, *PAPS* 107, 1963, 446–60. The Agnihotra, II.1, *PAPS* 108, 1964, 337–53. The Kaukilī-Sautrāmaṇī, II.6, *PAPS* 109, 1965, 309–341. Agnihotra-Prāyaścittāni, I.4. 3–4, *Renou Comm. Vol.*, 1968, 243–53. The Kāmya Animal Sacrifice, II.8, *PAPS* 113, 1969, 34–66. (Also III.2. 8–12, *JAOS* 76, 1956, 187–88).

2. KASHIKAR, C. G. The Taittirīya-Brāhmaṇa in relation to the Sūtrakāras. *Kuiper Fel. Vol.*, 1968, 398–408.

..among the Taittirīyas, *Saṁ*, *Br.*, *Ār.*, in their present form, generally enjoyed equal authority; some of them, like Āpastambins, influenced by the ritualistic practices of the followers of other *YV*-recensions, disregarded some of the instructions in their own recension; there is not sufficient evidence to prove that Āpastamba did not recognize the authority of *TBr.* as a whole..

17. *Śatapatha-Brāhmaṇa.*

1. *Śatapatha-Brāhmana*. Ed. SATYAPRAKASH. Ratnakumari Publ. Series 1, New Delhi; Vol. I : Kāṇḍas 1–4, 1967, 8 + viii + iv + iv + 1 – 242 + iv + 1–702; Vol. II : Kāṇḍas 5–10, 1969, 6 + iv + 243–410 + viii + 703–1448.

..ed. with Hindi transl. by Gangaprasad UPADHYAYA and extensive English introd. to each vol. by SATYAPRAKASH..

2. *Satapatha-Brāhmaṇa.* Ed. Upadhyaya, Gangaprasad. Mahalakshmi Publ. House, New Delhi, 1970.

..in three vol. .. see above..

3. Weber, A. *The Śatapatha-Brāhmaṇa in the Mādhyandina-Śākhā,* with extracts from the commentaries of Sāyaṇa, Harisvàmin, and Dvivedagaṅga. Chowkhamba Sk. Series 96, Varanasi, 1964, 13 + 1194.

..ed. with English preface and variant readings..reprint of first ed., London, 1855..

4. Eggeling, Julius. *The Śatapatha-Brāhmaṇa* : English translation according to the text of the Mādhyandina School. Mot. Ban., Delhi; first reprint, 1963; second reprint, 1966.

..reprint of SBE 12, 26, 41, 43, 44..

5. Ali, Muhamad. *Śatapatha-brāhmaṇa kī parokṣavṛtti* (Hindi). *PP* 4, 1971, 15–24.

..*agni* is originally *agri* (6.1.1.11); *ajā* is really *ājā* (3-3-3-9); *aticchandas* is *atticchandas* (8.6.2.13), etc...

6. Bhagavaddatta. *Śatapatha-brāhmaṇa-bhāṣyam. Vedavāṇī* 18 (1), Nov. 65, 41–47.

..only first Kāṇḍa called Haviryajña : section dealing with Darśapaurṇamāsa .. specimen of Hindi comm. by B. ..

7. Chaubey, B. B. *Śatapatha-brāhmaṇa kī svaraprakriyā* (Hindi). *URSHS*, 1968–69. (Also in *SP*, 24 AIOC, 1968).

..method of marking accents in *ŚPBr.* diff. from that of *VS*.. Weber, Caland, etc., have wrongly taken the horizontal stroke below the syllable for *udātta*; *ŚPBr.* has only two *svaras—udātta* and *anudātta* – and no *svarita*; *udātta* and *anudātta* of *saṁ.* changed respectively to *anudātta* and *udātta*; all *svaritas* changed to *udātta*; this view supported by trad. as well as other Vedic texts..

8. Dumézil, G. Quaestiunculae indo-italicae 1–3. *REL* 36, 1958, 112–31.

..considers *tuṣapakva* (*ŚPBr.* VII. 2.1.7) .. October equos and *aśvamedha*..

9. Dwivedi, R. C. *Śatapathabrāhmaṇeṣu sadācārapratiṣṭhā. SP* (22 AIOC), 1965, 219–20.

10. GODSE, G. K. *Śrautasāhitye śatapathabrāhmaṇasya mahattvam. Surabhāratī* 8, 1970.

11. GUPTA, Sukeshi Rani. *Śatapatha brāhmaṇa men gāyatrī* (Hindi). *SP* (23 AIOC), 1966, p. 30.

12. GUPTA, Sukeshi Rani. *Śatapatha brāhmaṇa ke katipaya ākhyāna* (Hindi). *SP* (23 AIOC), 1966, p. 31.

13. GUPTA, Sukeshi Rani. *Satapatha brāhmaṇa meṅ gāyatrī* (Hindi). *GKP* 19, 533-36; 583-86; 20, 218-22; 267-270.

..see 11 above..(ref. "Gāyatrī" by V. S. AGRAWALA, *Vedavāṇī* 16; by Satyakama BHARADVAJ, *Vedavāṇī* 13)..

14. HOFFMANN, Karl. Textkritische Noten zu ŚB VII. 1, 1, 14, JB II 208 und III 125. *MSS* 23, 1968, 39-43.

..see *VBD* III. 15. 16..discusses *nirmajyāt* (*ŚB*)..

15. KARNIK, H. R. Prajāpati legends in the Satapatha Brāhmaṇa. *PĀIOC* (20th Session) II. 1, 1961, 7-12.

..P., identified with sacrifice, had come to occupy a place of supreme imp. in the *Br.*-pantheon..

16. KARNIK, H. R. Some more derivative legends from the Satapatha Brāhmaṇa. *SP* (22 AIOC), 1965, p. 225; (24 AIOC), 1968, p. 15.

..origin of sacrificial words and phrases thro. legends..in *SP* (24 AIOC): legends from the last five Kāṇḍas..derivation of words like *saṁvatsara* (*sarvatsara*), *sautrāmaṇī* (*su-trāta*), *gharma* (*ghṛṇa*), *saṁrāj* (*saṁmṛj*), etc...

17. KUMARASWAMI DIKSHITAR, E. J. *Śatapatha-Brāhmaṇa*—study of its contents (in Sk.). *SP* (ISC) 4, 1972, p. 2.

18. MANGALADEVA. *Śrutivimarśaḥ—Satapathabrāhmaṇa-ācāravicārāḥ athavā Śatapathabrāhmaṇaparyālocanam. SS* 13, 41-67.

19. MINARD, Armand. Sur les divisions du Śatapatha-Brāhmaṇa. *Renou Comm. Vol.*, 1968, 523–28.

20. MYLIUS, Klaus. Geographische Untersuchungen zur Entstehungsgegend des Śatapatha-Brāhmaṇa. *WZKMU* 14 (4), *GsR*, 1965, 759-61.

21. MYLIUS, Klaus. Die Ideenwelt des Śatapatha-Brāhmaṇa. *WZKMU* 16 (1-2), *GsR*, 1967, 47-55.

> ..does not agree with the negative opinion of MAX MÜLLER and others about the philosophical ideas of *Brāhmaṇas*..*ŚPBr.* represents the lit. product of a transitory period; the early-Vedic polytheism is in the process of making place for pantheism–for conception of high-god; elements of Vedānta-phil. also seen..by the side of subjective-idealistic views also elements of raw empirical materialism and indigenous dialectics..

22. TRIPATHI, Mataprasad. *Śatapathabrāhmaṇa men arjuna—indra kā eka guhya nāma* (Hindi). *SP* (26 AIOC), 1972, p. 513.

> ..*ŚPBr.* 5. 4. 3. 7..Indra is *arjuna* because he is Kṣatriya and because he is *yajamāna*..

23. VERMA, Nargis. The etymologies relating to the metres and melodies in the Śatapatha-Brāhmaṇa. *SP* (26 AIOC) 1972, 383-85.

> ..*ŚPBr.* contains etymologies of 422 words; out of these, 26 relate to metres and melodies..

23A. VISHVANATHA SASTRY, D. Brāhmaṇas and the historical importance of Śatapatha-Brāhmaṇa. *SP* (23 AIOC), 1966, 11-12.

24. VIVEKANANDA SARASVATI, Swami. *Śatapatha kyā hai?* (Hindi). *Vedavāṇī* 21 (5), Mar. 69, 18-20.

25. VIVEKANANDA SARASVATI, Swami. *Śatapatha rahasya* (Hindi). *Vedavāṇī* 21 (9), 15-16.

26. WARAY, G. S. Aryan view of life as reflected in Śatapatha-Brāhmaṇa. *SP* (26 AIOC), 1972, p. 385.

18. GENERAL STUDY.

1. ALI, Muhammad. *Brāhmaṇo men vyutpattimūlaka śabdon ke svarūpa* (Hindi). *PP* 3, 1970, 123-41.

> ..light thrown by *Br.* etymologies on rel., social, hist. conditions..

2. BANERJEA, A. C. *Studies in the Brāhmaṇas.* Mot. Bān., Delhi, 1963, xv+185.

. . I. Ari in *ṚV*; II. Clan exogamy in *Br.* : *jana*, *jāmi*; III. Family relationship : *agre-didhiṣu*, *didhiṣupati*, *parivitta*, *parivividāna*, *ānujāvara*, *bhrātṛvya*, *sajāta*; IV. Social and functional groups; V. The Vrātya-problem . . (Foreword by L. RENOU) . . [*ari*=a collective term used by a member of a certain exogamous group to refer to those belonging to another such group or groups into wh. he wishes to marry or with whom he is already connected thro. marriage; *jana-janya* have the same meaning, tho. with wider application . . exogamous clan structure defined in *Sūtras* existed already in *Saṁhitās*] . .

Rev. : J. E. B. G., *BSOAS* 28, 455–56; Edwin GEROW, *JAOS* 85, 599–604; M. P. PANDIT, *Ved. Kes.* (July 64), 237; P. S. SASTRI, *Pr. Bh.* 59, 476 . .

3. BASU, Jogiraj. *India of the age of the Brāhmaṇas.* Sanskrit Pustak Bhandar, Calcutta, 1969, 24+xxxvii+295.

. . (1) social and economic; (2) political and military; (3) rel. and phil.; (4) miscellaneous . .

4. BIHARI LAL. *Paṇḍiton kā pratāpa* (Hindi). *Vedavāṇī* 21 (8), June 69, 8 ff.

. . rejects the view (of Sivadatta SARMA and Raghunath SASTRI, *Navāhnikabhāṣya*, Nirnaysagar) that *Brāhmaṇas* contain hist . . .

5. BUZRUK, Sunanda N. Cattle in the Brāhmaṇas. *SP* (26 AIOC), 1972, 347-48.

6. DEVASTHALI, G. V. *Religion and Mythology of the Brāhmaṇas.* Univ. of Poona, 1965, vi+175.

Rev. : L. S., *JAOS* 88, 379.

7. GODBOLE, G. H. Gandharvas and Apsarases as seen in the Brāhmaṇa literature. *SP* (24 AIOC), 1968, p. 284.

8. GUPTA, Sudhir Kumar. A study of the Brāhmaṇa in the four Veda-saṁhitās. *URSHS*, 1962-63, 4/11; 12/52; 59-67.

9. Gupta, Sudhir Kumar. *Brāhmaṇon men prāpta nirvacanon ke prakāra aur paryāya-yojanā* (Hindi). *GKP* 19 (1-2), 1966, 73-99.

10. JOSHI, G. Y. Conception of prāyaścitta in the Brāhmaṇas. *SP* (25 AIOC), 1969, 14-15.

11. JOSHI, P. H. Ślokas and gāthās quoted in the Brāhmaṇa literature. *JOIB* 21 (4), June 72, 291-98.

..(to be contd.)..*ś*. and *g*. from *ŚPBr*. (M); ref. to their occurrence in other *Br*. and *ŚS*..60 *ś*. and 18 *g*. quoted..

12. KARAPATRA, Swami. *Brāhmaṇānām api vedatvaṁ yuktipramāṇānugṛhītam*. *Sūr*. 42, 1966, 138-42; 169-172; 201-204; 234-37.

13. KAZAMA, Toshio. On the conception of *ātman* in the Brāhmaṇas (Jap.). *JIBS* 10, Jan. 62, 42-46.

14. KAZAMA, Toshio. Perfection of life in the *Brāhmaṇa*—the thought of *agnicayana* (Jap.). *JIBS* 11 (1), Jan. 63, 315-19.

15. KULKARNI, M. B. The concept of immortality in the Brāhmaṇas. *SP* (26 AIOC), 1972, p. 362.

16. MISRA, Vidya Niwas. Vāk legends in the Brāhmaṇas. *Kaviraj Fel. Vol.*, 1967, 20–28.

..(1) cosmogonic legends; (2) legends connecting *v*. with Soma; (3) legends connecting *v*. with the perpetual Deva-Asura struggle ..legends pertaining to *v*. as human activity of speech or lg. or organ of speech, tho. fewer, are imp. from sociological pt. of view..

17. NABAR, D. S. The idea of immortality in the Brāhmaṇas. *SP* (26 AIOC), 1972, p. 366.

18. PANDEY, U. C. Ethical concept of truth in the Brāhmaṇas. *SP* (23 AIOC), 1966, Part III, p.2.

19. PANDEYA, Gangaprasad. *Hamārā brāhmaṇa-sāhitya* (Hindi). *Kalyāṇa* 38 (12), Dec. 64, 1342-44.

20. SENGUPTA, P. C. Age of the Brāhmaṇas. *IHQ* 10, Sept. 34.

21. SIVAPUJANASIMHA. *Brāhmaṇa grantha vedon ke vyākhyāna hai* (Hindi). *Vedavāṇī* 14 (2), Dec. 61, 14–18.

22. THITE, G. U. *Brāhmaṇagranthāṁcā jagāviṣayīcā dṛṣṭikoṇa* (Marathi) . *Navabhārata*, Aug. 68, 6–9.

..Marathi transl. of H. OLDENBERG, " Die Weltanschauung der Brāhmaṇatexte "..

23. THITE, G. U. Elevation of the sacrifice in the Brāhmaṇas. *Dandekar Fel. Vol.*, 1969, 163–68.

..various devices used..

24. THITE, G. U. *Sacrifice in the Brāhmaṇa-texts.* Univ. of Poona, 1970, 3+738.

..Ph. D. thesis : typescript..

25. TSUJI, N. *On the Relation between Brāhmaṇas and Śrautasūtras.*

..*VBD* II. 18. 10..

Rev. : G. TUCCI, *EW* 4, 117–18.

26. VARENNE, Jean. *Mythes et lēgendes extraits des Brāhmaṇa.* Gallimard : Connaissance de l'Orient, Paris, 1967, 204.

Rev. : Andre BAREAU, *RHR* 175 (1), 109.

27. VISHVANATHA SASTRY, D. Brāhmaṇas and the historical importance of Śatapatha-Brāhmaṇa.

..see *VBD* III. 17. 23 A..

19. *Āraṇyakas.*

1. *The Aitareya Āraṇyaka.* Ed. KEITH, A. Berriedale. OUP, 1969, v+390.

..with English transl...reprint of original ed. pub. in 1909.. (appendix containing portion of hitherto unpublished *Śāṅkhāyana-Ār.*)..

Rev. : A. K. MAJUMDAR, *Bh. Vid.* 28, 133–34; K. V. SARMA, *VIJ* 8, 249–51.

2. ABHYANKAR, K. V. A dissertation on a doubtful passage in the Kāśikāvṛtti on P. I. 1.4 and two passages in the Taittirīya Āraṇyaka prapāṭhaka 4. *ABORI* 47, 1966 (1967), 101–104.

..(also see : Yutaka OJIHARA, "Read *parṇaṁ na veḥ*, Kāśikā ad P. I. 1. 4. ; a notice", *ABORI* 48–49, 403–409)..

3. DESHPANDE, Indu C. Philosophical thoughts in the Āraṇyakas. *Dandekar Fel. Vol.*, 1969, 169–176.

..connecting link bet. *Br.* and *Up.*; more inclined towards *Up.*-thought..

4. **Godbole**, G. H. Aitareya Āraṇyaka : a study. *SP* (25 AIOC), 1969, 30–31.

..*AĀr.* seeks to synthesize *karma*, *upāsanā*, *jñāna*..main subject of the *Ār.*—glorification of Mahāvrata..

5. **Joshi**, G. Y. Is *mahānāmnī* a *khila*? *SP* (25 AIOC), 1969, 13-14.

..*m.*, not *khila* proper; belongs to Śākala-śākhā; tho. not found in Saṁ., is found in *AĀr*...

6. **Khan**, Muhamad Israil. *Vaidika-sāhitye āraṇyakāni. Viśvasaṁskṛtam* 9 (1–2), 1972, 116–19.

6A. **Patyal**, Hukam Chand. A note on the word *prahitām* in the Aitareya Āraṇyaka 2. 1. 5. *VIJ* 10, 1972, 11–13.

..*prahitām* is gen. pl. of *prahit*–, meaning 'impeller'..

7. **Ramaswamy**, H. L. An appreciation of the first Prapāṭhaka of the Taittirīya Āraṇyaka. *SP* (26 AIOC), 1972, p. 372.

8. **Sen**, Nilmadhav. On the authorship of a Taittirīya-Āraṇyaka commentary ascribed to Sāyaṇa. *SP* (26 AIOC), 1972, p. 376.

TĀ. has two comm. : Bhaṭṭa Bhāskara and Sāyaṇa..comparison of S.'s comm. on *ṚV*-passages in *TĀ* with his comm. on those *ṚV*-passages shows that the comm. on *TĀ* ascribed to S. can't be by him ..*TĀ*-comm. Sāyaṇa seems to be an immature author..

9. **Varenne**, Jean. Mantras védiques dans le Raurava-Āgama. *JA* 250 (2), 1962, 185–89.

..*TĀ* X. 43–47 used as Śaiva *kalānyāsa-mantras*..

VI. UPANIṢADS

20. Major *Upaniṣads* (individual and collections).

1. *Īśa* :

1. **Akhandananda Sarasvati**, Swami. *Īśāvāsya-pravacana.* Chowkhamba, Varanasi.

2 ANANDA ACHARYA, Swami. *Life and Nirvāṇa.* VVRI, Hoshiarpur, 1970, 373.

..ed. with a Foreword by Einar BEER; 2 vol. ; contains 10 lectures on *Īśa-Up.* ..

Rev. : K. V. SHARMA, *VIJ* 9, 251–52.

3. AUROBINDO, Sri. *Isha Upanishad.* Aurobindo Ashram, Pondicherry, 1965, 103.

4. BETAI, R. S. Īśāvāsya Upaniṣad–a new interpretation. *JGJRI* 18, 1961–62, 89–105.

5. BETAI, R. S. Īśāvāsya Upaniṣad–a new interpretation. *J Bom U* 32 (2), Sept. 63, 152–64.

6. BHAKTIKAMALAPARVATA. *Īśānuvṛttiḥ.* Gaudiya Sangha, Delhi, 1965, 62.

..*Īśa-Up.* with Hindi transl...

7. BHANUVIJAYAJI. *Īśāvāsyopaniṣad,* with Gujarati translation. Sarva Mangalam Pariwar Ashram, Patan, 19.

..text in Devanāgarī..

8. BHAVE, Vinoba. *Īśāvāsyopaniṣad,* with Hindi translation. Sarva Seva Sangh, Varanasi, 1966, 24.

..also transl. in verse given at the end..

9. CHATTOPADHYAYA, B. K. Īśa Upaniṣad. *KKT* 26 (10), Oct. 62, 307–08.

..discusses first two stanzas..

10. CHATTOPADHYAYA, B. K. Ishopanisat. *IPC* 8 (3), Sept. 63. 179–82.

..the view that *Up.* consider Vedic rituals to be useless and harmful is wrong..4 stanzas examined..Rāmānuja's interpretation of these stanzas more appealing than Śaṁkara's..

10A. DESAI, Maganbhai. *Īśāvāsyopaniṣad,* with Gujarati translation. Maganbhai Desai Trust, Ahmedabad, 1962, 128.

..text in Devanāgarī..

11. *Īśopaniṣad,* with the commentary of DĪNANĀTHA NAVATĪRTHA. *SSP* 47, 73-79; 97-101; 121-26; 145-48; 169-77; 193-97.

12. *Īśopaniṣad*, with Sanskrit commentary, English translation and notes, and Bengali translation by Sitanath GOSWAMI. Sanskrit Pustak Bhandar, Calcutta, 1964, 165.

..2nd. ed...

13. *Īśāvāsyopaniṣad*, with English translation by Donald G. GROOM of Vinoba's commentary. Sarva Seva Sangh, Varanasi, 1964, 24.

..text also in Roman char. ..see 8 above..

14. GUPTA, Sudhir Kumar. *Īśopaniṣad*. BMAS, Jaipur, 1969, 2+74-96; 29-44; 1-25.

..text with Sk. comm. and Hindi transl..

15. GURU DATTA. *Īśāvāsyopaniṣad*. *Śāśvatavāṇī* 2, 1962.

..(serially)..running comm. in Hindi..

16. GURU GOVINDA, Vithaladas. *Īśāvāsyopaniṣad*, with Kannada translation. Gurukripa Granthamala, Mysore.

..acc. to Mādhva-bhāṣya..transl. in *bhāminī-ṣaṭpadī* metre...
Rev. : B. R. KULKARNI, *BJ* (28-1-68), 78–79.

17. LAL, P. *Īśa Upaniṣad*. Writers Workshop, Calcutta, 1968, 16.

..transl. into English with an essay on the difficulties of transl. based on a study of the Yeats-Purohit version of *Īśa*..

18. MAHADESHIKA, Nigamanta. *Īśāvāsyopaniṣadbhāṣyam*. 1964, 137.

..Sk. comm. by N. M...summary by V. VIRARAGHAVACHARYA..
Rev. : VRAJANANDAN, *Viśvasaṁskṛtam* 1, 386–87.

19. MUDHOLKAR, V. V. *Analytical Study of Īśāvāsyopaniṣad*. Karnatak Univ., Dharwar, 1972, xxiii+243.

..*tena tyaktena, anupaśya, smara, nama-ukti*—these are the key-words of the Bhakti-cult..in the light of Vīraśaiva theology...

20. NARAYAN AYYANGAR, M. A. *Īśāvāsyopaniṣad*. Gauribandar, 1970, iv+59.

..English transl. and comm...

21. PANDIT, V. S. *Īśāvāsya Upaniṣad :* Gujarati translation. Ahmedabad, 1967, 32.

22. RAJAGOPALACHARI, C. Upanishad : 4. Īsavasyopanishad. *BJ*, 13-12-70, 31-33.

23. RANGANATHANANDA, Swami. Our spiritual heritage: Īśa-Upaniṣad. *BRMIC* 13, 253-63; 289-301; 325-337; 361-375; 397-411; 14, 1-19.

24. RAY, Kumud Ranjan. *Īśopaniṣad*, with English translation. Calcutta, 1961, 112.

..also contains *Śāṁkarabhāyṣa* and its English transl...

25. *Īśa Upaniṣad. Rev. bras. Filos.* 9 (4), 1959, 607-630.

..text, transl., annotations..

26. SASTRI, Satyadeva. *Īśāvāsya-rahasya*. Chowkhamba, Varanasi.

27. SATCHIDANANDENDRA SARASVATI, Swami. *Īśāvāsyopaniṣad*. Adhyatma Prakash Karyalaya, Holenarsipur.

..with comm. of Śaṁkara, English transl., notes, etc...

28. SATYABHUSHAN, Yogi. *Īśopaniṣad*, with explanation and Hindi commentary. Rajpal, Delhi, 1971, 102.

29. SEN, Nalini Kant. *Īśopaniṣad*. Aurobindo Ashram, Pondicherry, 1966, iv+112.

..in Bengali script, with Bengali transl...

30. SHARVANANDA, Swami. *Īśopaniṣad*. Shri Ramakrishna Math, Madras, 1964, xix+32.

..text, *anvaya*, lit. transl., English rendering, notes, introd., appendix..

31. SUNDARAM, P. K. Isavasyopanishad. *Kamakoti Vani* 4 (5), Aug. 72, 29-31.

..brief synopsis on the basis of Śaṁkara's comm...

32. THIEME, Paul. Īśopaniṣad (=Vājasaneyi-Saṁhitā 40. 1-14). *JAOS* 85, 1965, 89-99.

..*Īśa* forms a consistent meaningful whole..a chain of four argumentative discussions..each discussion is shown to have pūrvapakṣa, uttarapakṣa, siddhānta..

33. UMRANIKAR, S. V. *Īśāvāsyopaniṣad*: Hindi translation. Hindi Vidyalaya, Nipani, 1969, vi+62.

34. UMRANIKAR, S. V. *Īśāvāsyopaniṣad* : Marathi translation. Hindi Vidyalaya, Nipani, 1969, xii+62.

..Sk. text given..

35. *Īśopaniṣad*, with commentary by VASISTHA-GANAPATI-MUNI. Yellamanchili, 1964, 4+34.

..Telugu transl. by G. LAKSHMIKANTA..

36. VEDAVAGISA, V. *Īśopaniṣad-vyākhyā*. Hariyana Sahitya Samsthana, Rohtak.

Rev. : BHAGAVADDATTA, *GKP* 21, 453.

37. VENKATARAMA IYER, M. K. The Īśāvāsya Upaniṣad. *Ved. Kes.* 57 (3), July 70, 138–42.

38. VOHRA, Ashanand. *Īśopaniṣad aur ātmajñāna* (Hindi). *VJ* 17 (12), Mar. 69, 7–8, 26–27.

39. WOODROFFE, John. *Īśopaniṣad*; *Wave of Bliss*; and *Greatness of Śiva*. Ganesh and Co., Madras, 1971.

..(three books in one vol.; without Sk. text; English transl., comm., notes)..

2. *Aitareya*:

40. ANIRVAN. *Upaniṣad Prasaṅga*, Vol. II : Aitareya-Upaniṣad. Univ. of Burdwan, 1969, 200.

..Bengali comm. and discussion..("all converges on *prajñāna*"— this is the conclusion of the *Up.*)..

Rev. : S. M. BANERJEE, *BRMIC* 21, 256–57.

40A. BHIM RAO. *Aitareyopaniṣad-bhāṣyārtha-saṁgraha*. *Davangere*, 1966, 253.

..Kannada version of Madhvācārya's bhāṣya on *Ait. Up.* ..

41. CHANDRASEKHARAM, Velury. *The Aitareya Upaniṣad*. English translation. Personal Bookshop, Madras, 1967, 31.

Rev. : R. R., *Ved. Kes.* (Nov. 67), 325.

42. Guru Govinda. *Srīman-mahaitareyopaniṣad* : Kannada translation. Gurukripa Granthamala, Mysore.

..Dvaita pt. of view..transl. in *tattvasuvali* metre..

43. Schneider, Ulrich. Die Komposition der Aitareya-Upaniṣad. *I-IJ* 7 (1), 1963, 58–69.

..contents of first three *adh.* are clear : *adh.* 1 deals with cosmogony with *ātman* as creator; *adh.* 2, with threefold birth of *ātman*; *adh.* 3, with char. of *ātman*..

44. Sharvananda, Swami. *Aitareya-Upaniṣad.* Shri Ramakrishna Math, Madras, 1967, 86.

..including original passages, lit. transl., English rendering, notes, introd. containing a summary of *Ait. Ār*...

3. *Kaṭha* :

45. Abhedananda, Swami. *The Mystery of Death : a study in the philosophy and religion of the Kaṭha Upaniṣad.* Ramakrishna Vedanta math, Calcutta, 1967, xxiv+396.

46. Alsdorf, L. Contributions to the textual criticism of the Kaṭhopaniṣad. *ZDMG* 100, 1950, 621–37.

47. Ashananda. *Kaṭhopaniṣad kā sandeśa* (Hindi). *VJ* 17 (2), May 68, 5–9.

48. Awasthi, Brahmamitra. *Kaṭhopaniṣad,* with Hindi commentary. Indu Prakashan, Delhi, 1969.

..*Upaniṣat-prabhākara-bhāṣya*..

49. Betai, R. S. Kāṭhakopaniṣad and the Vallabha Vedānta. *IPC* 8 (3), 183–96; 9 (1), 15–28.

50. Bucca, Salvador. La imagen del carro en el Fedro de Platon y en la Kaṭha-Upaniṣad. *Annales de Fil. Cl.* 8, Univ. of Buenos Aires, 1964, 5–28.

51. Desai, M. R. *The Kaṭha Upaniṣad.* I : The story of Naciketas. Kolhapur, 1962, 87.

..introd., text, transl., glossary..

52. VON GLASENAPP, Helmuth. Buddhism in the Kāṭhaka-Upaniṣad. In *Von Buddha Zu Gandhi,* Otto Harrassowitz, Wiesbaden, 1962, 81–85.

..(*VBD* I. 32. 12–13)..*Kaṭha.* 4. 14–15 : the term *dharma* reminds one of that term in Buddhist sacred works; pursuing *dharmas* (separate phenomena) without *dharmin*..there existed in the time of *Kaṭha-Up.* a doctrine maintaining existence of subtle elements and separate elements (*pṛthag dharmas*) as against the reigning soul-theory..*dharma* in this passage implies some *anātma-dharma* theory; G. cites many Buddhist texts to corroborate this view.. [Is this passage a later addition ?]..

53. GNANESWARANANDA, Swami. A talk on the Kaṭha Upaniṣad. *Ved. Kes.* 54 (3), July 67, 136–43.

54. GURU GOVINDA. *Ātharvaṇopaniṣat-Kāṭhakopaniṣat.* Gurukrupa Grantha Mala, Mysore, 1970, xxiv+202.

..text in Kannada script; Kannada transl. in prose and verse.. acc. to Dvaita..

Rev. : S. RAMACHANDRA SASTRY, *BJ* 17 (18), 91, 93.

55. HELFER, J. S. The initiatory structure of the Kaṭhopaniṣad. *Hist. Rel.* 7 (4), May 68, 348–67.

..historico-phenomenological approach to the text..the first *adh.* contains vestiges of an initiation myth..the first *adh.* is best interpreted as an etiology explaining the origins of the *triṇāciketas* fire sacrifice, an etiology in wh. the actual initiatory rite of Adhvaryu is used as model or structure on the basis of wh. the dialogue bet. Naciketas and Yama is formed..

56. HORSCH, Paul. Die Kaṭhopaniṣad und der ältere Buddhismus. *WZMLU* 10, GsR, 1961, 1404-1410.

..(the older *Up.* generally had no direct contact with Buddhism)..

57. KODATE, Yoshiro. On the Kaṭhopaniṣat-Śaṁkarabhāṣya (Jap.). *JIBS* 9 (2), Mar. 61, 580-83.

58. KRISHNAMURTHY, P. *Kaṭhopaniṣad,* with English translation. Hyderabad, 1970, viii+37.

..Sk. text in Telugu script..

Rev. : S. RAMACHANDRA SASTRY, *BJ* 17 (18), 91.

59. KUPPUSWAMY, B. The psychological aspects of Kathopanishad. *Phil. Quart.* 34, June 62, 247-51.

..self, mind, senses..desires and pleasure principle..self-realization ..means to it..

60. RAJAGOPALACHARIAR, C. *Kathopanishad*: Tamil translation. Bh. Vid. Bh., Bombay, 1962, 78.

Rev. : P. SHANKARANARAYANAN, *BJ* (8-7-62), 79-80.

61. RAJAGOPALACHARIAR, C. Upanishads : Kathopanishad. *BJ* 17 (7 onwards).

..English transl. and comm. ..(serially)..

62. RANGANATHANANDA, Swami. Our spiritual heritage: Kaṭha Upaniṣad. *BRMIC* 14-17.

..serially : 29 instalments..

63. RAY, Kumud Ranjan. *Kaṭhopaniṣad*. Calcutta, 1962, 198.

..with Śāṁkarabhāṣya, English and Bengali transl., English notes and introd...

64. SASTRI, Surendradeva. *Kaṭhopaniṣad, śāṁkarabhāṣyasahitā*. Chowkhamba Sk. Series, Varanasi.

65. SEN GUPTA, Anima. Kaṭha Upaniṣad: Sāṅkhya point of view—1, 2, and 3. *Pr. Bh.* 69, Aug. 64, 352-56; 70, Feb. 65, 64-68; June 65, 271-75.

66. SEN GUPTA, Anima. Realism in the Kaṭha Upaniṣad. *Ved. Kes*. 51 (12), April 65, 591-93.

67. SEN GUPTA, Anima. *Kaṭha-Upaniṣad : Sāṁkhya Point of View*. Moti Mahal, Kanpur, 1967, IV+68.

..see 65 above..

Rev. : A. G. KRISHNA WARRIER, *JIH* 46, 298-99; M. P. PANDIT, *Ved. Kes*. (June 67), 127; S. K. SAKSENA, *PEW* 18, 109; P. S. SASTRI, *Pr. Bh.* 73, 438-39; G. TUCCI, *EW* 18, 229.

68. VASANTANANDA, Devi; RAMACHANDRA, N. *Kathopanishad* (or the Mystery of the Mystic Death). Madras, 1971, X+273.

..English transl. and comm.; introd. generally follows Śaṅkara's view-pt. ..

Rev. : P. NAGARAJA RAO, *Ved. Kes*. (Mar. 72), 477-78.

69. VIDYAVATI. *Kaṭhopaniṣad*, rendered into Hindi. Sarvananda Universal Series, VVRI, Hoshiarpur, 1958.

70. VOHRA, Ashananda. *Kaṭhopaniṣad kā sandeśa* (Hindi). *Sar* 68 (4), Oct. 67, 284-88.

..secrets of self-knowledge, methods of yoga, way to achieve salvation..

4. *Kena* :

71. AUROBINDO, Sri. *Kena Upanishad*. Pondichery, 1970, 117.

..full Sk. text; English transl. in four parts; A's comm. in 12 sections..

72. CHARUKRISHNA. *Kenopaniṣanmitabhāṣyam*. *Praṇava-Pārijāta* 5, 1962-63.

..serially..

73. CHINMAYANANDA, Swami. *Discourses on Kenopaniṣad*. Chinmay Book Trust, 1965, 8+158.

74. DESAI, M. R. *The Kena Upaniṣad*. Kolhapur, 1962, 32.

..introd., transl., glossary..

75. DESAI, M. R. The allegory in the Kena Upaniṣad. *OT* 6 (2), June 62, 41–46.

..third section of *Kena* is allegory..

76. GOSWAMI, Sitanath. *Kenopaniṣad*. Sanskrit Pustak Bhandar, Calcutta, 1964, 229+88.

..text with Sk. comm., English transl. and notes, Bengali transl..

77. GUPTA, Sudhir Kumar. *Kenopaniṣad*, with Hindi commentary and translation. BMAS, Jaipur, 1969, 7+104+1 plate.

..text with Hindi introd., transl., notes..new Sk. comm.; English transl...a note on metre in *Up*.; a comparative note on the *tadvanam* of the Indus valley..

78. MAYEDA, Sengaku. On Śaṅkara's authorship of the *Kenopaniṣadbhāṣya*. *I-IJ* 10 (1), 1967, 33–55.

..two *bhāṣyas* on *Kena* ascribed to Ś.—*Padabhāṣya* and *Vākyabhāṣya;* M. believes that both are genuine works of Ś. and that *Vākya.* was composed later to supplement *Pada*...

79. MAYEDA, Sengaku. Nārāyaṇa's *Kenopaniṣad-dīpikā* (Jap.). *JIBS* 20 (2), Mar. 72, 938–33.

80. MISHRA, Rammurti S. *Kena Upaniṣad*. Yoga Society of Syracuse, 1963, 75.

..ed. by Ann ADMAM..

81. RAJAGOPALACHARI, C. Upanishads: Kenopanishad. *BJ* 17 (11 onwards), 1970–71.

..serially..

82. RANGANATHANANDA, Swami. Our spiritual heritage: Kena Upaniṣad. *BRMIC* 14 (2–8), 1963.

..serially..

83. RAY, Kumud Ranjan. *Kenopaniṣad.* Calcutta, 1963, 148.

..with English transl., notes, introd.; appendix in Bengali..

84. SATCHIDANANDENDRA SARASVATI, Swami. *Kenopaniṣat.* Adhyatma Prakash Karyalaya, Holenarsipur, 1961, 111.

..with 2 comm. of Śaṅkara : *Pada.* and *Vākya*..

Rev. : Swami ADIDEVANANDA, *Pr. Bh.* 67, 239.

85. *Śrī-Kenopaniṣad* : Marathi commentary. *Tattvajñāna* 4 (1), Jan. 72, 2–18.

..serially by ed...

86. VENKATARAMA Iyer, M. K. Kena-Upaniṣad. *Ved. Kes.* 54 (6), Oct. 67, 264–70.

..analysis of contents; main findings of Vedānta..

5. *Kauṣītaki* :

87. BODEWITZ, H. W. Der Vers *vicakṣaṇād ṛtavo*..(JB 1, 18; 1, 50; Kauṣ U. 1, 2).

..see *VBD* III. 15. 10..

88. COWELL, E. B. *The Kauṣītaki-Brāhmaṇa-Upaniṣad* (with Dīpikā of Śaṁkarānanda). Chowkhamba Sk. Studies 64, Varanasi, 1968, xii+190.

..ed. with an English transl...

89. FRENZ, A. Kauṣītaki Upaniṣad. *I-IJ* 11 (2), 1969, 72–129.

..complete crit. ed. of *Kauṣ.-Br.-Ār.-Up.*, with German transl. and comm...transl. of parallels (to ch. 1) from *JBr.* given as appendix..

90. THIEME, P. Der Weg durch den Himmel nach der Kauṣītaki Upaniṣad. *WZMLU* 1, 1951–52, 19–36.

6. Chāndogya:

91. ADIDEVANANDA, Swami. *Chāndogya-Upaniṣad.* Shri Ramakrishna Ashram, Mysore, 1961, 479.

..text in Kannada script; transl., notes, etc. in Kannada..

Rev.: S. B., *Pr. Bh.* 66, 399; M. P. PANDIT, *Ved. Kes.* 48, 133.

92. ARALIKATTI, R. N. The problem of causation in VI chapter of Chāndogyopaniṣad as interpreted by Śaṅkarācārya. *SP* (26 AIOC), 1972, 227–28.

93. HAMM, Frank-Richard. Chāndogyopaniṣad VI. Ein erneuter Versuch. *WZKSA* 12–13, 1968–69, 149–160.

..German transl. with exegetical notes..

94. HAUSCHILD, Richard. Über altbekannte und neuentdeckte metrische Stücke in der Chāndogya-Upaniṣad. *Die Sprache* 7, 1961, 32–63.

..II. 21. 3–4; 24. 4; III. 11. 2; 12. 6; 15. 1; 15. 3; 17. 6-7; IV. 3. 6; 3. 7; 17. 9; V. 2. 6; 2. 7; 2 .9; 10. 9; 11. 5; 24. 5; VII. 26. 2; VIII. 6. 6; I. 4. 2; IV. 11. 2; VIII. 13. 1; 14. 1..*śloka* (7 times), *sāman* (1 time), *ṛk* (3), *gāthā* (1), *japa*, etc...

95. HAUSCHILD, Richard. Die *saṁvarga-vidyā* (*Chānd. UP.* 4, 1–3). Ergänzende sachliche und grammatische Bemerkungen. *Renou Comm. Vol.*, 1968, 337–65.

..transl. and exegetical notes..

96. Kuiper, F. B. J. Interpretation of Chāndogyopaniṣad III. 1. 2. *Bh. Vid.* 20–21 (Munshi Indolog. Fel. Vol.), 1960–61 (1963), 36–39.

..earlier interpretations of *ṛgveda eva puṣpaṁ ta amṛtā āpaḥ* rejected ..suggests : " *ṚV* is a flower; it is also the water of life "..the idea is of a bee brooding over a flower for *madhu; āpaḥ* and *madhu* found associated in *ṚV*..sun=*madhvaḥ utsaḥ=devamadhu*..cf. *ṚV* I. 154. 5d, 6cd..

97. Mishra, Rama Shankar. The integral advaitism of Āruṇi as expounded in Chāndogya Upaniṣad. *Bhāratī* 5 (1), E 106–34.

98. Morgenroth, Wolfgang. *Chāndogya-Upaniṣad.* Versuch einer kritischen Ausgabe, mit einer Übersetzung und einer Übersicht über ihre Lehren. Jena Univ., 1958.

..dissertation..

99. Morgenroth, Wolfgang. Die Lehre des Uddālaka Āruṇi : *Ch. Up.* VI : Bemerkungen zur Textkritik und Interpretation. *Arch Or* 38 (1), 1970, 33–44.

100. Mukhopadhyaya, Indira. Stories in the Chāndogya Upaniṣad. *SP* (25 AIOC), 1969, 227–28.

..discusses form and contents..

101. Papesso, Valentino. *Chāndogya-Upaniṣad* : Italian translation, introduction, notes. Bologna, 1937.

102. Rajagopalachari, C. Upanishads : Chhandogyopanishad. *BJ* 17 (15 onwards), 1971.

..serially..

103. Satchidanandendra Sarasvati, Swami. *Brahmavidyārahasyavivṛtiḥ.* Adhyatma Prakash Karyalaya, Holenarsipur, 1969, 134.

..exposition in Sk. of 8th ch. of *Ch. Up.* : *hārdavidyā* and *parabrahmavidyā*..English introd...

Rev. : Swami Smaranananda, *BRMIC* 21, 227–28.

104. Sen Gupta, Anima. Chāndogya Upaniṣad : an interpretation. *Pr. Bh.* 66, 69–73; 260–63, 67, 332–34.

105. Sen Gupta, Anima. Chāndogya Upaniṣad : Sāṁkhya point of view. Moti Mahal, Kanpur, 1962, 40.

..see above..detailed study of sixth ch...at one time, Sāṁkhya interpretation as imp. as Vedānta interpretation..

Rev. : M. P. Pandit, *Ved. Kes.* 50, 37; P. S. Sastri, *Pr. Bh.* (July 64), 315-16.

106. Subramanian, A. V. Waves from the Chhandogya. *Tapovan Prasad* 10 (12), Dec. 72, 5-7.

107. Swahananda, Swami. *Chāndogya Upaniṣad.* Shri Ramakrishna Math, Madras, 1965, 623.

108. Syrkin, A. Ya. *Chāndogya-Upaniṣad.* Nauka, Moscow, 1965, 256.

..Sk. text with transl., comm., introd. (" On some traits of *Ch. Up.*, 9-37), etc., in Russian..

Rev. : A. Kunst, *BSOAS* 30 (2), 469-70.

109. Syrkin, A. Ya. The black sun (Russ.). *Krat. soob. Inst. nar. Azii,* No. 80, 1965, 20-32.

..discusses " black " colour of the sun (*Ch. Up.* I. 6. 5-6; III. 3. 3, and other texts)..traits of ambivalance in the sun-cult (with parallels from other cultures)..

110. Syrkin, A. Ya. The system of identifications in the Chāndogya Upaniṣad (Russ.). *Trans. of the Tartu State Univ.* 181, 1965, 276-83.

..method of identification of diff. objects in *Ch. Up.* is discussed in connection with the dogmatics of the early *Up.* and some general features of an ancient Indian description..

111. Syrkin, A. Ya. To the interpretation of Chāndogya Upaniṣad, 1. 12 (Russ.). *Jazyki Indii, Pak., Nep. i Tzej.*, Moscow, 1968, 463-69.

..*Ch. Up.* 1. 12 (*śauva udgītha*) not satyrical (as suggested by Deussen, among others)..acc. to S., it agrees with the trad. Hindu system of concepts, often " perturbed " by modern investigators' approach..

112. Yuda, Yutaka. The fundamental thought of Uddālaka in the Chāndogya-Upaniṣad (Jap.). *JIBS* 18 (1), Dec. 69, 150-53.

7. *Taittirīya*:

113. VAN BOETSELAER, J. M. *Taittirīyopaniṣad-bhāṣya-vārttikam of Sureśvara*. Orientalia Rheno-Traiectina 12, 1971, viii+211.

..transl. into Englih with introd. and notes..S. (first half of 8th cent. A. D.); his work (nearly 1000 st.) is an exposition of Advaita-Vedānta on the basis of Śaṁkara's comm. on *TUp*...S.'s teachings, mainly a doctrine of salvation..

114. DAVE, T. N. Taittirīya Upaniṣad – a mine of cultural and philosophical information. *ŚPP* 5, 51–66; 6, 3–18.

..noteworthy topics : non-philosophical : educational; *japa*, *upāsanā*, etc...

115. DESAI, M. R. *The Taittirīya*: *Upanishad of Sublime Education*. Susheela Prakashan, Kolhapur, 1971, IV+96+17.

..free interpretation..

116. GISPERT-SAUCH, G. The Bhṛgu-vallī of the Taittirīya Upaniṣad. An early XVII century european translation. *Indica* 5 (2), Sept. 68, 139–44.

..Father Gonçalo FERNANDEZ, *Hindu Ceremonial of 1616*, ch. 18 contains transl. of Bhṛguvallī in Portuguese..

117. MUKERJI, R. N. Triśaṅku's Vedānuvacana in Taittirīyopaniṣad and its perceptual significance. *Prajñā* 15 (1), 1970, 104–113.

..*TU* 1–10 (*ahaṁ vṛkṣasya rerivā*..)..Triśaṅku in his yogic experience eliminated the obstructions of *pramāṇacaitanya* or *antaḥkaraṇavṛtti*, so that the knower cd. directly merge with the known in *abhinnatva*..

118. RAJAGOPALACHARI, C. Upanishads : Taittiriyopanishad. *BJ* 17 (14), 7–2–71, 21–23.

119. SEN, Nolini Kanta. The Taittirīya Upaniṣad. *Adv.* 21 (2), April 64, 31–48.

..discusses five *kośas*..all these stages of the Eternal Absolute show the fundamental unity of truth and existence..

120. SHARVANANDA, Swami. *Taittirīyopaniṣad*. Shri Ramakrishna Math, Madras, 1971, 170.

..Sk. text with accent marks; introductory note; English transl. and notes..6th ed.; see *VBD* II. 20. 75..

121. SMITH, R. Morton. On the original meaning of Taittirīya Upaniṣad 1. 11. 1-4. *Semi-centennial Vol.*, AOS, Middle West Branch, Bloomington, 1969, 211-16.

..imperatives in the passage (*satyaṁ vada, dharmaṁ cara,* etc.) represent the original text; neut. sing. gerundives a subsequent comm...

122. VENKATACHALAM, V. A convincing case of interpolation in the Taittirīya-Upaniṣad. *SP* (26 AIOC), 1972, 495-96.

..*TU*, Śikṣāvallī, 4th anuvāka : two distinct trad. in respect of the Mantras in this anuvāka (evidenced by Sureśvara's *Vārttika* and Ānandagiri's *Ṭīkā* on Śaṅkara's *Bhāṣya*)..mantras ending with *svāhā* (known to Śaṅkara) only 8, tho. in many texts 12 are given..

123. VENKATARAMA IYER, M. K. Taittirīya Upaniṣad: the doctrine of brahman. *Ved. Kes.* 55 (5), Sept. 68, 223-29.

124. VENKATARAMA IYER, M. K. Taittirīya Upaniṣad : the kośas and the means of penetrating them. *Ved. Kes.* 56 (1), May 69, 41-45.

125. VOHRA, Ashananda. *Taittirīya upaniṣad aur brahmavidyā* (Hindi). *VJ* 18 (2), May 69, 4-8.

8. *Praśna* :

126. GUPTA, Sisir. Six questions. *Ved. Kes.*, 1967-68.

..an essay on *Praśna-Up*...54 (4), 192-98 : Q. 1. cosmological; 54 (5), 227-29 : Q. 2. biological; 54 (7), 318-23 : Q. 3. biological; 54 (10), 424-30 : Q. 4. psycho-autological; 54 (12), 518-22 : implications of *praṇava* (sound); 55 (2), 104-112 : Q. 6. ontological..

127. PATHAK, M. M. The Praśnopaniṣad. *ŚPP* 4 (1), Feb. 64, 22-28.

..analysis of contents : six questions dealt with..

128. SHARVANANDA, Swami. *Praśnopaniṣad.* Shri Rama-Krishna Math, Madras, 1967, 76.

..text in Devanāgarī, English transl., copious notes..

129. VENKATARAMA IYER, M. K. The Praśna Upaniṣad. *Ved. Kes.* 57 (1), May 70, 58–65.

..a general study..

9. *Bṛhadāraṇyaka :*

130. BHATT, V. P. The symbology of a sacrificial horse in the Bṛhadāraṇyakopaniṣad. *SP* (25 AIOC), 1969, p. 226.

..world compared to *medhya aśva* .. an indication of the concept of world and man..

131. BHATT, V. P. Concept of Prāṇa in the Bṛhadāraṇyaka Upaniṣad. *R. Dravid Fel. Vol.*, 1971, E 134–144.

..meaning, origin, no., abode, nature, names of P.; identification of P. with phenomenal world; significance of some legends connected with P.; meditation on P. ..

132. BHATT, V. P. On the meaning of the title Bṛhadāraṇyaka-Upaniṣad. *SP* (26 AIOC), 1972, p. 487.

133. CHARUKRISHNA. *Bṛhadāraṇyakopaniṣat mitabhāṣyasahitā. Praṇava-Pārijāta* 6–13, 1964–71.

..serially in intermittent issues .. *Mitabhāṣya* by CHARUKRISHNA..

134. DINANATH, Sastri. Bṛhadāraṇyaka aur vṛṣabhamāṁsabhakṣaṇa (Hindi). *Vedavāṇī* 7 (1–2), Nov. Dec. 54, 134–36.

..no possibility of *māṁsaudana* being intended in *BAU* 6.4.18..

135. FIŚER, Ivo. The two wives of Yājñavalkya in the Bṛhadāraṇyakopaniṣad. *Wijesekera Fel. Vol.*, 1970, 97–101.

..the role of Y.'s housewife, Kātyāyanī, tends to be overshadowed by the philosophical intricacies of the Up. teachings; the active role played by women like Maitreyī in learned discussions is somewhat overestimated in later times..

136. INGRAVALLO, M. Dottrina del "Karma" secondo la Bṛhad-Āraṇyaka-Upaniṣad. *Ann. Fac. Lett. Filos.* 13, Bari, 1968 (1969), 55–66.

..origin and significance of the doctrine of Karma..

137. JOSHI, Vasudeva Mahashankar. *Bṛhadāraṇyaka-Upaniṣad.* Sastu Sahitya, Ahmedabad; Part I, 1963, 646; Part II, 1964, 12 + 647–1108.

..text in Devanāgarī with translation of Śāṅkarabhāṣya and Gujarati transl...

138. MADHAVANANDA, Swami. *Bṛhadāraṇyaka Upaniṣad.* Advaita Ashrama, Calcutta, 956+xxviii.

..English transl. ; Śaṅkara's comm..

139. MUS, Paul. La stance de la plénitude: *BAU* V. 1.1. *BEFEO* 44, 1956, 591–618.

140. PANDIT, M. P. Readings in the Bṛhadāraṇyaka Upaniṣad : V. The Seven Foods; VI. The Triple Manifestation. *Advent* 20 (1), 22–30; 20 (2), 17–19.

141. RAU, Wilhelm. Bemerkungen zu Śaṅkaras Bṛhadāraṇyakopaniṣadbhāṣya. *Paideuma* 7 (4/6), Hermann Lommel Fel. Vol., 1960, 115–21; 293–99.

..Ś. cd. not have any *guruparaṁparā*; therefore, took hold openly of Buddhist schools of Mādhyamika and Yogācāra wh. were near to his way of thinking .. Gautamīputra etc. implies (1) that a seer had wives belonging to diff. social orders, and (2) that G. was a son of a Brāhmaṇa wife..

142, SENART, Emile. *Bṛhad-Āraṇyaka-Upaniṣad.* Belles Lettres, Paris, 1967, xxviii + 139.

..annotated transl. .. 2nd ed. ..

143. SMITH, R. Morton. The interpretation of Bṛhadāraṇyaka Upaniṣad 5.2 and 5.4. In *Vivekananda : the Cosmic Conscience*, ed. Prafulla Chandra DAS, Cuttack, 1963.

144. SMITH, R. Morton. Some notes on the Bṛhadāraṇyakopaniṣad. *VIJ* 3 (2), Sept. 65, 181–91.

..*BAU* IV. 1. ..

145. SMITH, R. Morton. Notes on the Bṛhadāraṇyaka Upaniṣad. *Dr. Mohan Singh Mem. Vol.*

146. SUBRAHMANYA SASTRI, V. (ed.). *Nyāyakalpalatikā.* KSV Series 14, Tirupati, 1971, 102 + 378.

..a comm. on the *Bṛhadāraṇyakopaniṣadbhāṣyavārttika*, crit. ed. with notes.,

147. SYRKIN, A. Ya. *Bṛhadāraṇyaka-Upaniṣad.* Nauka, Moscow, 1964, 239.

..Russ. transl. of Kāṇva recension of *BAU*; comm. in Russ.; introd. (pp. 5–63) : "Earlier Up. and BAU"..

Rev. : I. M. KUTASOVA, *Vop. Filos.* 3,180.

148. SYRKIN, A. Ya. On the problem of synaesthesia in Indian aesthetics — one comparison in Bṛhadāraṇyaka-Upaniṣad (Russ.). *Problemy teorii literatury i estetiki v stranax Vostoka,* Moscow, 1964, 62–67.

..suggests that the comparison with musical instruments in *BAU* II. 4. 7–9 = IV. 5. 8–10 contains the idea of the acoustic and the visual combined in the act of aesthetic perception..

149. YUDA, Yutaka. Einige Bemerkungen zum *ātman* in der Bṛhadāraṇyakopaniṣad. *JIBS* 16 (1), Dec. 67, 425–436.

10. *Māṇḍūkya :*

150. AKHANDANANDA SARASVATI, Swami (ed.). *Māṇḍūkya-Upaniṣad* with Gauḍapādakārikā and the subcommentary entitled Māṇḍūkyapravacana by the editor. Bombay, 1966, 17 + 20 + 332.

..Hindi introd. by A. S. .. (2nd ed.)..

151. CHINMAYANANDA, Swami. *Discourses on the Māṇḍūkyopaniṣad.* Chinmaya Publication Trust, Madras, 1966, V+431.

..on *Māṇḍūkya.* with *Gauḍapādakārikā*..

152. GURU, Nataraj. The Mandukya Upanishad. *Values* 3 (2), Nov. 57, 45–47.

..transl. with brief notes..

153. HACKER, P. Notes on the Māṇḍūkyopaniṣad and Śaṅkara's Āgamaśāstravivaraṇa. *Gonda Gratulatory Vol.*, 1972.

154. MAYEDA, Sengaku. On the author of the Māṇḍūkyopaniṣad – and the Gauḍapādīya-Bhāṣya. *ALB* 31–32, 1967–68, 73–94.

..identity of the author of the *Gauḍapādīya-bh.* including the *Māṇḍūkyop.-bh.* with Śaṅkara, the author of the *Brahmasūtra-bh.* is established..("*Gauḍapādakārikā* greatly influenced by Buddhism; each succeeding *prakaraṇa* of it is more Buddhistic than the preceding one"–H. NAKAMURA)..

155. SASTRI, Arunchandra D. *Gauḍapādakārikā—eka adhyayana* (Gujarati). *Bull. of Chunilal Gandhi Vidyabhavan* 10, Aug. 63, 65–98.

156. TRIPATHI, Yamuna Prasad (ed.). *Māṇḍūkyopaniṣad*. Bharatiya Vidya Prakashan, Varanasi.

..text, transl. into English and Hindi, elaborate comm...

157. VASANTANANDA, Devi (ed.). *Māṇḍūkyopaniṣad*. Shri Venu Gopal, Madras, 60.

Rev. : S. RAJAGOPALAN, *Ved. Kes.* 51, 403.

11. Muṇḍaka :

158. AKHANDANANDA SARASVATI, Swami. *Muṇḍaka-sūdhā*. Chowkhamba, Varanasi.

159. BETAI, Ramachandra S. Conception of god in the Muṇḍakopaniṣad. *JGJRI* 17 (3–4), 1961, 217–34.

..God is *nirguṇa brahman* in his original nature, and *saguṇa brahman* is his aspect in no way inferior to *nirguṇa*..destruction of name and form are stated to be the final stages of man's realisation of God.. this *Up.* does not look upon this life as an illusion..this *Up.* is not sectarian in char...

160. BUCCA, Salvador. Muṇḍaka-Upaniṣad, Introductión, Traducción y Comentario. *Rev. de est. clás.* 6, Mendoza, 1955, 68–98.

161. BUCCA, Salvador. Composición y pensamiento de la Muṇḍaka-Upaniṣad. *Anales de Filológia Clásica* 7 (2), Buenos Aires, 1960, 55–65.

162. MEHENDALE, M. A. *Satyam eva jayate nā 'nṛtam* (Gujarati). Muni Jinavijaya Fel. Vol., Jaipur, 1971, 346–350.

..see *VBD* II. 20. 107..

163. PARADKAR, M. D. Similes in the Śaṅkara-Bhāṣya on the Muṇḍakopaniṣad. *VIJ* 2 (1), 1964, 81–86.

164. RAJAGOPALACHARI, C. Upanishads : Mundakopanishad. *BJ* 17 (17), 21-3-71, 33–34; (18), 4-4-71, 25–27.

165. RAMASWAMI, C. S. Muṇḍakopaniṣad. *KKT* 30 (10), Aug. 67, 306–07.

..a brief summary..

166. RAU, Wilhelm. Versuch einer deutschen Übersetzung der Muṇḍaka-Upaniṣad. *As. Stud.* 18–19, 1965, 216–26.

167. RAY, Kumud Ranjan (ed.). *Muṇḍakopaniṣad.* Calcutta, 1965, 156+8.

..introd., text, English and Bengali transl., Śāṅkarabhāṣya, crit. notes..

168. SHARVANANDA, Swami (ed.). *Muṇḍakopaniṣad.* Shri Ramakrishna Math, Madras, 1967, 77.

..text in Devanāgarī, English transl., notes..

169. VENKATARAMA IYER, M. K. The Mundaka Upanishad. *Ved. Kes.* 56 (7), Nov. 69, 310–16.

..main contents and basic significance..

12. Maitrī :

170. VAN BUITENEN, J. A. B. *The Maitrāyaṇīya Upaniṣad.* Disputationes Rheno-Trajectinae VI, Mouton, The Hauge, 1962, 157.

..text, transl., comm., and a crit. essay..*Mait. Up.* (neither a 'principal' nor yet a 'minor' Up.) is a composite of several brief texts wh. envelop an ancient prose Up.; its vulgate resulted from the insertion into a Buddhistic (that is, coloured by world-weariness) fragment (the Bṛhadratha theme, with some appended matter) of a proto-Sāṁkhya Maitreya Up. (the Vālakhilya theme), with some editorial matter to weld the components together; the whole being then inserted into a more orthodox Agnicayana-based text (wh. a trad. ascribes to the Maitrāyaṇīya Yajurvedins) along with some more appended matter and editorial additions; a no. of probably subsequent interpolations are noted.. B. considers the last-mentioned text, tentatively identified as a Maitrāyaṇīya Up., to be the most ancient of the texts involved.. original Mait. Up. was characterized by an explicit and consistent homology of macrocosm and microcosm—this homology made significant in an act of sacrifice..

Rev. : E. FRAUWALLNER, *WZKSA* 7, 217; J. GONDA, *Oriens* 18–19, 462–63; P. HACKER, *ZDMG* 116, 214–15; P. T. RAJU, *JAOS* 85, 460; F. WELLER, *OLZ* 58 (1963), 490–93; J. C. WRIGHT, *BSOAS* 26, 231,

171. MURAKAMI, Shinkan. Nirātman of the Maitrī-Upaniṣad compared with anātman of the early Buddhism (Jap.). *JIBS* 19 (2), Mar. 71, 550–557.

172. MURAKAMI, Shinkan. Self-less (nirātman) and selfless-ness (nirātmakatva) in the Maitrī-Upaniṣad (Jap). *Bunka* 34 (1–2), 1–34.

..with English summary..

173. TAMURA, Shoji. The Sāṁkhya idea as revealed in the Maitrāyaṇa Upaṇiṣad (Jap.). *JIBS* 9 (2), Mar. 61, 531–33.

13. Śvetāśvatara:

174. ADIDEVANANDA, Swami (ed.) *Śvetāśvatara Upaniṣad.* Ramakrishna Ashram, Mysore, 92.

..text in Kannada script; Kannada rendering, etc...

Rev.: M. P. PANDIT, *Ved. Kes.* 49, 359–60.

175. CHAUBE, Ganesh. *Śvetāśvataropaniṣatprakāśa.* Jñānodaya Pustakamala Prakashana Samiti, Ranchi, 1970, 87.

..discourses in Hindi on the Up...

176. GURU DATTA. Śvetāśvataropaniṣad. *Śāśvatavāṇī* 2 (11 onwards).

..Hindi transl. and comm.; serially..

177. HARA, Minoru. Śvetāśvatara-Upaniṣad VI. 21 (Jap.). *Shūkyō Kenkyū* 35 (1), 168, 1961, 98-74, 117.

..discussion on sage Śvetāśvatara, *brahman,* and *atyāśrama*..

178. HAUER, J. Monotheistischer Charakter der Śvetāśvatara-Upaniṣad. *ZDMG* 84, * 97.

179. HAUSCHILD, R. (ed.). *Śvetāśvatara-Upaniṣad.* Abhandl. für die Kunde des Morgenlandes, XVII, 3, 1966, 108.

..crit. ed. with German transl. and study of its teachings..(reprint of first ed., Leipzig, 1927)..

180. JAGATKUMAR, Sastri (ed.). *Śvetāśvataropaniṣad.* Madhura Prakashana, Arya Samaj, Delhi,

181. JANAMEJAYA. Śvetāśvataropaniṣat. *Amṛtalatā* 2 (1), May 65, 49-54.

..brief conspectus..

182. KUNST, Arnold. Some notes on the interpretation of the Śvetāśvatara Upaniṣad. *BSOAS* 31 (2), 1968, 309-314.

..apropos 179 above..*Śv.* presents a triadic combination of Īśvara, Brahman, and Ātman (=Jīva)..

183. RAJAGOPALACHARI, C. Upanishads: Svetasvataropanishad. *BJ* 17 (13 onwards).

..serially..

184. RAMANUJACHARYA, Yatindra. *Śvetāśvataropaniṣad-bhāṣyam*. Balaram Dharmasopan, Kharda, 1966, 4+138.

..in Bengali script, with Bengali transl. by Y. R...

185. RAU, Wilhelm. Versuch einer deutschen Übersetzung der Śvetāśvatara-Upaniṣad. *As. Stud.* 17, 1964, 25–46.

..complete German transl..improved readings suggested..

186. SRIRAMULU, Somanchi. The secret teachings of exercises in meditation according to Śvetāśvatara-Upaniṣad and Dakṣiṇāmūrtistava. *SP* (26 AIOC), 1972, 282-83.

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..*Śv. Up.* 4.5; 5.2..

188. ZAEHNER, R. C. Sexual symbolism in the Śvetāśvatara Upaniṣad. *Mircea Eliade Fel. Vol.*, 1969, 209-215.

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189. ATMANANDA, Swami (ed.). *Chāndogya and Bṛhadāraṇyaka Upanishads*. Jnana Ashram, Parlikad, 124.

..with introd., notes..extracts of the Jñāna portion..

190. AUROBINDO, Sri. *Eight Upanishads*. Sri Aurobindo Ashram, Pondicherry, 1965, 185.

..revised versions of A.'s transl...see : *VBD* II. 20. 116 (reprint of it in 1960)..

191. BAHADUR, K. P. *Upanishads: Five Verses*. New Light Publishers, New Delhi, 1972, 300.

..verse rendering of *Īśa*, *Kena*, *Śvetāśvatara*, *Kaṭha*, *Muṇḍaka*..introd. ..glossary of Vedantic terms..

192. BHAGAVADACHARYA, Swami (ed.). *Īśādayo daśopaniṣadaḥ*. Rajnagar Society, Ahmedabad, 1962, various pagination.

..with the comm. entitled *Saṁskārabhāṣya* and Sk. introd. by Ed...

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..*Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taitt.*, *Ait.* with transl. in Bengali verse and Bengali prefaces by P. C...in Bengali script..

194. CHITRITA DEVI. *Upaniṣat-pañcaka*. Sk. College Res. Series 49, Calcutta, 1966, 10+4+2+190.

..*Taitt.*, *Muṇḍ.*, *Praśna*, *Māṇḍ.*, *Ait.*..text in Bengali char., transl. in Bengali, explanatory notes, etc...

Rev.: S. M. BANERJEE, *BRMIC* 18, 338–39.

195. DEUSSEN, P. *Sechzig Upanishad's des Veda*. 1963, 956.

..German transl., introd., notes.. (reprint of 3rd ed., Berlin, 1921)..

196. FILIPPANI-RONCONI, P. *Upaniṣad antiche e medie*. Enciclopedia di autori classici, Vol. 42, 48, 56, Editore Boringhieri, Torino; I. Chāndogya, Śvetāśvatara, Īśa, Māṇḍūkya: 1960, 221; II. Bṛhadāraṇyaka, Kaṭha: 1961, 212; III. Kauṣītaki, Aitareya, Taittirīya, Maitrī, Kena, Praśna, Muṇḍaka: 1961, 228. Second revised ed. (of the three Vol.), 1968, 718.

..introd., transl., notes in Italian..

Rev.: G. R. FRANCI, *QIG* 6, 152-53; W. RUBEN, *OLZ* 1965 (5-6), 283-85.

197. GAMBHIRANANDA, Swami. *Eight Upanishads*. Advaita Ashram, Calcutta; Vol. I: Īśa, Kena, Kaṭha, Taittirīya; Vol. II Aitareya, Muṇḍaka, Praśna, Māṇḍūkya with Gauḍapādakārikā.

..English transl.: Śaṁkara's comm. ..

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..text, English transl., paraphrase, Śāṅkarabhāṣya, author's own comm. in Sk., notes in English, transl. and notes in Bengali..

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..introd. and transl. ..(reprint of 2nd ed., Düsseldorf-Köln, 1958 : *VBD* II. 20. 119)..

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..text in Malayalam script..

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..Kena, Muṇḍaka, Īśa, Kaṭha, Ait., Praśna..transl., notes, comm. ..

202. LUGOWSKI, A. Fragments of Upaniṣads (Polish). *Stud. filoz.* 6, 1970, 35-42.

..Polish transl. of fragments from *BAU* and *Maitreyī*...

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..English transl. by M. M. ..reprint of SBE vol. 1 and 15..also two reprints by Mot. Ban., Delhi, 1965 and 1969..

Rev. : (Dover Publ.) M. P. PANDIT, *Ved. Kes.* 50, 451; Swami SMARANANANDA, *Pr Bh* (Jan. 64), 39; P. B. VIDYARTHY, *M in I* 45, 333.

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..abridged ed. of *VBD* II. 20. 123..English transl. in the light of Śaṅkara's comm. of Kaṭha, Īśa, Kena, Muṇḍaka, Śvetāśvatara, Praśna, Māṇḍ, Ait.., Bṛhad., Taitt., Chānd. ..

Rev. : W. N. BROWN, *Rev. Rel.* 17 (3-4), 155-58; SWAMI EKATMANANDA, *Pr Bh* 69, 236-37; Massimo SCALIGERO, *EW* 16, 171.

205. PRABHAVANANDA, Swami; MANCHESTER, Frederick. *The Upanishads. Breath of the Eternal.*

..*VBD* II. 20. 125..

Rev. : M. Scaligero, *EW* 11 (4), 291.

206. *Aṣṭāviṁśatyupaniṣatsaṁgrahaḥ.* Prācya-Bhāratī Prakāśana, Varanasi.

207. Purohit, Swami ; Yeats, W. B. *The Ten Principal Upanishads, put into English.* 1970.

..reissue in paperback of *VBD* I. 41. 16..

208. *108 Upaniṣads*, with Hindi comm. Sanskriti Sansthana, Bareli.

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209. Sarma, D. S. *The Upanishads—an anthology.* Bh. Vid. Bh., Bombay, 1961, xvi+307.

..ten principal Up. and *Śvetāśvatara*..prolegomena and notes (based on Śaṅkara's comm.)..

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210. Satyavrata, Siddhantalankar. *Ekādaśopaniṣad.* Chowkhamba, Varanasi.

..illustrated..running Hindi comm. ..

211. Syrkin, A. Ya. *The Upaniṣads* (Russ.). Monuments of Oriental Letters XVI, Nauka, Moscow, 1967, 336.

..Sk. text; transl., introd., scholia in Russian..*Ait.*, *Kauṣ.*, *Kena*, *Taitt.*, *Kaṭha*, *Śvetāśvatara*, *Mait.*, *Īśa*, *Muṇḍ.*, *Praśna*, *Māṇḍ.* treated wholly..others represented in selected passages..appendix contains transl. (wholly) of *Vajrasūcikā*, *Ātma.*, *Brahmabindu*, *Kaivalya*; (in excerpts) of *Mahānārāyaṇa*, *Chāgaleya*, *Subala*, *Paiṅgala*, *Yogatattva*, *Kaṇṭhaśruti*, *Jābāla*, *Nīlarudra*, *Rāma-pūrvatāpanīya*..

212. Thieme, P. *Upanischaden. Ausgewählte Stücke.* Reclam No. 8723, Stuttgart, 1966.

213. *Upaniṣatsaṁgrahaḥ.* Delhi, 1970, 9+664+475.

..in two parts..part 1 : 120 *Up.* beginning with *Īśa*; part 2 : 68 *Up.* beginning with *Yoga*..

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..with Marathi transl. ..

215. VEDAPURKAR, Tukaram Ramkrishna. *Daśopaniṣat-saṁgrahaḥ.* Pandharpur, 1964, 30.

..part I (*Īśa, Kena, Māṇḍ.*) with Marathi transl. ..

216. VISHVESHVARA (ed.). *Upaniṣatprakāśaḥ.* Dehati Pustak Bhandar, Delhi, 1956, 516.

..*Īśa, Kena, Kaṭha, Praśna, Muṇḍ., Māṇḍ.* .. with Hindi comm. by DARSHANANANDA, Hindi transl. by Awadh Bihari LAL, introd. by VISHVESHVARA..

217. VISWANATHAN, D. K. *Īśa–Kena – Kaṭha – Upaniṣads.* Yoga Vedanta Forest Academy, Rishikesh, 1959, xliii + 311.

..text in Devanāgarī, Śāṅkarabhāṣya; comm. ..

21. MINOR *Upaniṣads* (INDIVIDUAL AND COLLECTIONS).

1. VENKATANATHACHARYA, N. S. (ed.). *Advayatārakopaniṣat. Mys Or* 2 (1), 1969, 87–99.

..with the comm. by Appayāśivācārya..

2. SREEKRISHNA SARMA, E. R. *Avadhūtopaniṣad*: a saṁnyāsa-Upaniṣad. *ALB* 35 (3–4), 1971 (1972), 313–21.

..English transl. ..

3. LAL, P. *Avyakta Upaniṣad.* Writers Workshop, Calcutta, 1969, 20.

4. SARMA, V. A. The *Ātmopaniṣad* and the indispensable philosophy. *Vimarśa* 1 (1), 1972, E 97–100. (Also in *SP*, 24 AIOC, 1968, p. 227).

..*Ā.* belongs to *AV*..presents a theory of threefold *ātman—ātman, antarātman, paramātman*..

5. VARENNE, Jean. *Gaṇapati-Upaniṣad.* Coll. " Les Up. ", No. XVIII, A. Maisonneuve, Paris, 1965.

..crit. ed. Sk. text; French transl.; notes, study..

5A. VARENNE, Jean. The Garuḍa Upaniṣad. *Gonda Gratulatory Vol.*, 1972.

6. RENOU, L. *Chāgaleya-Upaniṣad.* " Les Up. ", No. XVII, A. Maisonneuve, Paris, 1959, 12+3.

..crit. ed. Sk. text; French transl., notes, etc. ..

Rev. : E. B., *JAOS* 82, 280; J. Gonda, *Oriens* 17, 315–16; P. Hacker, *ZDMG* 111, 368–69; P. Horsch, *As. Stud.* 14; F. Weller, *OLZ* 1962, 183–84.

7. Krishna Warrier, A. G. *Tripurātapinī Upaniṣad. ALB* 24 (3–4), Dec. 60, 183–218.

..a *Śākta Up.* .. English transl. ..

8. Varenne, Jean. *Devī Upaniṣad.* " Les Up. ", No. XIX, A. Maisonneuve, Paris, 1971, 22.

..crit. ed. Sk. text; French transl., notes, study .. see. *VBD* II, 21.7 ..

9. Raghavan, V. The Nārāyaṇopaniṣad-Bhāṣya. *ALB* 3 (1), Feb. 39, p. 26.

..Adyar ms. (No. xxx. G 14), noted in the Catalogue as a work of Mādhava, contains Sāyaṇa's bhāṣya on the above and certain other parts of the *TA*..

10. Kodate, Y. The Vedāntasāra and the Paiṅgala-Upaniṣad (Jap.). *Kamakura Fel. Vol.*, Heirakuji Shoten, Kyoto, 1966, 279–309.

11. Varenne, Jean. The *Prāṇāgnihotra Upaniṣad. BDCRI* 19 (3–4), 1959 (1961), 303–19.

..crit. ed. Sk. text; introd., transl., notes in English..

12. Renou, L. *Bāṣkala-Mantra-Upaniṣad.* Paris, 1956.

..*VBD* II. 21. 12 .. R. notes that its style differs greatly from that of *ṚV*, approaching, as it were, a Vedic Hybrid Sk. ..

Rev. : E. B., *JAOS* 82, 281; J. Gonda, *Oriens* 17, 315–16; P. Hacker, *ZDMG* 111, 368–69; P. Horsch, *As. Stud.* 14; F. Weller, *OLZ* 1962, 183–84.

13. Krishna Warrier, A. G. Bhāvanopaniṣad : a śākta Upaniṣad. *ALB* 30, 1966, 133–40.

..English transl. with notes..

14. Anna, Sri. *Upaniṣad-sāram – Mahānārāyaṇopaniṣad.* Shri Ramakrishna Math, Madras, 1961, 140.

..comm. in Tamil..

15. **Lal, P.** *The Mahānārāyaṇa Upaniṣad. Ind. Lit.* 13 (1), Mar. 70, 33–38.

..sections 29.1 – 34. 1–2 transcreated..

16. **Varenne, Jean** (ed.). *La Mahā-Nārāyaṇa-Upaniṣad.* Publ. de l'Inst. de Civil. Ind., No. 11–12, Ed. Boccard, Paris, 1960-61, 155 + 144.

..Vol. I : crit. ed. Sk. text; French transl. and notes .. Vol. II : study, index, appendix containing *Prāṇāgnihotra-Up.* (see 11 above) ..“ metaritualism ” of the *Up.* ..

Rev. : J. Gonda, *Central Asiatic Journal* (1963), 298–301; *I-IJ* 6, 298–301; R. Hauschild, *OLZ* 1962, 300–305; P. Hacker, *ZDMG* 113, 392–95; M. Leumann, *Kratylos* 7, 58–61; A. Minard, *BSL* 56 (2), 55–57; L. Renou, *Critique* 170 (1961), 3 pp. ; D. Seyfort Ruegg, *JAOS* 82, 88–90.

17. **Vimalananda, Swami** (ed.). *Mahānārāyaṇopaniṣad.* Shri Ramakrishna Math, Madras, 1968.

..Andhra version .. (see : *VBD* II. 21.14)..

18. *Mahopaniṣad.* Shri Sadguru Pranavanandashram, Ganji-Gunta, 1964, 8 + 184.

..in Telugu script .. with Telugu comm. by Śaṅkarānandagiri-svāmin..

19. **Gonda, J.** The Mudgalopaniṣad. *WZKSA* 12–13, *E. Frauwallner Fel. Vol.*, 1968, 101–113.

..minor and later *Up.* .. st. 1–9 (wh. form its first section) explain the substance of *Puruṣa-sūkta* (*ṚV* 10.90) .. P. = Viṣṇu .. section 2, like 3 and 4 written in prose, contains a resume of esoteric instruction imparted by (Viṣṇu-) Vāsudeva to Indra .. this *Up.* represents the process of penetration of older (Vedic) doctrines by younger, so-called Hinduistic (Vaiṣṇava) doctrines .. crit. study of the *Up.* by G. .. discusses personality of Mudgala (from Vedic and epic sources) .. English transl. ..

20. **Kanakura, Y.** *Yoga-tattva-upaniṣad* : Japanese translation. *Annual of Oriental and Rel. Studies* 3 (D. T. Suzuki Mem. Vol.), 1966, 17–27.

21. Kanakura, Y. Some observations on the *Yoga-tattva-upaniṣad* (Jap.) *JIBS* 15 (1), 1966, 8–14.

..two versions of *Y.* — smaller of 15 gāthās, larger of 142 gāthās .. in the larger version, four kinds of yoga are taught : *mantra-*, *laya-*, *haṭha-*, *rāja-* ..

22. Dange, Sadashiv A. *Holāṣṭakopaniṣad* (Marathi). *Navabhārata*, Nov. 68, 67–69.

..introduces a text by that name .. connects sex-ritual and sex-lg. with Horse-sacrifice and similar beliefs..

23. Chintamani Dikshit, T. R. (ed.). *Saṁnyāsopaniṣadaḥ*. Adyar Lib. and Res. Centre, 1966, 18 + 267.

..with the comm. by Upaniṣadbrahmayogin .. 17 *Up.* .. (reprint of 1927 ed. : *VBD* I. 44. 6) ..

24. Krishna Warrier, A. G. *The Śākta Upaniṣads*. Adyar Lib. and Res. Centre, AL Series 89, 1967, xxi + 95.

..English transl. (of 8 *Up.* : *VBD* I. 44.3) based mainly on Upaniṣadbrahmayogin's comm. ..

Rev. : A. Kunst, *BSOAS* 33 (3), 638–40; L. S., *JAOS* 88, 376; G. Tucci, *EW* 18 (1–2), 251.

25. *Upaniṣat-samuccayamu.* Vijayanagar, 1961, various pagination.

..in Telugu script .. Part I : *Īśa*, *Nirālamba*, *Paiṅgala*, *Adhyātma* .. with Telugu comm. by Lakshmi Narayan Sastri..

26. "Les Upanishad", XI-XV. A. Maisonneuve, Paris.

..see : *VBD* II. 21..

Rev. : E. Frauwallner, *WZKM* 52, 259–60.

27. Varenne, Jean. *Upanishads du Yoga.* "Connaisance de l' Orient", Gallimard, Paris, 1971.

..*Yogatattva*, *Dhyānabindu*, *Yogakuṇḍalinī*, *Kṣurikā*, *Haṁsa*, *Amṛtanāda*, *Amṛtabindu*, *Mahāvākya*..French transl., notes, studies, etc...

28. *Caturopaniṣat* : Hindi and Sanskrit. Vaijayanti Samiti, Vrindavan, 1970, 11.

..*Kalisaṁtaraṇa*, *Akṣi*, *Garuḍa*, *Mṛtyulāṅgūla*..

22. NOTES : GENERAL STUDY.

1. ABHAYADEVA. *Svarga-naraka kahāṁ hai?* (Hindi). *Savitā* 21 (9), Oct. 68, 213-14.

..the reply is : *puruṣe*, acc. to *Jaim. Up.* 4. 25. 4–6; 26. 1–11..

2. A DEVOTEE. Upanishadic warp and woof. *Ved. Kes.* 57 (5), Sept. 70, 210-12.

..Swami VIVEKANANDA's public lectures interwoven with magnificent ideas and sublime sentiments culled from Up..

3. AGRAWALA, V. S. *Śauva-udgīthaḥ. Saṁvid* 1 (1), Aug. 64, 31-33, 36. (Hindi version in *Kalyāṇa* 38, Aug. 64, 1085-86).

..*Ch. Up.* 1. 12..

4. ANANDASVAMIN. *Upaniṣadon kā saṁdeśa* (Hindi). Hasanand, Delhi, 1960, 200. (Reprint, 1962).

Rev. : ED., *GKP* 13 (6), 247–48.

5. ANANDASVAMIN. *Upaniṣad kā sandeśa : sakriya dīrgha jīvana evaṁ prabhukṛpā* (Hindi). *Vedavāṇī* 13 (3), Jan. 61, 3-5; (5), Mar. 61, 2-4.

6. ANANYANANDA, Swami. A bird's-eye view of the Upaniṣads. *BRMIC* 15 (12), Dec. 64, 397-407.

7. ANJANEYULU, M. S. R. The Buddha and Upaniṣadic thought. *AP* 38 (6), June 67, 252-55.

..B. set aside the transcendental and emphasized the ethical universalism of *Up.* ..both B. and *Up.* questioned the authority of the Veda and the efficacy of sacrifice..universalism of ethics, appreciation of manhood, and admission of incomprehensibility thro. intellect of Absolute Reality—these are common to both.. B. attempted to democratize the *Up.* phil. ..

8. ANON. The absolutist is the true Brahmin. *Values* 3 (6), Mar. 58, 174-75.

..a passage from the *Nārada-Parivrājaka-Up.* ..

9. ANWAR, Ishrat Hussain. *Upaniṣad tathā Koran* (Hindi). *Dārśanika* 9 (3), July 63, 13-16. (Also, *Gav.* 2. 2. Sept. 65, 25-28).

..similarity of teachings : thoughts of K. may be traced to the Veda..

10. **Behm**, Allan J. The theodicy of the Upanishads. *JOSA* 7 (1-2), Dec. 70, 5-14.

..*Up.* are a prime indication of the simultaneous depth and shallowness of man's knowledge of God..the theodicean paradox wh. permeates the *Up.* is the equation : Ātman is Brahman..

11. **Belsare**, K. V. *Upaniṣadāṁcā abhyāsa* (Marathi). *Prasāda,* 1964.

..serially..

12. **Bhat**, G. K. Some concepts underlying instruction in the Upaniṣads. *Pr. Bh.* 70, Mar. 65, 107-112.

..love of truth (*Ch. Up.* IV. 4–9); free spirit of inquiry and sincerity of purpose (*Ch. Up.* IV. 1–3); progressive integration of the personality of the student (*Ch. Up.* VIII. 7–12); hallmark of true education (not merely bookish knowledge) (*Ch. Up.* VI. 1-3); highest knowledge not a matter of intellectual speculation (*BAU* III. 6)..

13. **Bhatt**, V. P. Exponents of the philosophy of the Upaniṣads. *CASS Stud.* 1, 1972, 93-100. (Also in *SP*, 26 AIOC, 1972, p. 345).

..they do not belong to any specific social order only.. *Up.* phil. is outcome of a particular atmosphere..

14. **Bhattacharya**, Yogendranath. *Upaniṣadāṁ rahasyam. GKP* 14 (7), Feb. 62, 226-27.

15. **Bhave**, Vinoba. *Vedāntasudhā.* Paramdham Prakashana, Pavnar, 1965, 42.

..part 4 : conspectus of eight *Up.* beginning with *Śvetāśvatara..*

16. **Bhimasena**. *Upaniṣadāṁ rahasyam. GKP* 14 (1), 18-19.

17. **Biardeau**, M. *Ahaṁkāra.* The ego principle in the Upaniṣads. *CIS* 8, Oct. 65, 62-84.

..[*philological method* implies an effort to trace the hist. evolution of a concept thro. the texts from its first appearance; *contextual method* implies consideration of whole sections, by studying the context as the only relevant evidence, leaving hist. development unstressed]..concept of *ahaṁkāra* occurs for the first time in the Up. with its fundamental spiritual meaning..the group-religion as against saṁnyāsin's search..

18. VAN BUITENEN, J. A. B. *Vācārambhaṇam* reconsidered. *I-IJ* 2, 295-305.

..*vācārambhaṇaṁ vikāraḥ*=(The Supreme's) creation is his taking hold of *vāk*..

19. VAN BUITENEN, J. A. B. Correction. *I-IJ* 4, p. 67.

..(see 18 above)..corrects the meaning given by him of *apāgād agner agnitvam* (in *I-IJ* 2, 295 ff.)..

20. VAN BUITENEN, J. A. B. The speculations on the name "Satyam" in the Upaniṣads. *Emeneau Fel. Vol.*, 54-61.

21. CASA, C. della. "Sukṛtam" in Taittirīya Upaniṣad, II. 7. *AGI* 55, 1970, 47-51.

22. CHAKRAVARTI, Atul Chandra. Doctrine of ekāyana. *JAIH* 1 (1-2), 1967-68, 99-104.

..*e.* mentioned in the list of subjects of study in *Ch. Up.* VII. 1. 2. 4; 2. 1..*e.*=way of worshipping Vāsudeva-Kṛṣṇa (cf. *MBh* V. 67. 15)..

23. CHAKRAVARTI, Haripada. *Dve vidye veditavye*. *Praṇava-Pārijāta* 6 (10), 1964, 302-308.

..*aparā vidyā=karmākhyā avidyā; parā vidyā=parā bhaktiḥ*..both are necessary..

24. CHARUKRISHNA. *Vācārambhaṇaśruter vyākhyā*. *Praṇava-Pārijāta* 14 (5), 1972, 70-72.

25. CHATTERJI, Chinmoy. Problems of abstract thinking. *Kaviraj Fel. Vol.*, 1967, 103-108.

26. CHATTOPADHYAYA, Basanta Kumar. The Upaniṣads and Vedic ritual. *JASL* 17 (3), 1951, 1-8; *CR* 154, Mar. 60, 212-16; *SP*, 21 AIOC, 1961, p. 264; *IPC* 6 (2-3), 340-44; *SP*, 26 ICO, 1964, 81-82; (Hindi version) *Kalyāṇa* 31 (5); *Satkari Mukherji Fel. Vol.*, 1969, 341-47.

..(same, in diff. forms)..*Up.* are not anti-ritualistic; they believe in the existence of Vedic gods and the efficacy of Vedic sacrifices..

27. CHATTOPADHYAYA, Charuchandra. *Upaniṣadonkī bhāvadhārā* (Hindi). *Kalyāṇa* 38 (5), May 64, 894-97.

28. CHATURVEDI, Giridhar Sharma. *Akṣaropāsanā aur phalaśruti* (Hindi). *Prajñā* 16 (2), Mar. 71, 7-10.

..meditation on *oṁkāra* (as described in *Māṇḍūkya. Up.*)..

29. CHITRITA DEVI. *Aupaniṣada* (Bengali). Calcutta, 239.

..brief discussion in Bengali of *Īśa, Kena, Kaṭha, Śvetāśvataro*..

Rev. : P. B. MUKHARJI, *BRMIC* 16 (9), 325.

30. DAFTARI, K. L. *The rationalistic and realistic interpretation of the Upaniṣads*. Nagpur, 1958, 271.

..genuine and authoritative *Up.*; method of interpretation; subjects : ideal of life, cosmogony, ethics, eschatology..

31. DAVE, T. N. Upakrama-upasaṁhāra as a criterion for textual interpretation. *ŚPP* 4 (1), Feb. 64, 4-17.

..ref. to Up. interpretation..

32. DESAI, S. G. The later Upaniṣads—a study. *JBomU* 32 (2), Sept. 63, 127-151.

..mentions 180 *Up*...

33. DESAI, S. G. The ancient, late, and later Upaniṣads. *JYI* 10 (9), Bombay, April 65, 133-35.

..later *Up.* expound *Up.* doctrine from the pt. of view of popular religions exalting Viṣṇu or Śiva, or promoting Yoga, or having some other limited aim..majority of them belong to *AV* (*AV*-seers took a lead in propagating post-Vedic Paurāṇika rel.).. difficult to determine the date of these later *Up.* (often found in various recensions of uneven bulk)..

34. DESAI, S. G. Pratyāhāra in Yoga Upaniṣads. *JYI* 13 (3), Oct. 67, p. 39.

35. DEVADATTA. *Upaniṣad-cintana*. Kitab Mahal, Allahabad.

36. ED. Idea of tapas in the Upanishads. *Ved. Kes.* 47 (9), Jan. 61, 371-74.

..different shades of meaning..idea fairly well developed..

37. ESNOUL, Anne-Marie. Notes sur quatre Upaniṣad. *Renou Comm. Vol.*, 1968, 279-288.

..*BAU, ChU, Kauṣ., Praśna*..doctrine of *nāḍīs*..

38. FRENCH, Horold W. The place of sacrifice in the Upaniṣads. *BRMIC* 22 (5), May 71, 190–99.

..copious references to Vedic rituals in *Up.* may be judged as more than lingering archaic vestiges .. the sacrificial language may be seen as an adequate framework upon wh. the more philosophical rel. of the *Up.* came to be fashioned .. intricacies of sacrificial system relegated to inferior position by the mainstream of Up. thought, and yet they bequeathed to that rel. a rich mythology wh. redeemed it from sterile pedantry ..

39. FRENKIAN, A. Le théorie du sommeil d'aprês les Upanishads et le Yoga. *SAO* 1, Bucarest, 1957–58.

40. FEUERSTEIN, Georg. Tāraka-Yoga. *YQR* 4, July 72, 65-95.

..as delineated in the *Advayatāraka-Up.* and the *Maṇḍala-brāhmaṇa-Up.* .. a new rendering of *Adv.* ..

41. GANESAN, Ratnam. The Bhagavadgītā and the Upaniṣads. *Pr. Bh.* 59, Dec. 64, 505–510.

42. GANGOPADHYAY, Sujata. Some fundamental doctrines of the Upaniṣads. *SP* (25 AIOC), 1969, p. 301.

43. GARDE, S. G. *Upaniṣad-granthāḥ. Saṁskṛta-Bhavitavyam* 19 (1–2), 23–28.

44. GARG, R. K. The Upanishads and the challenge of science. *Ved. Kes.* 59 (1), 42–46; (2), 100–104.

..limited role of science .. the need for man's turning 'within'..

45. GODBOLE, G. H. Prajāpati in the Upaniṣads. *SP* (23 AIOC), 1966, 17–18.

..P. of the *Up.* is the precursor of Brahmadeva of the post-Vedic lit. ..

46. GOMAN, Thomas G. ; LAURA, Ronald S. A logical treatment of some Upaniṣadic puzzles and changing conceptions of sacrifice. *Numen* 19 (1), April 72, 52–67.

> ..first short section : an account of the general development of the conception of sacrifice up to the beginning of the Up. period.. second section : classifies and attempts to interpret all the major instances of sacrifice in the 13 *Up.* ; within the *Up.*, the sacrificial trad. is superceded by that of sacrificial understanding .. categories of *Up.* texts : (1) knowledge superior to sacrifice (*BAU* 1.5.16); (2) austerity superior to sacrifice (*Muṇḍaka* I. 2. 9–13); (3) sacrifice shd. continue to be performed, but one shd. be fully aware of what one is doing; (4) word 'sacrifice' used in *Up.* in a wholly different way .. (a) a model wh. attempts to classify and treat the numerous instances of sacrifice in the same way is academically not efficacious; (b) *Up.* introduce a whole new conceptual scheme in wh. the function of sacrifice is radically altered ..

47. GOSWAMI, C. R. *The soul-culture in the Upaniṣads in the light of Sri Aurobindo's thought.* Sri Aurobindo Ashram Press, Pondicherry, 1971, 136.

> ..sets forth A.'s approach to *Up.* centering on the practical issue of self-culture .. expounds the theme of conscious self-development as the nucleus round wh. to study the *Up.* .. Yoga= internal self-development..
>
> Rev. : I. R. R., *BRMIC* 23 (4), 352.

48. GRENANDER, M. E. ; NARAYANARAO, K. S. The waste land and the Upanishads : What does the thunder say ? *Ind. Lit.* 14 (1), Mar. 71, 85–98.

49. GUPTA, Ghanasyama Sinha. *Yas tad vedobhayaṁ saha. Vedavāṇī* 19 (3), Jan. 67, 2-3.

> ..*Īśa* 13–14..

50. GUPTA, Sadhana. *Upaniṣadāṁ saṁskṛtisamīkṣaṇam. Sāg.* 2 (2), 1964, 145–49.

> ..culture of the Up. period..

51. GUPTA, S. K. The great equation. *Ved. Kes.* 50(3–11).

> ..serially .. Āruṇi-Śvetaketu dialogue : *Ch. Up.* ..

52. GURUDASA. Glory of the Upaniṣads. *KKT* 27 (9), Sept. 63, 277–78.

53. HABIBUR RAHMAN, Sastri. *Upaniṣad aur sūfimata* (Hindi). *Kaviraj Fel. Vol.*, 1967, 207–212.

54. Hara, Minoru. Miscellanea pasupatica. *Kaviraj Fel. Vol.*, 1967, 55–65.

..(1) Śvetāśvatara : Up. and Purāṇic; in *Śvet. Up.* 6.21, Śvet. mentioned; *Kūrma-P.* I. 14.25 ff. (=*Saura-P.* 27.18) give the hist. of Śvet. .. (3) a note on the *Atharvaśiras-Up.*; *Pāśupata-sūtra* V. 35–38 have a strong affinity with the passage in *Atharvaśiras-Up.* ref. to *pāśupatavrata*..

55. Hartman, Carl Gustav. Different interpretations of devī and kālī in Muṇḍaka-Upaniṣad. *Ṛtam* 1, 1969, 151–54.

56. Harzerova, E. La connaisance dans les Upaniṣads les plus anciennes, Bṛhadāraṇyaka et Chāndogya (Czesch). Filos. Čas. Českosl. 16 (4), 517–23.

57. Hoàng-sy-Quy, Hoàng-son. Les Upaniṣad sontalles une interprétation de données mystiques? A propos de l'hypothèse de M. R. C. Zaehner dans " At Sundry Times ". *RHR* 174 (1), July Sept. 68, 27–37.

..points to some weak points in Z.'s hypothesis (for Z., *Up.* are an effort towards metaphysical interpretation of actual mystical ideas) ..H. agrees with Z. that mysticism plays an imp. role in Up. vision of the world, but, at the same time, reiterates (with Edgerton) the close dependence of *Up.* on the older Vedic philosophy..

58. Horsch, Paul. Buddhismus und Upaniṣaden. *Kuiper Fel. Vol.*, 1967, 462–477.

..I. the *Up.* texts (like the *Br.*) unknown to early Buddhism .. most of the *Up.* originated (a) in Madhyadeśa, (b) in rural milieu, as against B.'s urban char., and (c) in hieratic-esoteric circles .. II. the later Vedāṅgas (mentioned in *Muṇḍaka* I. 27) known to Pali canon; Vedāṅgas don't belong to any specific school .. III. B. takes note of Itihāsa-Purāṇa and the various Vidyās .. IV. only 3 Vedas known by name .. V. B.-texts nowhere show close acquaintance with Vedic knowledge; contact is superficial .. conclusions : (1) no sure connection bet. *Up.* and primitive B. can be established; (2) B. does not mention any *Up.* -text, nor Vedānta philosophy, while other texts are known to it and are mentioned; (3) among the great mass of false views in Br. canon (as mentioned by B.), nothing corresponds with any teaching of *Up.*; (4) the *anattavāda* is directed not against the impersonal, absolute Ātman of *Up.*, but against the animistic beliefs prevalent at that time; (5) the apparent affinity of *Kaṭha-Up.* to

B. can be explained thro. Brahmanic Sūtra-lit. and common Indian concepts; (6) same is the case with regard to related metaphors, linguistic analogues, and influence of Sāṅkhya-Yoga..

59. **Iwasaki, S.** A study on the ideas of merits found in the Chāndogya and Bṛhadāraṇyaka Upaniṣads (Jap.). *JIBS* 8 (2), 1960, 570–71.

60. **Iyengar, T. K. Gopalaswamy.** Pre-Śaṅkara Upaniṣadic philosophy as expounded by Kālidāsa. *JGJRI* 24, 1968, 179–86.

..K. is a perfect realist and an ardent advocate of Up. phil. on the lines of *śarīra-śarīri-bhāva* (as later expounded by Rāmānuja)..

61. **Jha, Pasupati.** *Upaniṣatsu bhedābhedopāsanā. Viśva-*Saṁskṛtam 6 (2–3), 1969, 187–96.

62. **Jordens, J.** Death in the Upaniṣads. *JOIB* 14 (3–4), 1965, 297–305.

..(study based on 13 *Up.*) .. *Up.* teaching about death : (1) the reign of death; (2) process of dying; (3) death's companions; (4) mythology of death.. conclusions : (a) d. is necessary part of life process; (b) yet, man reaches beyond d. to immortality; (c) double dimensions of human existence ..

63. **Jordens, J.** The development of the idea of immortality in the Upaniṣads. *JOIB* 16 (1), Sept. 66, 1–17.

..in *Saṁ.* and *Br.*, immortality not natural to man but acquired by way of gift or sacrifice; fear of *punarmṛtyu* .. in *Up.* : immortality belongs to the very essence of man's nature; immortality is but another word for *brahman*; this concept bound up with the gradual discovery of essential difference bet. spirit and non-spirit..

64. **Joshi, Mahesh Chandra.** *Sarvopaniṣado gāvaḥ. Prajñā* 13 (2), Mar. 68, 8–24.

65. **Kalyanasundara Sastri, V. R.** The Gītā and the Upaniṣads. *Ved. Kes.* 55 (1–12) and 56 (1–12), 1968–70.

..serially..

66. **Kapali Sastri, T. V.** *Lights on the Upanishads.* Dipti Publications, Sri Aurobindo Ashram, Pondicherry, 1971, 170.

..exposition of the main Vidyās of the *Up.* in the light of A.'s Yoga and philosophy .. Bhūmavidyā of Sanatkumāra, Prāṇavidyā of Satyakāma, Agnirahasya of Śāṇḍilya, Vaiśvānaravidyā of Aśvapati Kaikeya, Agnividyā of Naciketas, Madhuvidyā .. .

67. Khomaraj. *Tattvamasi. GKP* 17 (7), Feb. Mar. 65, 361–64.

68. Krishnaiyar, D. S. *Gita Amritam and Upanishads.* Yoga Vedanta Forest Academy, Rishikesh, 1959, X + 159.

69. Krishna Warrier, A. G. The teaching of philosophy in ancient India. *Mys Or* 3, 1970, 111–117.

..qualifications of the student and methods of teaching..

70. Kuiper, F. B. J. *Vācārambhaṇam. I-IJ* 1, 155–59.

..*vācā* + *ārambhaṇa* (*vācā*, fem. root nouns in *–ā–* well-known feature of popular Sk. and Prakrit) .. *ārambhaṇa* = (grip, beginning,) basis, foundation ..

71. Kulkarni, S. M. *Upaniṣade va jñāneśvarī : kāhi sāmyasthaḷe* (Marathi). VSMV, Nagpur, 1963, 147–156.

72. Lewis, H. D. God and the Upanishads. *AP* 36, 4–9; 59–63.

..some apprehension of a transcendent reality and the worship thereof has always been a factor in the main development of rel. life of India..

73. Limaye, V. P. An untraced Upaniṣadic citation from Śaṅkarācārya. *VIJ* 2 (2), Sept. 64, 353–54.

..Śāṅkarabhāṣya on *Īśa* 2 .. *na jīvite maraṇe vā gṛddhiṁ kurvīta*..

74. Luyster, Robert W. The concept of the self in the Upaniṣads : its origin and symbols. *PEW* 20 (1), Jan. 70, 51–61.

..(the earliest Indian views re. self present an interesting example of the intimate relation bet. philosophy and popular thought in India : cf. *ātman* = breath; heart as seat of self; dream and sound sleep — these popular ideas were philosophically transformed) .. three strands in the composition of Up. doctrines concerning self : (1) properly *philosophical*, viz., the search for an absolute; (2) *soteriological* : quest for salvation: bliss=non-duality; (3) *psychological* : essential state of consciousness..

75. Mahadevan, T. M. P. Parables and aphorisms in the Upaniṣads. *Ved. Kes.* 51 (1), May 64, 32–34.

76. Mainkar, T. G. *Vaidika saṁhitā āṇi upaniṣade* (Marathi). S. P. Mandali, Poona, 1970, 4+64.

..Kaushika Lecture Series 14 : Foreword by R. N. Dandekar.. (1) the origin and nature of the *Up.*; (2) literary *Saṁ.* (*ṚV*-*AV*) and *Up.*; (3) ritual *Saṁ.* (*YV*–*SV*–*Br.*) and *Up.*..

77. Matthew, Anjilvel V. *The Message of the Rishis: Studies in the Upanishads from the standpoint of a christian Reader.* Christian Inst. for the study of Rel. and Society, Bangalore, 1967, 96.

Rev. : G. R. C., *AP* 40, 367–68.

78. McEvilly, Wayne. Kant, Heidegger, and the Upaniṣads. *PEW* 12 (4), Jan. 63, 311–17.

.. common pt. among these three : essential concern with Being..

79. Mehendale, M. A. *Satyam eva jayate nā 'nṛtam.* *JAOS* 81, 1961, 405–408.

..(see : *VBD* III. 20.162).. the expression means : "(The sage) wins only the Real, (and) not the unreal"..

80. Mehendale, M. A. Some lexicographical notes on the Upaniṣads. *I-IJ* 5, 184–186.

.. *suṣi* (*Kaṭha* 19.1); *atighnī* (*BAU* II. 1.19)..

81. Mehendale, M. A. *Tena tyaktena bhuñjīthāḥ.* Appendix to *Kinship Organization in India* by I. Karve, 2nd ed., Bombay, 1965, 376–77.

..*tena tyaktena* is an instr. absolute construction, and means : "you may enjoy that when renounced (by Him)"..

82. Mehta, Rohit. *The Call of the Upaniṣads.* Bh. Vid. Bh., Bombay, 1970, 318.

Rev. : K. Motwani, *BJ* (2-5-71), 87-88.

83. Mishra, Dharmendra Deva. *Bhagavadgītā tathā upaniṣad : eka saṁkṣipta tulanātmaka adhyayana* (Hindi). *VJ* 14 (4), June 65, 42-44.

84. Modak, B. R. Ātmajñāna in the Upaniṣads. *Pathway to God* 4 (1), Nov. 69, 112-118.

..*Up.* seers penetrated into the deep recesses of the heart in their state of meditation and put forth their experiences in clear expression..

85. **Modak, M. S.** *Spinoza and the Upanishads.* Nagpur Univ., 1970, 120.

..many similarities of thought bet. S. (17th cent.) and *Up.*, tho. S. is not known to have come in contact with *Up.* either directly or indirectly..

86. **Modi, P. M.** *Sa paryagācchukram. Surabhāratī*, 1964, 48-49.

..*Īśa* 8..

87. **Modi, P. M.** *Brahmavid āpnoti param. Surabhāratī* 7, 1969, 49-50.

..*Taitt. Up.* 2. 1..

88. **Mookerjee, S.** The place of theism in the Upaniṣads. *NUJ* 15 (1), Oct. 64, 76-79.

..sparing and secondary place..

89. **Mukhopadhyaya, Govind Gopal.** *Studies in the Upaniṣads.* Calcutta Sanskrit College Res. Series, No. 9, 1960, xvii+308.

..study of the *Up.* from a viewpt. wh. stresses "the unique nature of the Absolute or Brahman, the methods of approach to that Absolute, the characteristics of the final realization..

Rev. : A. P. Banerji-Sastri, *JASBen* 1 (4), 365-66; S. K. Gupta, *BRMIC* 12, 173-74; Rita Taticchi, *EW* 12, 193-94.

90. **Nagaraja Rao, P.** The place of the Guru in Indian scriptural thought. *IPC* 6 (4), Dec. 61, 453-55.

..*Ch. Up.* 6. 14. 2..

91. **Nagaraja Rao, P.** Śrī Śaṅkara and the Upaniṣads. *Ved. Kes.* 53 (12), April 67, 519-24. (Also in *Tapovan-Prasad* 9, June 71, 43-51).

..Ś.'s *advaita* is a "unified garland of Up. flowers"..

92. **Nagendra.** Nature of the self according to Upaniṣads. *Res. Journal of Philos. and Social Sciences* 2 (2), Meerut, 1966, 120-24.

93. **Nageswara Rao, G. T. S.** Eliot's use of the Upanishad. *AP* 38 (6), June 67, 266-71.

..E. had a full grasp of the Up. setting, its message, and its spirit..

94. NAKAMURA, Hajime. Approaches to the Upaniṣads: Swami Nikhilananda's *The Upanishads*. *PEW* 11 (4), Jan. 62, 245-253.

..rev. article on *VBD* II. 20. 123..

95. NAKAMURA, Hajime. The particular nature of the Vedānta. *Kaviraj Fel. Vol.*, 1967, 159-165.

..Vedānta sometimes denoted *Āraṇyakas*; but, later, it denoted *Up.* ..discusses special char. of *Ār.* and *Up.*..differences of *Up.* from the general Vedic sacred canon..various entities mentioned in *Up.* as fundamental principle : (1) natural objects like wind, water, etc.; (2) *prāṇa;* (3) *vijñāna;* (4) *puruṣa;* (5) *sat;* (6) *asat;* (7) *na sat nāsat;* (8) *avyākṛta;* (9) *antaryāmin;* (10) *akṣara;* (11) presiding deity (mainly in *Up.* like *Īśa, Śvetāśvatara*); (12) *brahman;* (13) *ātman*..

96. NAKAMURA, Hajime. Yājñavalkya and other upaniṣadic thinkers in Jaina tradition. *ALB* 31-32, 1967-68, 216-228.

..ref. to *VBD* II. 32-59..

97. NARASIMHACHARYA, M. Yāmunācārya's interpretation of Upaniṣadic texts. *SP* (26 AIOC), 1972, p. 263.

98. NARAYAN, Swami. *Upaniṣad kā dūsarā kartavya* (Hindi). *URSHS* 14 (2), Feb. 65, 8-9.

..*tena tyaktena bhuñjīthāḥ*..

99. NEMA, B. K. That thou art. *Pr. Bh.* 72, Aug. 67, 352-57.

100. NIGAM, Braj Bihari. The structure of personality: the Upanishadic viewpoint. *AP* 37 (4), April 66, 160-162.

..total view of person..

101. NIKAM, N. A. *Vedanta : delight of being*. Prasaranga, Univ. of Mysore, 1970, 52.

..mainly based on *Up.* aphorisms..

Rev. : K. KRISHNAMOORTHY, *AP* (Jan. 71), 38.

102. NIKAM, N. A. "Brahmā arose". *V. Raghavan Shashtyabdapurti Fel. Vol.*, Madras, 1971, 314-316.

..beginning of *Muṇḍaka* : "Brahmā arose"..three interpretations of the passage : (1) it refers to the trad. of *brahmavidyā* ; (2) arising of Brahmā is like arising of the sun : 'arising' as such does not happen; what is implied is a change in man's consciousness; (3) this is an *ostensive* statement; report of a "witness" who *was* before B. arose..the apparent subject-matter of the *Up.* is B. who 'arises', but its real subject-matter is that wh. never 'arises' but eternally *is*..

103. NITYABODHANANDA, Swami. *Actualité des Upanishads.* Coll. investigations, Ed. du Vieux Colombier, La Colombe, 1963, 132.

104. NOBEL, Johannes. Die Weltanschauung der Upanischaden. *Mitteilungen des Universitätsbundes* 1, Marburg, 1937, 12-19.

105. PANDEY, Y. An examination of the development theory of the conception of Brahman in the Upaniṣads. *SP* (24 AIOC), 1968, p. 311.

..method of interpreting the conception of B. on the lines of development theory is totally contradictory to the spirit of the *Up.* teaching..

106. PANDEYA, Swaminath. '*Da' kā rahasya* (Hindi). *Vedavāṇī* 18 (7), May 66, 4-5.

..*BAU* 5. 2. 1–3..

107. PANDEYA, Swaminath. *Śreyāṁsi bahuvighnāni. Vedavāṇī* 20 (7), May 68, 10-13.

..*Kaṭha* 2-1..

108. PANDIT, M. P. *The Upaniṣads: Gateways of Knowledge.* Ganesh and Co., Madras, 1960, ix+174.

..in the light of Sri Aurobindo's way of thinking..deals more specifically with *Īśa*, *Kena*, *Taitt*. ..

Rev. : D. G. LONDHEY, *AP* (Feb. 61), 81; P. NAGARAJA RAO, *BJ* 7 (24), 79; A. SENGUPTA, *Pr. Bh.* 67, 237-38.

109. PANDIT, M. P. Readings in the Bṛhadāraṇyaka-Upaniṣad. *Advent* 21 (1), 18-20; (2), 22-24; (3), 21-26; (4), 24-29.

..Prāṇa in embodiment : it is not only the Self, the Brahman, that is real; the worlds that emenate from it, the individual formations therein and the life-force, Prāṇa, are all equally real; P. is the self-energy put out for purposes of manifestation universally and individually..Form and Formless: two deployments of the Eternal; not so much opposites as complements of each other..Madhuvidyā : diversity in creation is the manifestation of secret delight, hidden creative self-delight of the Supreme..Yajña : acc. to Yājñavalkya, *y.* in wh. sacrificer is conscious of the inner significance is the sure means to cross beyond the reach of Death..

110. Pandit, M. P. *Gleanings from the Upanishads.* Dipti Publications, Pondicherry, 1969, 229.

111. Paradkar, M. D. Similes in Śaṅkara's Bhāṣya on the Muṇḍakopaniṣad. *SP* (26 ICO), 1964, 191-92.

112. Parrinder, Geoffrey. *Upanishads, Gītā, and Bible: a comparative study of Hindu and Christian scriptures.* Faber and Faber, London, 1962, 136.

..(compares *ṚV*-polytheism with the Homeric conception of Olympus, and characterizes its texts as 'early and rather barbaric Aryan warrior-songs' wh. subsequently gave way to *Up.* where the 'original' 3306 gods became one..

Rev. : Sidney Spencer, *AP* (April-May 63), 203-204; J. C. Wright, *BSOAS* 26, 231–32.

113. Patel, Vaman P. *Aśvamukhe upadeśa* (Gujarati). *Akhanda Ānanda* 25 (1), Nov. 71, 16-19.

..Dadhyaṅ Ātharvaṇa and Aśvins..

114. Patil, G. M. Upaniṣadic references in Bhagavad Gītā. *ABORI* 41, 1960, (1962), 66-72.

..parallel passages : similarity of thought and phrase..

115. Patil, G. M. Major thoughts in minor Upaniṣads. *SP* (25 AIOC), 1969, p. 229.

..pantheism mixed with Yoga, Tantra, Bhakti..applied knowledge (as against pure knowledge)..

116. Phillips, Harold B. The Upaniṣads reconciled with emergent evolution. *Pr. Bh.* 70, Dec. 65, 508-512.

..*Up.* see the whole universe and all its contents as either directly or indirectly "modes" of Brahman..

117. PIPITONE, Giuseppe. Spunti pedagogici nelle Upanishad. *Vidyā* 4 (11-12), Marsala, 1966, 8-28.

..(contd. from previous issue)..didactic criteria; Yājñavalkya's method; Uddālaka's method; pedagogical analysis; Prajāpati's method..

118. PRABHAVANANDA, Swami. "Thou art that." *Pr. Bh.* 70, Mar. 65, 87-92.

119. PRATAP CHANDRA. Was early Buddhism influenced by the Upaniṣads? *PEW* 21 (3), July 71, 317-324.

..(*Up.* phil., in this context, to be understood not as exact words of the extant *Up.* texts but as peculiarly *Up.* ideas, values, and modes of thinking)..not much doubt that the oldest and most imp. *Up.* (*Bṛhad.*, *Ch.*, *Ait.*) were pre-Buddhistic (tho. not in their finally redacted form)..Pali canon hardly gives any reason to think that early Buddhists were even properly acquainted with the *Up.*; *Up.* were admittedly esoteric and mystical, while Buddha took pride in not having the 'closed fist of the teacher'; the two were obviously the products of very different types of temperaments; Pali canon is ignorant of *Up.* phil. but not of the ritualistic practices; probably, both *Up.* and early Buddhism developed independently of each other as reactions to the same type of situation..(*Up.* developed a "substance view", Buddhism took a "becoming view")..

120. PRZYLUSKI, J. Bouddhisme et Upaniṣad. *BEFEO*, 1932, 141-169.

121. PUROHIT, Jivarama. *Anitya se nitya kī prāpti* (Hindi). *Vedavāṇī* 22 (3), Jan. 70, 4-6.

..*Kaṭha* 1. 2. 10..

122. RADHAKRISHNAN, S. *Upaniṣadon kī bhūmikā* (Hindi). Rajpal and Sons, Delhi, 1968, 155.

..Hindi transl. by RAMANATH SASTRI of R.'s "Introduction" to *Principal Upaniṣads*..

Rev.: Jayanarayan SARMA, *VJ* 17 (7), 49.

123. RAJAGURU, Govind Nath. Sirr-e-akbar: pañcāsata upaniṣad bhāṣā (Hindi). *Pariṣad-Patrikā* 6 (4), Jan. 67, 35-44.

..about Darah Sikoh's Persian transl. of 49 *Up.* (ms. dated 1840)..

124. Ramachandra Sastri, V. S. *Vidyāṁ cāvidyāṁ cetiśāvāsyamantrārthasamālocanam. PAIOC* (21st Session) 3, 1968, 81-85.

..interpretations by Maṇḍanamiśra (he has given two in the *Brahmasiddhi*) and Śaṅkara..if the stanza *vidyāṁ ca avidyāṁ ca* is taken by itself out of context, M.'s interpretation is valid; if it is understood within its context, Ś.'s inter. is satisfactory..

125. Ramakrishna Bharati. *Upaniṣad—adhyātma upadeśa* (Hindi). *VJ* 10 (9), Nov. 61, 39-40.

126. Ranganathananda, Swami. The charm and power of the Upaniṣads. *BRMIC* 17 (10), Oct. 66, 327-55.

..briefly states the central themes of the ten principal *Up*...

127. Ranganathananda, Swami. The Upanishads and the science of religion. *BJ* (1-12-68), 17-19.

..the spiritual unity of the 'within' and the 'without'..

128. Ranganathananda, Swami. The principal Upanishads. *BJ* (12–1–69), 19–21.

129. Ranganathananda, Swami. *The Message of the Upanishads.* Bh. Vid. Bh., Bombay, 1971, 626.

..(revised and enlarged second ed.)..study of three *Up.*, *Īśa*, *Kena*, *Kaṭha*, verse by verse, in the light of modern thought and modern needs .. a ch. on "Vedānta and modern science"..

130. Ray, Vrajadeva Prasad. *Aupaniṣadika ekeśvaravāda* (Hindi). *VJ* 15 (5), July 66, 10-14; 7.

131. Ray, Vrajadeva Prasad. *Upaniṣadon men santativijñāna* (Hindi). *VJ* 16 (10), Dec. 67, 5-6; 4.

132. Rench, Bernhard. Problems of biological philosophy with regard to the philosophy of the Upaniṣads. *IJHS* 1 (1), May 66, 75-81.

..basic thoughts of *Up.* show remarkable parallelism to modern aspects of science and natural philosophy .. all matter remains a 'last something', endowed with a psychic char.; this identistical and hylopsychistical standpt. is parallel to the old Indian ideas of *ātman* and *brahman*; it is strengthened by biological considerations

..about the phylogenetical development of psychic phenomena in animals, by statements of brain physiology, and by the fact that physicists define matter mainly in terms of relations of energy..

133. ROCHER, L. Bhagavadgītā 2, 20 and Kaṭhopaniṣad 2, 18 : a new interpretation. *ALB* 27, 1963, 45–58.

134. RUBEN, W. Uddālaka and Yājñavalkya : materialism and idealism. *ISPP* 3 (3), 1962, 345–354.

135. RUBEN, W. Studies in Indian thought. Uddālaka and Yājñavalkya. *ISPP*, 1966, 77–90.

136. SACCIDANANDABHASYA, Swami. Śrīrudropaniṣadāśīrvādapaddhatiḥ. *ŚPP* 1 (1), 1962, 41–42.

137. SAHAL, Kanhaiyalal. *Upaniṣad aur kahāvate* (Hindi). *VJ* 9 (12), Feb. 61, 23–24.

138. SARAT CHANDRAN, K. The Upaniṣads. *Ved. Kes.* 54 (7), Nov. 67, 307–309.

139. SASTRI, Devadatta. *Upaniṣad-mandākinī*. Chowkhamba, Varanasi.

140. SASTRI, Jagadish Chandra. *Taittirīya kā dīkṣānta bhāṣaṇa* (Hindi). *VJ* 15 (12), Feb. 67, 25–28.

141. SASTRI, S. R. D. The relation between Isa and Kena Upanishads. *Tapovan Prasad* 8 (7), 47–50.

142. SATYANARAYANA, R. P. Bhakti in the minor Upanishads. *Ved. Kes.* 49, 307–310 ; 351–354.

143. SATYAVRATA. *Tattvaparāmarśaḥ*. *GKP* 18 (1-2), 28-29.

..Śāṅkarabhāṣya I. 3.12 and *BAU* 3.8.11..

144. SCHNEIDER, U. Upaniṣad-philosophie und früher Buddhismus. *Saeculum* 18 (3), 1967, 245–263.

145. SEN GUPTA, Anima. The meanings of "That thou art". *PEW* 12 (2), July 62, 125–134.

..interpretations of Śaṅkara and Rāmānuja are not quite irreconcilable (particularly from the psychological pt. of view)..

146. SEN SHARMA, Debabrata. The eternal quest in the Upaniṣads. *Ved. Kes.* 56 (1), May 69, 71–73.

..the quest for Truth culminated in the discovery by *Up.*-seers of integral reality wh. is the transcendent Absolute and the immanent all-inclusive-reality, both at the same time..

147. SEREBRYAKOV, I. Upanishads in Russian language. *Soviet Land* 22 (**6**), Mar. 69, p. 34.

..contributions by A. Y. SYRKIN..

148. SESHADRINATHAN, N. A great short story. *Ved. Kes.* 51 (10), Feb. 65, 519-21.

..Yama-Naciketas..

149. SHAFAQ, Razazada. *Sukhan-i-dar-bab-e-falsafa-i-upanisad. Mihr* 1, 1965, 30-34.

.."philosophical sayings of *Up.*"..*niṣad* analogous to Persian word *nashistan* (= to sit)..discusses phil. of 'soul' in *Up.* ..

150. SHAH, U. P. A further note on *satyam eva jayate nānṛtam*. *JOIB* 11 (4), June 62, 440-442.

..(apropos 79 above)..context goes against MEHENDALE's interpretation..*satya* brought in connection with *tapas* in *Muṇḍaka* 3. 1. 5..*satya* = truth (and not *brahman* as suggested by M.).. use of *jayate* (= is victorious) without specific object is quite common in Vedic lit..

151. SHARMA, A. K. The relation between Buddhism and the Upaniṣads. *The Monist* 38, 443-447.

152. SHARMA, B. N. K. The problem of the Upaniṣadic theory of the Āgama Prakaraṇa of Gauḍapāda. *Bh. Vid.* 17 (3-4), 1957, 96-121.

..internal and external evidences compel us to reject G.'s authorship of *Ā.P.* and to treat it as a part of the *Maṇḍūkya-Up.* itself..

153. SHARMA, T. R. Some observations on the date of the sectarian Upaniṣads. *SP* (25 AIOC), 1969, 163-64.

..*Śvetāśvatara*, the earliest sectarian *Up.*, to be dated in 1st cent. A. D. ..sectarian *Up.* bet. 1st. cent. A. D. and 6th cent. A. D., tho. some may be as late as 15th cent. A. D. ..

154. SHARMA, T. R. *Studies in the Sectarian Upaniṣads*. Indological Book House, Delhi, 1972, 184.

..(1) sources : synopses of Śaiva, Vaiṣṇava, Śākta Up.; (2) metaphysics; (3) ethics : hist. background; (4) moral prerequisites for self-realization ; (5) meditation; (6) rituals ; (7) conclusion..

155. SHAYEGAN, D. Transcendent imagination in Sufism and the Vedānta according to the Persian translation of the Upaniṣads. *PICO* (26th Session) 3 (1), 1969, 481-484.

156. SHYAMAMANOHARJI. *Brahmopaniṣad-ṭippaṇī* (Hindi). *Vallabha-Vijñāna* 9 (10-11), Indore, 1970.

157. SINHA, Satyaprakash. *Upaniṣadon men āditya-brahma kī kalpanā* (Hindi). *PP* 2 (1), 1969, 31-51.

..*Ch. Up.* 3. 19. 1–4..various symbols related to sun..progressive development in the concept : *āditya* (*devatā*)—*āditya-puruṣa*—*āditya-brahman*..

158. SIVAPUJANASIMHA. *Upaniṣadon kī saṁkhyā* (Hindi). *Vedavāṇī* 14 (9), July 62, 15–19; 3 (title); 14 (11), 17–19.

159. SIVAPUJANASIMHA. *Upaniṣadon men miśraṇa, māṁsa-bhakṣaṇa aur aślīlatā* (Hindi). *GKP* 20, 477–480; 513–516.

..(apropos *Vaidika-sampatti* by Raghunandan SHARMA and *Upaniṣad-cintana* by DEVADATTA) .. (1) *BAU* 6.4.18 : ref. to *māṁsaudana* : actually, it must be *māṣaudana* (or it may be referring to *māṁsa* of *oṣadhi* : *ṛṣabha* = *ṛṣabhak oṣadhi* .. (2) *Ch. Up.* 2.13 : *na kāṁcana pariharet tad vratam* : Śaṅkara's interpretation is suggestive of *aślīlatā*; actually it is not so .. (3) ref. in *Āsura-Up.* to *mahāśālā*, etc. : teachers of that *Up.* were wealthy .. also see : *Vedavāṇī* 10 (6), 29–31; (7), 15–24..

160. SMARANANANDA, Swami. Upaniṣads—what they are and what they teach. *BJ* 13 (18), 21–24.

161. SMARANANANDA, Swami. The message of the Upaniṣads. *BRMIC* 18 (3), Mar. 67, 69–76. (French version of this in *Rencontre orient-occident* 6, 11–14).

162. SMITH, R. Morton. Re-meaning philosophy. *ABORI* 48–49, 1968, 123–136.

..discusses process of changing meanings as observed in *Īśa* and *Kaṭha*..

163. SOGANI, Kamal Chand. The Gītā and Jainism : the concept of *avidyā* and the characteristics of the converted and perverted souls according to the Upaniṣads. *IPC* 10 (2), June 65, 9-12.

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167. SRIVASTAVA, Mahendrapratap. *Praśnopaniṣad men vaijñānika viśleṣaṇa* (Hindi). *Vedavāṇī* 19 (9), July 67, 16–17.

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> ..first among three discourses..

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> ..*oṁ* pictured as haṁsa in new *Up.* .. *haṁsa-yoga, h.-gāyatrī, h.-saṁnyāsin*..

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.. brief account of *Up.* studies in USSR .. [P. Y. PETROV first introduced *Up.* to Russia in 1837] ..

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..notes on number-symbolism in *Up.* .. its peculiarities and typological parallels with other cultural traditions..

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..a brief survey of some problems : role of Kṣatriyas; " narrative " and dogmatic fragments of the text; relation to *Saṁ.* and *Br.*, etc. ..

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..role of *Up.* in ancient India and their impact on Indian and world culture ..

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..some stylistic devices and patterns of composition, e. g., repetitions on different levels of the text; similes; methods of characterisation, including the duality of some of the characters, etc. ..

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..Vedic canon and *Up.*; characteristics of various texts; hist. of *Up.*-studies; compositional, stylistic features of early *Up.*; *Up.* as source of the cultural hist. of ancient India; Hindu cults and mythology in *Up.*; special characteristics of early *Up.* .. App. I : contents and style of *BAU* and *Ch. Up.*; App. II : Systematization of some concepts; App. III : bibliography, etc. ..

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..Indra taught Pratardana the *brahmavidyā*..

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..*Ch. Up.* VIII : five conditions of *b*. ..

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187. Velkar, N. A. The nature of upāsanā in the Upaniṣads. *JBomU*, 1971, 27–35.

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189. Venkatarama, Iyer, M. K. Uddālaka's instruction to Śvetaketu. *Pr. Bh.* 67 (1), Jan. 62, 23–28.

190. Venkatarama Iyer, M. K. Yājñavalkya's instruction to Maitreyī. *Ved. Kes.* 49 (6), Oct. 62, 264–269.

191. Venkatarama Iyer, M. K. Yājñavalkya's instruction to emperor Janaka. *Ved. Kes.* 49 (11), Mar. 63, 469–74; 50 (2), June 63, 63–68.

..*BAUp.* IV. 3-4 : two main teachings..Ātman as the only source of light and transmigration..

192. Venkatarama Iyer, M. K. Ajātaśatru's instruction to Bālāki. *Pr. Bh.* 68 (7), July 63, 376–382.

..*BAUp.* II. 1..

193. Venkatarama Iyer, M. K. Philosophical disputation in the court of emperor Janaka. *Ved. Kes.* 50 (11), Mar. 64, 612–18.

194. Venkatarama Iyer, M. K. The grandest discovery of the Upaniṣads. *Ved. Kes.* 52 (2), June 65, 112–116.

..analysis of states of consciousness..

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..concept of māyā not extraneous to the teachings of classical *Up.*, but a necessary and logical complement to them..

196. Venkatarama Iyer, M. K. The methodology of the Upaniṣads. *Ved. Kes.* 52 (8), Dec. 65, 353–359.

..four *mahāvākyas* not arrived at by a process of elaborate reasoning ..reality is within us, and, therefore, not open to ordinary methods of scientific study..introspection as telescope..rise of timeless truths in the minds of sages..psychology of intuitions.. (1) truth beyond speech and mind; (2) difficulty in bringing deeply felt experiences to lower plane of rational understanding; (3) inadequate language..methods adopted : (1) gradualness; (2) crit. exam. of inadequate definitions of *brahman*; (3) analysis of three states of consciousness; (4) assertion of *anubhava*..

197. Venkatarama Iyer, M. K. Sṛṣṭi-vākyas in the Upaniṣads: their true significance. *Ved. Kes.* 53 (7), Nov. 66, 313–321.

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200. Venkatarama Iyer, M. K. Upāsanā in the Upaniṣads. *KKT* 31 (4), Feb. 69, 109–113.

..*vidyās* mentioned in the *Ch. Up.*..(vidyā=meditative exercise)..

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202. **VIVEKANANDA**, Swami. The Upanishads: a mine of strength. *BJ* 11 (26), 18-7-65, 13-15.

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..discusses the two aspects of *Up.* teaching, namely, (1) that the proper referent of talk about persons is not the body, but the Inner Controller *within* it, and (2) that, therefore, the pathway to knowledge of this referent leads away from the place of this body into the place of *saṁnyāsa*..

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..based on *Kaṭha-Up.*..spiritual life and its essentials..

208. **YOGESHWAR**. *Upaniṣadanu amṛta* (Gujarati). Vora and Co., Bombay, 1972, 623.

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VII. VEDĀṄGAS

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2. BHATTACHARYA, Bhabani Prasad. Observations on some technical terms in Vājasaneyi-Prātiśākhya. *SP* (25 AIOC), 1969, 361–363.

..discusses *upadhā*, *saṁyoga*, *lopa*, *āmreḍita*, *sthitopasthita*..

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..with Hindi comm...(the work is apparently modern; ref. to *YV*; *svara-varṇa-visargasandhi*, etc.)..

Rev. : I. UNIYAL, *VJ* (Jan. 69), 53.

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..of *ṚV*..67 stanzas..with *vyākhyā* in Malayalam..

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..phonetics of *ṚV*..deals with origin and categories of *varṇa*.. with *vyākhyā* in Malayalam..suppl. to 4 above..

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8. GHOSHAL, S. N. Vājasaneyi-Prātiśākhya. *ISPP* 4 (3) 1963, 371–74.

..transl., with crit. notes, of *VP* II. 1-36..

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..transl. with crit. notes..

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..*v.=Prātiśākhyam* (*vaidikaśabdasvarūpanirūpakam*)..

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..crit. ed. with English transl...

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..*śaunakīya* and *pāṇinīya prakriyās*..

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..see : *VBD* III. 8.24..

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..pre-Pāṇini : Śikṣā and Prātiśākhya..

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..a brief descriptive note .. (formerly in vogue in Kerala) .. recently reprinted ..

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..*yama* belongs to *ayogavāha* category of speech-sounds; it pertains to Vedic alone .. *y.* = sound wh. develops bet. a non-nasal mute and a nasal within a word and is described as similar to the non-nasal .. views of various *śikṣās* mentioned..

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..see *VBD* III. 5. 35..

24. SŪTRAS : ŚRAUTA, ŚULBA, GṚHYA, DHARMA.

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.. ref. TSS 144, 1940..

2. **TSUJI, N.** The marriage-section of the Āgniveśya-Gṛhyasūtra. *Memoirs of the Res. Dept. of the Toyo Bunko*, No. 19, 1960, 43–77.

..*ĀGS* owes much to other Taitt. texts like *BaudhGS, HiraṇyaGS, Bhār GS* .. parallels also found in *Vaikhānasa GS* .. Āgniveśya may have been a disciple of Vādhūla .. nuptial ceremony of *ĀGS* I.6 elucidated sūtrā by sūtra .. also comparative study..

Rev. : L. RENOU, *JA* 248, 273–74.

2. *Āpastamba* :

3. **CALAND, W.** *Das Srautasūtra von Āpastamba*. Aus dem Sanskrit übersetzt. M. Sändig, Wiesbaden; Vol. I (8–15), 1969, 468; Vol. II (16-24), 1969, 459.

..reprint of Verhand. d. kon. Akad. v. Weten., Amsterdam, Afd. Lett., N. R., 24 (2), 1924; 26 (4), 1928..

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..8-9 Praśnas.. (Vol. I, GOS 121, 1955 : *VBD* II. 24.1)..

Rev. : J. C. Wright, *BSOAS* 27, 229.

5. *Āpastamba - Gṛhyasūtram*. Kashi Sanskrit Grantha Mala 59.

..with Sk. comm. *Anākulā* and *Tātparyadarśana*..also Hindi comm...

6. *Āpastamba - Dharmasūtram*. Kashi Sanskrit Grantha Mala 93, Varanasi, 1969, 59 + 383.

..with Haradatta Miśra's *Ujjvalā* and Hindi comm. *Prakāśa* by Umesh Chandra Pandeya .. notes by A. Chinnaswami Sastri.. (2nd ed.)..

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8. Kashikar, C. G. A fresh study of the Āpastamba-Śrautasūtra XXIV. 11–14. *I-IJ* 13 (2), 1971, 95–103. (Also in *SP*, 25 AIOC, 1969, 31–32).

..[Caland's transl. : 1-7, Göttingen and Leipzig, 1921; 8-15, Amsterdam, 1924; 16-24, 31, Amsterdam, 1928—based on Garbe's Ed. I-III, Calcutta, 1882, 1885, 1902. Mysore Ed. with Dhūrtasvāmin's bhāṣya and Rāmāgnicit's vṛtti : I, 1-5, 1944; II, 6-8, 1954; III, 9-10 (also Rudradatta's comm.), 1960. For GOS Ed., see 4 above].. K. suggests improvements in Caland's transl...emphasizes need for depending on comm...

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..with comm. of Kapardisvāmin, Karavinda, Sundararāja..English transl. with notes by S...

11. Srinivasaraghavacharya (ed.). *Āpastamba-Śrautasūtram: Praśna 9–10*. Or. Lib. Pub., Mysore, 1960, 50+613.

..with bhāṣya of Dhūrtasvāmin and vṛttis of Rāmāgnicit and Rudradatta..see 8 above..

12. Sundaresa Sastri, S.; Sundara Sarma, V. (ed.). *Apastambasmārtaprayogaḥ*. *JTSML* 14–17.

..serially..

13. Suryanarayana, R. N. *Āpastamba-Dharmasūtra-Mañjarī*. Adhyatma Prakash Press, Bangalore, 1933, xxx+69+xxiv.

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3. *Āśvalāyana*:

14. Aithal, K. Parameswara (ed.). *Āśvalāyanagṛhyapariśiṣṭā*. Adyar Lib. Pamphlet Series 36, 1964, 73.

Rev.: T. A. V. Dikshitar, *BJ* (23-5-65), 71; H. Krick, *WZKSA* 14, 213; Ram Gopal, *VIJ* 2, 395-96; Friedrich Wilhelm, *ZMDG* 119, 400.

15. Aithal, K. Parameswara. *RV* Khilas and the Sūtras of Āśvalāyana. *ALB* 33, 1969, 182–194.

..Ā. makes a distinction bet. Khilas and Vālakhilyas as well as Nivids, etc...adopts different methods of quotation in *ŚS.* and *GS*..

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..*ĀGK* mentions two Vṛttikāras (instead of one), namely, Agniśarman and Nārayaṇa..N. followed the (now lost) *Vṛtti* of A...

17. Mylius, Klaus. *Āśvalāyana-Śrautasūtra*, erstmalig vollständig übersetzt und erläutert. Adh. I, 1967, *ZMR* 51 (3), 246–258; (4) 340–373; Adh. II, *AO* 34; Adh. III, 1971, *MIO* 17 (1), 63–100.

..German transl., introd., notes, indices..

18. Navathe, P. D. The ritual teachers cited in the Āśvalāyana Śrauta Sūtra. *JUPHS* 27, 1968, 137-144. (Also in *SP*, 23 AIOC, 1966, p. 3).

..Ā. quotes by name seven teachers: Kautsa, Gautama, Gāṇagāri, Taulvali, Āśmarathya, Ālekhana, and Śaunaka..their views discussed and their hist. traced..

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..all *GS* texts agree that *b.* (or Bhūtayajña) is to be performed outside the sacred fire..

20. SUNDARESA SASTRI, S. *Āśvalāyanāparaprayogaḥ. JTMSML* 18-19.

..serially..

4. *Kātyāyana* :

21. BHAGAVATPRASAD MISHRA. *Śrautadevatāstatsaṁjñā havīṁṣi ca. SS* 14 (3), 1961, 45-58.

..acc. to *KŚS*..(contd. from *SS* 3)..

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..identity of K.; place of *KŚS* in kindred lit.; sources of *KŚS*; sacrifices in *KŚS*; style; culture depicted..

23. WEBER, A. (ed.). *Kātyāyanīyaṁ Śrautasūtram Karkabhāṣyasārasahitam.* Chowkhamba Sk. Series 104, 1130.

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5. *Kāṭhaka* :

24. TSUJI, N. A collection of Sūtra-elements from the Kāṭhakam. *Comm. Vol. : Science of Religion*, Tokyo, 1934, 243-272.

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25. BHIDE, V. V. *Dārilabhāṣyaparicayaḥ. SP* (26 AIOC), 1972, 392–93.

..note on 27 below..

26. **Caland, W.** *Altindisches Zauberritual. Probe einer Übersetzung der wichtigsten Theile des Kauśika Sūtra.* M. Säding, Wiesbaden, 1967, xii + 195.

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27. **Diwekar, H. R,; Limaye, V. P.; Dandekar, R, N,; Kashikar, C. G.; Bhide, V. V.** (ed.). *Kauśikasūtra-Dārilabhāṣya.* TMV (PGR Publ.), Poona, 1972, 10 + 36 + 136 + 136 + 80.

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..transl., introd., comm... account of rice-dish sacrament (*odanasava,* etc.), optionally involving blood-sacrament (*gosava,* etc.), and enacting Atharvanic myth..G. emphasizes interdependence bet. Sava and Somayāga..[G. : mantras and sūtras belong together and are intelligible only when studied together..mantras are almost always in perfect harmony with ritual acts..G. offers new interpretations of mantras in the light of the ritual]..Savas are "occasions on wh. power is stimulated, set in motion; influence is exerted; quickening takes place".. Savas are sacrifices wh. follow a Soma-sacrifice lasting one day, and wh. include anointment of the sacrificer (wh. implies acquisition of higher status by the sacrificer; his ritual rebirth).. [G. interprets Dakṣiṇā as an offering presented to the officiants by wh. the sacrifice is fortified and made perfect..it is not the receiver but the giver who derives the greatest benefit from it]..various Savas described..

Rev.: Gustav Glaesser, *EW* 20, 205–208; L. Renou, *JA* 253, 444–46; Ludo Rocher, *JAOS* 89, 187–89; Hanns-Peter Schmidt, *ZDMG* 118, 443–45; J. C. Wright, *BSOAS* 30 (2), 415–16.

29. **Modak, B. R.** The Kauśika Sūtra. *JKU* (H) 4, June 60, 204–212.

..*KS* much more extensive than a normal *GS*..

30. **Ratate, N. R.** *Atharvaveda kā kauśika sūtra* (Hindi). *Vedavāṇī* 17 (10), Aug. 65, 12-15.

31. **Singh, U. N.** (ed.). *The Kauśikasūtra.* Madhurpur, 1942.

—text—

7. *Khādira :*

32. **Dikshitar,** Ramanath M. *Sāmaveda Sarvasvam : Khādira Gṛhyasūtram.* Madras.

..(see : *VBD* III. 9. 1)..*KhGS* in Tamil with Rudraskanda's comm. ..

Rev.: T. A. V. Dikshitar, *BJ* (17–2–63), 71.

8. *Gobhila* :

33. **Shukla,** K. S. A study in Gobhila Gṛhyasaṅgraha. *SP* (26 AIOC), 1972, 379–80.

..work of *Smṛti*-type ..mainly exegetical in char. .. useful compendium..

9. *Gautama* :

34. **Hazra,** R. C. Importance and interest of 'Manuṣya-Yajña' mentioned in Gautama-dharma-sūtra 16, 34, *OH* 17 (2), July Dec. 69 (1971), 53–74.

..Manuṣya-Yajña mentioned in this Sūtra not the same as M. wh. is one of the 5 Mahāyajñas and wh. is mentioned in 5.8.. M. = *manuṣyaprakṛtīnāṁ devānāṁ yajñaḥ*..acc. to *VāyuP.*, Saṁkarṣaṇa, Vāsudeva, Pradyumna, Sāmba, and Aniruddha (of the Vṛṣṇi dynasty) are Vaṁśavīras and Manuṣyaprakṛti Devas..occurrence of the word *yajña* in connection with M. shows that methods of worship of deified human beings (like Vāsudeva, etc.) had been imbued with sacrificial rituals even before the time of Gautama and Āpastamba..dates of origin of popular cults of Vāsudeva, etc., need to be pushed back..

35. **Kangle,** R. P. The relative age of the Gautama-dharmasūtra. *Renou Comm. Vol.*, 1968, 415–425.

..*GDS* (like *Vasiṣṭha DS*) does not form part of any Kalpa..Āp. or Baudh. or Vas. can't be shown to have quoted from *GDS*.. consideration of lg. and style of *GDS* point to its late date..also ref. in it to Yavanas..much later than the period of Greek settlement in India..*GDS* is to be regarded as the youngest rather than as the oldest among the *DS*..

36. **Pande,** Umesh Chandra (ed.). *Gautamadharmasūtrāṇi.* Chowkhamba, Varanasi, 1966, 58+191.

..ed. with *Mitākṣarā* of Haradatta and Hindi transl. by U. C. P. ..

37. TRIPATHI, Ram Govind. *Varṇāśramāścetyadigautamadharmasūtramadhikṛtya kaścana vicāraḥ*. *Prajñā* 16 (2), Mar. 71, 50–51.

10. Jaiminīya :

38. PARPOLA, Asko. On the Jaiminīyaśrautasūtra and its annexes. *OS* 16, 1967, 181–214.

..(1) materials and work done so far; (2) Bhavatrāta and his comm. (B.'s *Vṛtti* on *JŚS*, ed. by PREMANIDHI SASTRI : see 39 below: PARPOLA's observations on it); (3) amendments to the Agniṣṭoma portion of *JŚS*; (4) the hitherto unknown part of *JŚS*; (5) the lost sūtra text rediscovered (ms. of the lost sūtra text mentioned in Tanjore Des. Cat. IV, 1929, pp. 1503–1506, no. 1969); (6) the kārikās and prayogas..

39. PREMANIDHI SASTRI (ed.). *Jaiminīya-Śrautasūtra-Vṛtti of Bhavatrāta*. Intern. Acad. of Ind. Cult, New Delhi, 1966, 16+348.

..crit. ed. .. see 38 above..

11. Pāraskara :

40. GUPTA, Sudhir Kumar. *Saṭippaṇapāraskarīyopanayanasūtrāṇi*. Jaipur, 45+28+89.

..introd., text, notes..

12. Baudhāyana :

41. CALAND, W. *Über das rituelle Sūtra des Baudhāyana*. Abhandl. für die Kunde des Morgenlandes XII, 1, 1966, 73.

..reprint of 1903 ed...

42. HULTZSCH, E. (ed.). *The Baudhāyanadharmasūtra*. Abhandl. für die Kunde des Morgenlandes XVI, 2, 1966, 184.

..reprint of second revised ed. of 1922..(first ed. 1884)..

42A. KASHIKAR, C. G. A critical study of the ritualistic sūtras. Baudhāyana Śrautasūtra, Praśnas I-V, XX, XXIII-XXIX. *Gode Comm. Vol.*, 1960, 203–210.

43. KASHIKAR, C. G, The text of *pāpmano vinidhayaḥ* with commentaries. *JUPHS* 33, 1970, 39–60.

..(also see : CGK, " Pāpmano vinidhayaḥ : some unknown and less known words " *Dandekar Fel. Vol.*, 1969, 30–40)..text of the formulas called *p. v.* (part of *BaudhŚS* II. 5) given in Devanāgarī.. improvements in the text with the help of two new comm. ..imp. from culture-historical and philological pts. of view..English and Sk. introd. ..

44. Kashikar, C. G. *Bodhāyanīyabrahmakarmasamuccaya*: Introduction in Sanskrit. Shri Medha Dakshinamurti Sk. Vidyapeetha, Gokarn, 1971, 1–14.

45. Mehendale, M. A. *Madhye lagnam* (Baudhāyana Śrautasūtra 9.3). *ABORI* 48–49, 1968, 193–95.

..*madhye lagnam*= narrow or thin in the middle..(*lagna* =*vilagna*)..

46. Satyaprakash; Sharma, Ram Swarup (ed.). *Baudhāyana-Śulbasūtram.* Ratna Kumari Publ. Series 4, Res. Inst. of Ancient Scientific Studies, New Delhi, 1968, 34+207+8.

..with Sk. comm. by Dvarakānāthayajvan and English transl. and crit. notes by Thibaut..

47. Sengupta, P. C. Time-indications in the Baudhāyana Śrautasūtra. *JASBen* (*L*) 7, 1941.

13. Bhāradvāja :

48. Kashikar, C. G. A critical study of the ritualistic sūtras : Bhāradvāja Śrauta Sūtra. *ABORI* 40, 1959 (1960), 56–62.

49. Kashikar, C. G. The Pitṛmedhasūtra of Bhāradvāja *vis-a-vis* Āpastamba and Satyāṣāḍha Hiraṇyakeśin. *JORM* 28, 1961, 1–10.

..*Āp PitṛS* and *SatPitṛS* not independently compiled; followers of Āp. and Sat. recensions adopted *BhārPitṛS* itself and began to regard it as a component part of their own Sūtras..

50. Kashikar, C. G. (ed.). *The Śrauta, Paitṛmedhika, and Pariśeṣa Sūtras of Bhāradvāja.* VSM, Poona, 1964; Part I (introd. and text) : 96+372; Part II (English transl. with notes): vii+527.

Rev.: J. Gonda, *Oriens* 20, 319–20; Ram Gopal, *VIJ* 4, 107–08; L. Renou, *JA* 253, 153–55; J. C. Wright, *BSOAS* 28, 679–80.

51. SUBRAHMANYA DIKSHT. *Bhāradvājasūtraśrāddhaprayogaḥ.* Madras, 1970.

..with Tamil explanations..

14. Mānava:

52. DHARMADHIKARI, T. N. Some conjectural emendations in the Mānava-Śrautasūtra. *SP* (25 AIOC), 1969, p. 33.

..in GELDER's ed., 1961..see 53 below..

53. VAN GELDER J. M. *The Mānava Śrauta Sūtra.* Internat. Acad. of Ind. Cult., New Delhi, Śatapiṭaka Series 17 (Text, containing also *Mānava Śulbasūtra*), 1961, 287; Śatapiṭaka Series 27 (English Translation), 1963, 20+332.

Rev.: L. Renou, (Vol. I) *JA* 250, 293–94; (Vol. II) *JA* 251, 398–99.

54. TSUJI, N. Notes on the Rājasūya-section (IX. 1) of the Mānava-Śrautasūtra. *Memoirs of the Res. Dept. of the Toyo Bunko*, Tokyo, No. 23, 1964, 1-34; No. 25, 1967, 121-143.

..the precepts of *MānŚS* IX. 1 studied in their relation to *MS* and also to *KS* and other relevant texts..

15. Lāṭyāyana:

55. PARPOLA, Asko. Agnisvāmin's introduction to the Lāṭyāyanaśrautasūtra. *ALB* 31-32, 1967-68, 554-566.

..(A.'s bhāṣya on *LāṭŚS* may be the oldest comm. on a Vedic text that has come down to us).. Sk. text, English transl. with notes of the beginning of A.'s comm. (inclusive of the explanation of *atha* in the first sūtra)..

56. PARPOLA, Asko. On the quotations of ritualistic teachers in the Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa. *Raghuvira Presentation Vol.*, Śatapiṭaka, Vol 74, New Delhi, 1968, 69-85.

..studies the quotations, particularly their striking discrepancies..

57. PARPOLA, Asko. *The Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa and their Commentaries. An English Translation and Study.* Commentationes Humanarum Litterarum, Societas Scientiarum Fennica 42 (2), Vol. I: 1, Helsinki, 1968, 141.

..General Introduction and Appendices to Vol. I ..(Academic Dissertation).. studies the relation bet Lāṭ. and Drāh. and bet. Kauthuma and Rāṇāyanīya..relative chronology of *SV*-lit... (Drāh. is later than Lāṭ.; Kauthumas, as compared to Rāṇāyanīyas, have to be regarded as the principal school; R. originated in South India thro. contact with older Jaiminīya; chronologically, *LŚS* belongs to the middle group of *ŚS*; it is later than Baudh. and Jaim.; its date : 400–300 B. C.)..commentators of the two Sūtras and their working methods..appendices give parallel passages from other texts on various pts. of Sāmavedic ritual dealt with in the text portion transl. in Vol. I : 2..detailed contents of this part of the text..

Rev.: Konrad Eugstbr, *Krat.* 13, 190; H. Krick, *WZKSA* 15, 216; Klaus Mylius, *MIO* 15 (2), 387–90; Ludwik Sternbach, *JAOS* 89, 824.

58. Parpola, Asko. *The Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa and their Commentaries. An English Translation and Study.* Commentationes Humanarum Litterarum, Societas Scientiarum Fennica 43 (2), Vol. I : 2, Helsinki, 1969, 273.

..the Agniṣṭoma (*LŚS* I–II, *DŚS* I–VI).. introd. (9–18) about Soma-sacrifices and ritual of *SV*; annotated English transl. (19-273) of *DŚS* I-VI (treated as the basic text) and Dhanvin's comm. on this portion in its entirety, with notes on the divergencies of *LŚS* and other commentators, ref. to parallel passages in other texts and to secondary lit...

Rev.: H. Krick, *WZKSA* 15, 216; Klaus Mylius, *MIO* 16 (3), 492–94; Ludwik Sternbach, *JAOS* 91, 543.

16. Vasiṣṭha :

59. Dutta (Guha Sarkar), T. *Vasiṣṭhadharmasūtrastha katipaya durbodhya sūtrera pāṭha o arthanirṇaya* (Bengali). *OH* 11 (1), 1963, 31-43.

17. Vārāha :

60. Caland, W.; Raghu Vira (ed.). *Vārāha-Śrauta-Sūtra,* being the main ritualistic sūtra of the Maitrāyaṇī Śākhā. Meh. Lach., Delhi, 1971, ii+160.

..reprint of 1932 ed...(1) *Prākṣaumikam;* (2) *Agnicayanam;* (3) *Vājapeyādikam*..

61. CALAND, W.; RAGHU VIRA (ed.). *Vārāha-Gṛhya-Sūtra.* Meh. Lach., Delhi.

..reprint..

62. KASHIKAR, C. G. A critical and exegetical study of the Vārāha Śrauta Sūtra I. 1-3. *ALB* 25, 1961, 229-241. (Also in *SP*, 22 AIOC, 1965, p. 226).

..based on comparison bet. RAGHUVIRA's printed text (see 60 above) and Baroda Oriental Inst. ms...

63. KASHIKAR, C. G. A rare manuscript of the Vārāha school. *Kaviraj Fel. Vol.*, 1967, 14-16.

..ms. of *VŚS* (third known up to date), dated Śaka 1771..

64. KASHIKAR, C. G. A critical and exegetical study of the ritualistic sūtras: Vārāha-Śrautasūtra I. 4-5. *Vimarśa* 1 (1), 1972, E 85-88.

65. ROLLAND, Pierre. Deux pariśiṣṭa de l'école Vārāha. *JA* 257, 1969, 265-272.

..I *Vṛṣotsarga*; II *Rahasya*.. text and French transl. ..

66. ROLLAND, Pierre. *Un rituel domestique vēdique: Le Vārāhagṛhyasūtra.* Ed. Ophyrs: Publ. Univ. de Lett. et Scien. Hum., Aix-en-provence, 1971, 214.

introd., text and French transl. of *VGS*, notes and comm...

67. ROLLAND, Pierre. Un fragment médical "védique": La premier Khaṇḍa du Vārāhapariśiṣṭa Bhūtotpatti. *MSS* 30, 1972, 129-138.

..text, transl., notes..

18. Vaikhānasa:

68. GOPALAKRISHNAMURTY, P. Viṣṇudaivatyam of Vaikhānasa Kalpa Sūtra. *PAIOC* (21st Session) 2 (1), 1966, 36-39. (Also in *SP*, 21 AIOC, 1961, p. 242).

..*Viṣṇudaivatyam*=ninth mantrapraśna of *VaikhKS*..these mantras on Viṣṇu not found in any other *KalpaS* or Vedic text..(*VaikhKS* belongs to the group of *KYV Kalpasūtras*)..

69. Gopalakrishnamurty, P. Vājapeyi-Bhāṣya Vaikhānasa-Kalpasūtra : Vaikhānasopaniṣad. *SP* (22 AIOC), 1965, 221–222.

19. Vaitāna :

70. Bhide, V. V. A plea for a correct translation of the Vaitāna Sūtra. *JUPHS* 29, 1969, 83–97.

71. Caland, W. *Vaitānasūtra des Atharvaveda.* Verhand. d. kon. Akad. v. Weten. Amsterdam, Afd. Lett., N. R. XI, 2, 1968,146.

..German transl. with notes.. (reprint of 1910 ed.)..

72. Ghoshal, S. N. The Vaitānasūtra : annotated English translation. *IHQ* 36.

..continuation of *VBD* II. 24. 24... concluded in *IHQ* 36 (1), Mar. 60, 115–132...

73. Patyal, Hukam Chand. Text-critical notes on the Vaitāna - Śrautasūtra XXV-XLIII. *JOIB* 19 (4), June 70, 319-330.

74. Patyal, Hukam Chand. Text-critical notes on the Vaitāna-Śrautasūtra I-X. *ABORI* 51, 1970 (1971), 123-134.

..relates to Ghoshal's transl. (see : 72 above) : 1-18 in *IHQ* 34; 19-36 in *IHQ* 35; 37-43 in *IHQ* 36 .. also to Vishva Bandhu's ed. (see : 75 below)..

75. Vishva Bandhu; Bhim Deva; Pitambar Datt (ed.). *Vaitāna-Śrauta-Sūtra with the commentary called Ākṣepānuvidhi by Somāditya.* Woolner Indolog. Series 13, VVRI, Hoshiarpur, 1967, xxxiv + 263.

..ed. with English transl., variant readings, mantra-index, word-index..

Rev. : H. C. Patyal, *ŚPP* 9 (1), 46-48; Ram Gopal, *VIJ* 6, 146–47.

20. Śāṅkhāyana :

76. Ram Gopal. Manu's indebtedness to Śāṅkhāyana. *PO* 27 (1–2), 1962 (1963), 39–44. (Also in *SP*, 21 AIOC, 1961, p. 20 : " The Śāṅkhāyana Gṛhyasūtra and the Manusmṛti ").

....

..author of *Manusmṛti* has succinctly versified the subject-matter of the Sūtras; he presumably belonged to the Śāṅkhāyana Śākhā of *ṚV* (and not to the Maitrāyaṇīya Mānava of *KYV* as generally believed) .. *Manusmṛti* is not a recast of a *Mānava DS*..

77. Sehgal, S. R. (ed.). *Śāṅkhāyana-Gṛhya-Sūtram*. Mun. Man., Delhi, 1960, xviii + 56 + 203.

..crit. ed. ..

Rev. : L. Renou, *JA* 250, 300-302.

21. Satyāṣāḍha :

78. Bhide, V. V. The influence of the Kāṭhaka and the Maitrāyaṇī Saṁhitās on the Satyāṣāḍha-Śrautasūtra. *SP* (21 AIOC), 1961, 17–18.

..in some cases, *SatŚS* discards the view of its own Śākhā (Taitt.) and adopts the procedure as prescribed by either M. or K. : e. g. *SatŚS* 10.1 follows *MS* 3.6.3 and sets aside *TS* 6.1.1 (anointing of the sacrificer's eyes in Agniṣṭoma)..

79. Bhide, V. V. The Satyāṣāḍha Śrautasūtra. *OT* 6 (3), Oct. 62, 1–8.

..tries to explain why there shd. be 5 *ŚS* belonging to *TS-Br.*; why *SatŚS* differs from other *ŚS* of Taitt.; *SatŚS* influenced by *KS* and *MS*..(see 78 above)..

80. Bhide, V. V. *A critical study of the Cāturmāsya Sacrifices with special reference to the Hiraṇyakeśin (Satyāṣāḍha) Śrautasūtra*. Univ. of Poona, 1969, xiv + 813.

..Ph. D. thesis : typescript..

General Study :

81. Bag, A. K. The knowledge of geometrical figures, instruments, and units in the Śulbasūtras. *EW* 21 (1–2), Mar. June 71, 111–119.

..describes instruments like *śaṅku*, *sphya*, etc.; units of measurement (*aṅgula*, *kṣudrapada*, etc.); bricks of various shapes..

82. Banerji, Suresh Chandra. Reconstruction of Dharmasūtras. *JOIB* 10 (4), 423–430; 11, 35–50; 145–56.

..contd. from *JOIB* 8 (1).. see : *VBD* II. 24. 33..

83. BANERJI, Suresh Chandra. *Dharma-sūtras : a Study in their Origin and Development*. Punthi Pustak, Calcutta, 1962, xviii + 551.

..account of existing *DS;* summary of their contents under the heads : *ācāra*; *prāyaścitta; vyavahāra; rājadharma*.. chh. on social, rel., and economic conditions..reconstruction of lost *DS* from various sources..various indexes..

Rev. : J. D. M. DERRETT, *JAOS* 82, 579-80; L. RENOU, *I-IJ* 7, 216–18.

84. BHATTACHARYA, Bhabani Prasad. *Āpastambāśvalāyanayor matavimarśaḥ. SSPP* 50 (7), Nov. 67, 145–51.

..with special ref. to Darśa-Pūrṇamasau..tho. the two Sūtras differ in some respects, they have to be regarded as being mutually complementary..

85. BHATTACHARYA, Bhabani Prasad. *Studies in the Srauta-sūtras of Àśvalāyana and Āpastamba.* Sanskrit Pustak Bhandar, Calcutta.

86. BHATTACHARYA, Rama Shankar. *Purāṇon men kalpasūtra kā prasaṅga* (Hindi). *Tripathi Fel. Vol.,* 1965, H 72–74. (Also in *Vedavāṇī* 18 [12], Oct. 66, 6–8).

87. BÜHLER, Georg. *The Sacred Laws of the Āryas.* SBE 2 and 14, Mot. Ban., Delhi, 1965 (first reprint); 1969 (second reprint).

..2 : *Āpastamba DS* and *Gautama DS;* 14 : *Vasiṣṭha DS* and *Baudhāyana DS* ..

88. CALAND, W. (ed.). *The Pitṛmedhasūtras of Baudhāyana, Hiraṇyakeśin, Gautama.* Abhand. für die Kunde des Morgenlandes X, 3, 1966, 157.

..ed. with crit. notes and index of words..(reprint of 1896 ed.)..

89. CHATTERJEE, Heramba. A critical and comparative study of Gautama, Baudhāyana, Āpastamba, and Manu. *CR* 160-166.

..in intermittent instalments..

90. DAVE, T. N. Technique of sūtra-writing. *ŚPP* 1-2, 1962.

..in instalments..

91. GONDA, J. Het sīmantonnayana in de Gṛhyasūtras *Verslag VIIIe Congress Oostersch Genootschap in Nederland,* Leiden 1936, 4–43.

..for English version, see *VBD* II. 54. 37..

92. GONDA, J. Iets over de Voor-Indische Gṛhyasūtra-Literatuur. *Verslag Vlaams Filologen Congres*, 1936.

93. HAZRA, R. C. The judicial pramāṇas (means of proof) known or mentioned in the extant Dharmasūtras of Gautama and others. *OH* 16 (1), 1968, 1–56.

94. IWASAKI, Shinye. *Nāma* in *nāmakaraṇa* : structures of personal names ruled in the Gṛhyasūtras (Jap.). *JIBS* 11 (1), Jan. 63, 346–41.

95. IWASAKI, Shinye. Vratas in the Gṛhyasūtras (Jap.). *JIBS* 16 (1), Dec. 67, 210–214.

96. JOSHI, P. H. Unpublished commentaries of Bhartṛyajña – an ancient Vedic scholar from Gujarat. *JOIB* 17 (4), 1968, 434-40.

..comm. on *KātŚS* and *PārGS* by B. who belonged to a period prior to that of Medhātithi (825-900 A. D.)..

97. KASHIKAR, C. G. *A Survey of the Śrautasūtras. JBomU* 35, N. S., Part 2, Arts Number, No. 41, Univ. of Bombay, 1966, vi + 188.

..Lecture I : Genesis of *ŚS*; Lecture II : Brief sketches of Śrauta and other Sūtras; Lecture III : Glimpses of *ŚS*..

Rev. : K. P. AITHAL, *ALB* 33, 392-93; Sadashiv A. DANGE, *VIJ* 7, 175-78; M. A. MEHENDALE, *JUPHS* 35, 174-75; Klaus MYLIUS, *MIO* 16 (2), 331-35; H. G. NARAHARI, *AP* (Dec. 68), 537-38; L. ROCHER, *JAOS* 91, 153; A. R. THATHACHARIAR, *Hindu* (6-4-69).

98. KRISHNA LAL. *A critical study of Gṛhya Mantras with special reference to their ritual application.* Univ. of Delhi, 1965.

..Ph. D. thesis : typescript..

99. KRISHNA LAL. Mantras employed in the Gṛhyasūtras for placing the fuel sticks in the fire in the Upanayana ritual. *JOIB* 17 (2), Dec. 67, 129-136.

100. Krishna Lal. *Gṛhyasūtreṣu āpohiṣṭhīyamantrāṇāṁ viniyogaḥ. Viśva-Saṁskṛtam* 5 (2), Feb. 68, 187-189. (Also in *SP*, 22 AIOC, 1965, p. 227).

..*ṚV* X. 9. 1-3 (= *āpo.* mantras)..

101. Krishna Lal. *Gṛhyasutron men āgrayaṇakarma ke mantra* (Hindi). *SP* (24 AIOC), 1968, 16-17.

102. Krishna Lal. *Gṛhyamantra aur unakā viniyoga* (Hindi). National Publishing House, Delhi, 1970, 512.

..crit. study of Gṛhyamantras with special ref. to their ritual application (see 98 above)..nearly 1100 mantras considered; their sources traced; their text-crit. and exegetical study..

Rev. : R. N. Dandekar, *ABORI* 51, 271-72; C. G. Kashikar, *Rashtravani* 24, 30-31; Ram Gopal, *VIJ* 9, 403-05; B. R. Sharma, *JDSUD* 1 (2), 143-44.

103. Kshirsagar, V. K. Interpretation of the passage *kati te jārāḥ* in the Varuṇapraghāsaparvan of the Śrautasūtras. *SP* (26 AIOC), 1972, 361-62.

..not a ritual of mere confession, but of stimulation of the soul ..ref. to Varuṇa's moral governance..

104. Mallikarjuna Sastry. The Śulba-Sūtras or the ancient sacrificial geometry of the Hindus. *SP* (22 AIOC), 1965, p. 237.

105. Navathe, P. D. Some unpāṇinian forms in the Śrauta Sūtras. *PAIOC* (21st Session) 2 (1), 1961, 210-212. (Also in *SP*, 21 AIOC, 1961, 142-43).

..(a) a few anomalous cases of wh. no mention is found in Pāṇini's work, e.g., *paridhita, juhavāṁkaroti*; (b) some forms wh. disregard P.'s rules, e.g., *tristāvaḥ, lāṅgaleṣā*..concludes : (1) some *ŚS* must belong to a period before P.'s influence had been established; (2) Śāṅ. belonged to Northern Gujarat, and Āp. to Āndhra..the forms cd. be regional peculiarities..

106. Oldenberg, H. *Gṛhya-Sūtra. Rules of Vedic domestic ceremonies.* SBE 29 and 30, Mot. Ban., Delhi, 1967 (second reprint), 444; 415.

..(29) Śāṅkhāyana, Āśvalāyana, Pāraskara, Khādira; (30) Gobhila, Hiraṇyakeśin, Āpastamba, Yajñaparibhāṣāsūtra..English transl. with introd. ..(first ed., 1886-1892)..

107. PANDEYA, Janardan Sastri. *Karmakāṇḍapradīpa : Part I: Daśakarmādi paddhati.* Varanasi, 1961, 2+4+2+4+304.

..a collection of *saṁskāras*, *śāntis*, *dānas*, and other rituals based on *PārGS*..Sk. preface by P. ..

108. PANT, Nayaraj. *Śulbasūtra (Vaidika Rekhāgaṇita) ki eka jhalaka* (Hindi). *Pūrṇimā* 4 (1), Kathmandu, 1967, 55-82.

109. PANSE, G. M. The antiquity of the Gṛhyasūtras. *VIJ* 1, 1963, 287-290. (Also in *SP*, 21 AIOC, 1961, 18-19).

..some of the Gr. texts, like Āśv., Gobh., Khād., Āp. belong to a period when Pāṇinian grammar was not widely accepted, because (a) *vidyārambha*-rite not mentioned; it is mentioned in Smṛti-texts; (b) mantras not quoted; *GS* presuppose close acquaintance of householders with Vedic mantras; (c) *ĀśvGS* characterised by accents; (d) Pāṇ. grammar not strictly followed..

110. PATKAR, M. M. Studies in the Dharma-Sūtras : 2 : Topics of law and litigation (with glossary). *PO* 26, 1962, 65-104.

111. PILLAI, P. K. Narayana. *Non-Ṛgvedic Mantras in the Marriage Ceremonies.* Travancore Devaswam Board, Trivandrum, 1958, vii+338.

..only extant *GS* considered..

Rev. : J. S. PADE, *JOIB* 14, 206-08.

112. RAM GOPAL. The Śruti-basis of the Dharmasūtras (Sk.). *Viśva-Saṁskṛtam* 1.

113. RUBEN, W. *Über die frühesten Stufen der Entwicklung der altindischen Sūtras.* Akademie Verlag : SBDAWB, 1964, No. 6, Berlin, 1965, 59.

114. SEN GUPTA, Anima. The humanistic approach of the Dharma-Sūtras and the epics. *Ved. Kes.* 58 (7), Nov. 71, 305-309.

..refer to author's "The Vedic Age : its humanistic approach", *Ved. Kes.* (May 71)..

115. STENZLER, A. F. (ed.). *Gṛhya-Sūtra. Indische Hausregeln. Sanskrit und Deutsch.* Abhand. für die Kunde des Morgenlandes III, 4; IV, 1; VI, 2; VI, 4, 1966.

..reprint of 1864-78 ed..

116. STENZLER, A. F. *Wortverzeichnis zu den Hausregeln von Āśvalāyana, Pāraskara, Śāṅkhāyana, und Gobhila.* Abhand. für die Kunde des Morgenlandes IX, 1, 1966, 120.

..reprint of 1886 ed...

117. SYRKIN, A. Ya. Sūtras. *Sov. Ist. Encicl.*, Vol. 13, Moscow, p. 968.

118. TATACHARYA, D. T. Śrauta Sūtras. VS, Tirupati, 1967, E 18-23.

119. VARADACHARI, V. Gṛhyasūtras. VS, Tirupati, 1967, E 24-34.

..a fairly detailed descriptive note..

25. VYĀKARAṆA : PĀṆINI.

1. AL-GEORGE, Sergiu. Le sujet grammatical chez Pāṇini. *SAO* 1, 1958, 39-47.

..imp. of P.'s system for comparative linguistics, as a means to pass a judgement on some Western linguistic concepts, in order to establish whether these are pseudo-problems..(" Kāraka-system has an extra-linguistic starting point " : see 3, 38, and 42 below)..

2. AL-GEORGE, Sergiu. The semiosis of zero according to Pāṇini. *EW* 17 (1-2), Mar. June 67, 115-124.

..Pāṇinian zero represents the absence of *determinans*, the *determinandum* being an element of the expression and not of content. Accordingly, whereas the structuralist zero is conceived as a pure nothing, *lopa* indicates a non-determination. As such, the Pāṇinian zero is nearer to the zero of mathematical notation than to the zero of European structuralism..

3. AL-GEORGE, Sergiu. The extra-linguistic origin of Pāṇini's syntactic categories and their linguistic accuracy. *JOIB* 18 (1-2), 1968, 1-7.

..by " extra-linguistic ", the author means Vedic ritual categories, the speculations on the symbolic experience of the archaic Indian world..connection of grammar with ritual in ancient India is well established..

4. AL-GEORGE, Sergiu. Sign (*lakṣaṇa*) and propositional logic in Pāṇini. *EW* 19 (1-2), Mar. June 69, 176-193.

..P. III. 3. 8..compares with the doctrine of Gk. *semeion*..(in India, contrary to Europe, grammatical theory preceded logical theory and influenced some of its developments..*anumāna* is diff. from Aristotle's syllogism..Ind. logic is logic of propositions not of terms)..

5. Al-George, Sergiu. Pāṇini and modern thought. *SP* (ISC) 2, 1972, 42-43.

6. Amaranath, Sastri. *Svopajñaṁ pāṇineḥ śāstram. Viśva-Saṁskṛtam* 2 (3), May 65, 226-236.

7. Ananthanarayana, H. S. The feminine formation in Pāṇini's grammar. *IL* 30, 1969 (1971), 1-12.

..as an illustration of the method of presentation characteristic of P...

8. Athalekar, S. L. Pāṇini's way of mentioning roots. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 6.

..(typed)..(P.'s *Dhātupāṭha* contains 2200 roots; roots mentioned by P. in as many as 644 sūtras; no. of roots mentioned not less than 570)..variety of ways of mentioning roots adopted by P...

9. Avanindra Kumar. An appraisal of the *Aṣṭādhyāyī*. *SP* (26 AIOC), 1972, 27-28.

10. Bajpeyi, Dayashankar. *Pāṇinīyavyākaraṇe darśanatattvam*. *SP* (26 AIOC), 1972, 426-27.

..*vyākaraṇaṁ śabdabrahmacintāprdhānam vivartasiddhāntamūlakam*..

11. Baladeva Simha. *Pāṇineḥ prathamācintā*. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 4.

..(typed)..author suggests *abhihite kartari karmaṇi prathamā* as the proper sūtra (P. II. 3. 46-47).

12. Balasubrahmanyam, M. D. An accentual problem in Pāṇini and the Veda apropos of the word *hāyana*. VS, Tirupati, 1967. (Also in *BDCRI* 25, 1966).

13. Balasubrahmanyam, M. D. The three Pāṇinian suffixes ṆaC, inUṆ, and Ktri. *JUPHS* 23, 1966, 123-138.

..attempts to examine the purpose behind P.'s combination of a *kṛt* suffix with a *taddhita-pratyaya* in three instances : (1) *ṆaC+aÑ*, (2) *inUṆ+aṆ*, and (3) *Ktri+maP*..

13A. Balasubrahmanyam, M. D. Pāṇinian system of *kṛt*-suffixation and accentuation. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 10.

..(typed)..

14. Bhagavat, V. B. *Vyākaraṇasūtrāṇi.* *SP* (21 AIOC), 1961, 231-32.

..P. I. 2. 27, II. 2. 16, and II. 2. 17 considered..

15. Bhagavat, V. B. *Ūkālo'cjhrasvadīrghaplutaḥ.* *PAIOC* (21st Session), 1968, 163-169.

16. Bhagavat, V. B. *Pāṇinīyagaṇanirdeśe bahuvidhatā.* *PAIOC* (23rd Session), 1969, 381-82.

17. Bhagavat, V. B. *'Hal' iti antimaṁ varṇasūtram.* *SP* (25 AIOC), 1969, 345-46.

18. Bhagavat, V. B. *Pāṇinīyā samāsavyavasthā.* *SP* (25 AIOC), 1969, p. 346.

19. Bhat, M. S. The Vedic stem *rātri*- and Pāṇini. *JASBom* 41-42, 1966-67, 8-11. (Also in *SP*, 23 AIOC, 1966, 27-28).

..(1) P. knew his Vedic texts very well; (2) change of wording in P.'s rule suggested by Kātyāyana and accepted by Patañjali is unnecessary and illogical; (3) later interpreters never took the trouble of questioning the completeness of Vedic details given by P. ..in the Chandas, *ṅīp* is *not* affixed to the stem *rātri*-when nom. pl. termination is added..

20. Bhat, M. S. Did Pāṇini follow Śākalya ? *SP* (25 AIOC), 1969, 186-87.

..(apropos K. P. Jog, *JUPHS* 27, p. 35)..Padapāṭhakāras were no authorities in Yāska's time and even much later; Pp. was not recognised as a sacred text..

21. Bhate, Saroja V. *Pre-Pāṇinian grammatical elements in Pāṇini's Aṣṭādhyāyī.* Univ. of Poona, 1970, ii+2+xxxv+533.

..Ph. D. thesis : typescript..

22. Bhattacharya, Bhabani Prasad. *Vaidika-Vyākaraṇam.* *SSPP* 52 onwards.

..serially .. *Pāṇinikṛtāyā vaidikaprakriyāyā vivaraṇasametaṁ saṁskaraṇam..*

23. BHATTACHARYA, Rama Shankara. Some characteristics of the ancient vṛttis on the Aṣṭādhyāyī. *IHQ* 31, 1955, 168-174.

24. BHATTACHARYA, Rama Shankara. *Pāṇini ke nipātanasūtron kī sārthakatā* (Hindi). *Hindi Anuśīlana* 18 (1–2), Jan. June 60.

25. BHATTACHARYA, Rama Shankara. *Pāṇini kī dṛṣṭi men saṁjñā kā svarūpa* (Hindi). *Śodhapatrikā* 12 (3), Mar. 61.

26. BHATTACHARYA, Rama Shankara. *Pāṇinīya Vyākaraṇa kā Anuśīlana* (Hindi). Indological Book House, Varanasi, 1966.

27. BHATTACHARYA, S. A note on Pāṇini. *Bhāratī* 6 (2), 1962-63, 76-80. (Summary in *PJ* 2.1, 132).

..(1) P. not later than 6th cent. B. C.; (2) P. knew art of writing wh. he utilized for the composition of his grammar; (3) this writing was diff. from Greek or Persian script..P. : 600 B. C.; Kātyāyana : 400 B. C.; Patañjali : 200 B. C.; Yāska : 800 B. C. (P. did not know of Alexander's invasion; therefore must be pre-Alexander)..

28. BIRWÉ, Robert. *Der Gaṇapāṭha zu den Adhyāyas IV und V der Grammatik Pāṇinis. Versuch einer Rekonstruktion.* O. H., Wiesbaden, 1961, xiv+492.

..(also brings in the Gaṇas of extra-Pāṇ. schools and discusses a series of problems of internal crit.)..

Rev. : AGEHANANDA BHARATI, *JAS* 22, 246-48; J. GONDA, *ZDMG* 113, 362-64; Y. OJIHARA, *I-IJ* 8, 285-93; G. B. PALSULE, *ABORI* 46, 183-85; L. RENOU, *Kratylos* 6, 150-53; L. A. SCHWARZSCHILD, *JAOS* 84 (4), 459-60; L ZGUSTA, *Arch Or* 34, 92.

29. BIRWÉ, Robert. *Studien zu Adhyāya III der Aṣṭādhyāyī Pāṇinis.* O. H., Wiesbaden, 1966, xv + 207.

..(Habilitationsschrtft Köln)..attempts an internal critique of P. ..B. maintains that a considerable no. of sūtras in adh. III can't be by P., because their form violates certain Paribhāṣāsūtras to wh. the majority of sūtras strictly adheres; hence, these are either borrowings from predecessors, left by P. as they were, or they are interpolations bet. the times of P. and Pat., wh. were not adjusted to Pāṇinian habits..

Rev. : J. GONDA, *OLZ* 1971 (5-6), 289-92; G. B. PALSULE, *ABORI* 51, 274-79.

30. BÖHTLINGK, Otto. *Pāṇinis Grammatik* (übersetzt, erläutert und mit verschiedenen Indices versehen). Georg Olms Verlagsbuchhandlung, Hildesheim, 1964, 20 + 480+359.

..(reprographic reprint of Leipzig ed. of 1887)..

Rev. : R. ROCHER, *Kratylos* 10, 67–70.

31. BOUDON, Pierre. Une application du raisonnement par l'absurde dans l'interpretation de Pāṇini. *JA*, 1938, 65-121.

32. BRAHMADATTA JIJNASU. *Aṣṭādhyāyī-Bhāṣya.* Ramlal Kapur Trust, 1964, 49+920.

..adh. 1-3 with Pariśiṣṭas.. brief comm. in Sk., Hindi transl. and comm. by B. J. ..

33. BUDDHA PRAKASH. On Pāṇini's sūtra IV. 3.98 : *vāsudevārjunābhyāṁ vun. KURJAH* 1, 1967, 1–9.

..Vāsudeva was not a Kṣatriya acc. to P. .. originally, rel. of V. was anti-Brahmanic or egalitarian..

34. BUDDHA PRAKASH. On Pāṇini's sūtra V. 3. 99 : *jīvikārthe cāpaṇye. A. N. Jha Fel. Vol.*, 1969, 394–404.

35. CARDONA, G. The formation of Pāṇini 7.3.73. *JOIB* 14 (1), Sept. 64, 38–41.

36. CARDONA, G. On Pāṇini's morphophonemic principles. *Lg* 41, 1965, 225-237.

..[THIEME : " P.'s work is exclusively concerned with defining (*lakṣay-*) the procedures of word formation (*saṁskāra*)- anything else does not fall within its scope "—*Studies presented to Joshua Whatmough*]..a general principle guiding P. is *lāghava*, and one means of achieving economy of statement is the use of condensed notations (*pratyāhāras*)..a study of P.'s principle of homogeneity (*sāvarṇya*) of sounds, in comparison with the Prātiśākhya procedure..phonological analysis of Śivasūtras..

37. CARDONA, G. On translating and formalizing Pāṇini's rules. *JOIB* 14 (3–4), 1965, 306–14.

..discusses what is required when formalizing P.'s rules..

38. CARDONA, G. Pāṇini's syntactic categories. *JOIB* 16 (3), Mar. 67, 201–215.

25. 42]

..discussion of P 's Kāraka rules in relation to the procedure seen elsewhere in the *Aṣṭādhyāyī*..

39. CARDONA, G. Negations in Pāṇinian rules. *Lg* 43 (1), Mar. 67, 34–56.

..*paryudāsa* (*pratiṣedha*) = limitation(al negation); *prasajya pratiṣedha* = negation (subsequent to tentatively) applying .. results of adopting either one in interpreting P.'s rules containing negation compounds..

40. CARDONA, G. Pāṇini's definition, description, and use of svarita. *Kuiper Fel. Vol.*, 1969, 448–461.

..shows in what contexts in grammar, the *svarita* marking by virtue of P. I. 3.11 is necessary. The marking with *sv.* is paralleled by marking with *ud.* and *anu.* and also with sounds such as *ñ* and *ṅ*. Terms like *ud.*, *anu.*, and *sv.* had to be introduced by definition in order to limit them to one of two prevalent meanings. As distinct from *ud.* and *an.*, *sv.* also required phonetic description in order to ensure a unique pronunciation when *sv.* was used as a metalinguistic marker in the grammar..

41. CARDONA, G. *Studies in Indian Grammarians: I. The Method of Description reflected in the Śivasūtras.* TAPS, N. S., 59 (1), Philadelphia, 1969, 48.

..study of Śivasūtras, their application in the grammar, comparison of those rules with the rules of Prātiśākhya and other grammars, principally the Kātantra..(unmistakable cohesion of Śivasūtras with *Aṣṭādhyāyī*; unity of Indian gramm. trad.; eclecticism of Pāṇinian comm.; " refinement brought to the principle of economy "; functional abbreviations to state generalizations)..

Rev. : P-S. FILLIOZAT, *JA* 258, 379-81; Rosane ROCHER, *JAOS* 89, 788-89; J. F. Staal, *Lg* 46 (2), 502-07.

42. CARDONA, G. A note on Pāṇini's technical vocabulary. *JOIB* 19 (3), Mar. 70, 195–212.

..(Patañjali on P. I. 1.23) : background of Indian gramm. trad. in Vedic sacrificial lit.)..one shd. not emphasize the vague influence of ritual on P.'s view of syntax; early ritual lit. shows no evidence of a standardized technical vocabulary wh. wd. reflect a syntactic analysis comparable to P.'s .. Kāraka-classification of P. does not represent an analysis based on the categories of ritual; P. did not know the ritual intimately, but P. was primarily a very astute grammarian..

43. CARDONA, G. Some principles of Pāṇini's grammar. *JIP* 1, Oct. 70, 40-74.

> ..detailed discussion of the principles involving *utsarga-apavāda, nityatva-anityatva, antaraṅgatva-bahiraṅgatva*..it is shown that the rule *vipratiṣedhe paraṁ kāryam*, assumed in the Pāṇ. trad. and by some moderns to operate throughout the grammar, operates only in the *ekā saṁjñā* section .. an alternative principle, wh. the author calls "limited blocking" (a subtype of *apavāda*), is shown to operate..

44. CARDONA, G. Cause and causal agent : the Pāṇinian view. *JOIB* 21 (1-2). Sept. Dec. 71, 22–40. (Also in *Terminologia Indica*, ed. M. REMMEL).

> ..P. and Pāṇinīyas consistently distinguish bet. *hetu* (=cause) and *hetu* (=causal agent); this distinction is necessary for the correct derivation of Sk. sentences by Pāṇinian rules..

45. CARDONA, G. Pāṇini's use of the term *upadeśa* and the *ekānta* and *anekānta* views regarding Anubandhas. *SP* (ISC) 4, 1972, 23–25.

46. CHARUDEVA SASTRI. *Pāṇinīyāṣṭake kāścid vyavahāradiśaḥ. Viśva-Saṁskṛtam* 4 (2), Feb. 67, 107–113.

> ..*vyavahāra* has greater validity than *śiṣṭaprayoga*..

47. CHATTERJEE, Aparna. *Asūryaṁpaśyā* in Pāṇini. *MR* 71 (3), Mar. 67, 202–204.

> ..*asūr.* (not seen by the sun) used by P. probably referring to veiled ladies of Assyria..

48. CHATURVEDI, Giridhar Sharma. *Pāṇini ke pūrva vyākaraṇa kī sattā* (Hindi). *Sarasvatī* 64 (1), 4, April 65, 281-83.

> ..P. summarized and discussed the views of earlier grammarians in a logical well-arranged order..

49. CHATURVEDI, S. P. On the original text of the Aṣṭādhyāyī. *NIA* 1, 1938, 562–569.

50. CHITARI, Saroja. Pāṇini and the Pāṇinīyas on the concept of guṇa. *PAIOC* (22nd Session) 2, 1966, 88–92.

51. COLLINDER, B. Les origines du structuralisme. *Acta Societatis Linguisticae Upsaliensis*, n. s., 1 (1), 1962, 15 ff.

..C. accepts ALLEN's thesis concerning the discovery of this linguistic entity by Pāṇini..acc. to C., zero is a linguistic error belonging to P. or to his forerunners who wrongly interpreted some Sk. stems deprived of the derivative suffix..

52. DANGE, Sadashiv A. Some peculiarities of the eastern dialect according to Pāṇini. VSMV 1970, Nagpur, 1971, 174-191.

..place-names, kinship terms, feminine forms, other stylistic peculiarities..

53. DAS, Karunasindhu. On indicatory letters and syllables (*anubandhas*) in Pāṇinian pronouncements (*upadeśas*). *SP* (26 AIOC), 1972, 101-102.

..the three Paribhāṣās re. Anubandhas, viz. *nānubandhakṛtam*..etc., can be rejected..

54. DESHPANDE, G. T. Extended application of some Pāṇini-sūtras. *SP* (21 AIOC), 1961, p. 144.

..particularly in respect of the so-called *ārṣa* forms in the epics and *asādhu* forms in classical lit...

55. DESHPANDE, G. T. Pāṇinian concept of *pada*. *NUJ* 16 (1), Oct. 65, 62-69.

..two definitions given by P. (I. 4. 17) have ref. to Vedic Padapāṭha..

56. DESHPANDE, G. T. Pāṇinian treatment of Kramasaṁdhi. *SP* (23 AIOC), 1966, p. 146.

..P. VIII. 4. 46-52 deal with Dvivacana in Saṁdhi; these rules correspond with Prātiśākhya rule re. Kramasaṁdhi..the three sūtras 50-52 are not superfluous..

57. DESHPANDE, G. T. Pāṇini: Sūtras VII. 1.9 and 10. *NUJ* 18 (2), Oct. 67, 199-200.

58. DESHPANDE, Madhav. *Pāṇinīyavyākaraṇaparaṁparāyām upabhāṣātattvam*. *R. Dravid Fel. Vol.*, 1971, *Vy* 17-25.

..concept of dialect in Pāṇ. gramm. trad.

59. DEVASTHALI, G. V. *Anubandhas of Pāṇini*. Univ. of Poona, Publ. CASS, B 2, 1967, xii+224.

..I. introd. and general survey; II. *Anu.* and their functions: a detailed study; III. Indexes..

Rev. : V. Miltner, *ArchOr* 39, 505; R. R., *JAOS* 88, 376; R. Rocher, *I-IJ* 13, 134-36.

60. Devasthali, G. V. Pāṇini and Ṛgvedic studies. *SP* (24 AIOC), 1968, 283-84.

61. Devasthali, G. V. Pāṇini and Ṛgvedic interpretation. *SP* (25 AIOC), 1969, p, 41.

..considers *ajuramuḥ*..

62. Devasthali, G. V. Pāṇini and Ṛgvedic exegesis. *ABORI* 48-49, 1968, 75-81.

..discusses *RV* I. 25. 7c : *samudriyaḥ* (nom. sing.); II. 39. 4a : *nāvā* (instr. sing.)..

63. Devasthali, G. V. Paribhāṣā : (Introduction and General Survey). *Dandekar Fel. Vol.*, 1969, 1-13.

64. Dviveda, Janaki Prasad. *Vyākaraṇe lokasya prāmāṇyam.* *SS* 24 (1), 1969, 31-55.

65. Dvivedi, Janaki Prasad. *Pāṇiniprayuktāḥ icchārthakāḥ kecana śabdāḥ. Sāg.* 10 (1), 1971.

66. Dviveda, Mangharam. *Pāṇinivyākaraṇasya viśeṣatvam. R. Dravid Fel. Vol.*, 1971, *Vy* 8-16.

67. Fowler, Murray. How ordered are Pāṇini's rules? *JAOS* 85, 1965, 44-47.

..for the limited purpose of the evaluation procedure, P.'s rules are only partially–and thus badly–ordered..(the order of *Siddhāntakaumudī* is better)..

68. Ganga Datta, Sastri. *Pāṇinīyāṣṭakam.* Gurukul Univ., Kangri; Part I (Pūrvārdha), 1962, 315+15.

..(third ed.)..

69. Ghatage, A. M. Pāṇini 1. 4. 32. *IL* 29, 1968 (1970), 150-154.

..this sūtra defining *saṁpradānakāraka* is of some methodological interest..

70. Ghosh, Batakrishna. Pūrvācāryas in Pāṇini. *D. R. Bhandarkar Fel. Vol.*, 1940, 21–24.

71. GOLDSTÜCKER, T. *Pāṇini: his place in Sanskrit literature.* Chowkhamba Sk. Studies, 48, 1945, xxx+300.

> ..an investigation of some lit. and chronological questions wh. may be settled by a study of P.'s work..(reprint of 1861 ed., London)..

72. GOPALASASTRI. *Pāṇini-paddhati (Aṣṭādhyāyī) kā paṭhana pāṭhana krama* (Hindi). *Vedavāṇī* 14 (8), 8, 17-18.

73. GOPALASASTRI. *Veda aur aṣṭādhyāyī* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 63-64.

74. GOPALASASTRI. *Pāṇinīya vyākaraṇa kī prācīnakālīna pāṭhapaddhati* (Hindi). *Vedavāṇī* 19 (9), July 67, 10-12.

75. GOPALASASTRI. *Pāṇinīyaprabodhaḥ.* VSVV, Varanasi, 1970, 312.

76. GRANTOVSKY, E. A. The *parśu-parśava* in Pāṇini's work (Russ.). IKDI: Collection of articles for 26 ICO, Moscow, 1963, 68-100.

77. GUPTA, Sudhir Kumar. *Pāṇinīya vyākaraṇa men vaidika nirvacanon kī prakriyā* (Hindi). *Vedavāṇī* 20 (6), April 68, 9-15.

> ..discusses the relation bet. etymologists and grammarians..nature of etymologies in the Vedic grammar of P. (who pays attention both to form and meaning of words)..

78. JANI, A. N. An emendation of a *sūtra* of Pāṇini. *JMSUB* 12 (1), April 63, 71-73.

> ..P. VII. 1. 90: *goto ṇit*; J. suggests that the original sūtra of P. was *oto ṇit*..(see: *VBD* I. 75. S6)..

79. JANI, A. N. Fresh light on Pāṇini's sūtra '*tasyādita udāttam ardhahrasvam*' (I. 2. 32). *JGJKSV* 27, 1972, 261-64. (Also in *SP*, 24 AIOC, 1968, p. 290).

> ..the word *hrasva* in the sūtra is not redundant (as assumed by *Kāśikā* and Bhaṭṭoji Dīkṣita); on the contrary, it is significant..

80. JAYADATTA, Sastri. *Pāṇinīyāṣṭakastha-pratyāhārasūtrāṇām racayitā.* *GKP* 18 (4), Nov. Dec. 65, 237-241.

> ..P. is himself the author of those sūtras..

81. JAYADATTA, Sastri. *Pāṇiner ācāryasya śabdanityatvavādaḥ*. *GKP* 20 (4), 256-58; (5), 285-86.

82. JAYADATTA, Sastri. *Aṣṭādhyāyī-sūtron men prayukta 'chandasi' pada : eka vivecana* (Hindi). *Vedavāṇī* 23 (10), 27-31, (11), 12-16.

..the word *chandasi* denotes the entire Vedic lit...

83. JOG, K. P. *Rai-śabda ke vaidika rūpa aur Pāṇini* (Hindi). *PP* 3, 1970, 75-88.

..P. VII. 2. 85 needs to be modified as *rāyo hali bhāṣāyām*; to P. VI. 1. 171 needs to be appended a Vārttika, *rāyaḥ śasṅarorvā*..

84. JOSHI, D. M. *Pāṇini's Taddhita Affixation Rules*. Univ. Microfilms, Ann Arbor, 1969, XV+214.

..Univ. of Penn. Ph. D. thesis, 1969..

85. JOSHI, D. M. On expressing Kārakas apropos of Pāṇini 2. 3. 1. *IL* 32 (2), 1971, 105-112.

..traditionally, P. 2. 3. 1 is considered relevant for the secondary (*taddhita*) derivative and compound (*samāsa*) forms. It is argued here that it is not so..it may not be so also in the case of certain primary (*kṛt*) derivative forms..

86. JOSHI, D. M. Pāṇini : a sentence grammarian : a transformation grammarian. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 4.

..(typed)..primarily, P. wanted to give a grammar for forming the *padas*; secondarily, he wanted to give a grammar wh. states the environmental restrictions among the *padas*..

87. JOSHI, S. D. Two methods of interpreting Pāṇini. *JUPHS* 23, 1965, 53-61.

..*yathoddeśapakṣa* (wh. pays greater attention to the procedure and devices of P.'s system for generating the significant classes) and *kāryakālapakṣa* (wh. shows the method in applying the precise scheme for the production of an infinite set of the significant classes of words)..

88. JOSHI, S. D. Sentence-structure according to Pāṇini. *Dandekar Fel. Vol.*, 1969, 14-26.

..P.'s grammar presents a considerable no. of rules on syntax and on the phonetic form of the sentence. It is essentially a 'generative grammar' and offers many rules capable of producing desired sentences..

89. JOSHI, S. D. *Dhātusambandhe pratyayāḥ. R. Dravid Fel. Vol.*, 1971, *Vy* 48-50.

90. JOSHI, V. L. *Anusvārasya parasavarṇaviṣaye pāṇiniḥ pāṇinīyāś ca.* Bharatavani Prakashan, Poona, 1965, 8.

91. JOSHI, V. L. Pāṇini and the Pāṇinīyas on Saṁhitā. *IL* 26, 1965 (1967), 66-71. (Also in *PICO*, 26th Session, 3. 1, 1969, 96-98; in *SP*, 26 ICO, 1964, 140-41).

..rules about external sandhi cannot apply where one observes a pause in a natural utterance : Sk. grammarians have held this view since the days of P. ..

92. JOSHI, V. L. *Saṅghatithaśabdaḥ pāṇiniś ca. Śāradā* 9 (15-16), June 68, 25-29.

..see 93 below..

93. JOSHI, V. L. Itihāsācārya Rājavāḍe yāṁcā " pāṇinikālanirṇaya " (Marathi). *MSP* 44, Jan. Mar. 69, 3-12.

..*saṅghatitha*—this word indicates that P. was posterior to Buddha; P. has taken over, by way of *nipātana*, many words from lgg. other than Sk.; P. has used many other words of Buddhist origin and import, e.g., *nirvāṇa, cīvara, kumārīśramaṇā, nikāya, maskarin*, etc. .. (acc. to RAJAVADE, P. was pre-Buddhistic; lived before the period of *Āraṇyaka*s, bet. 1200 and 900 B. C.)..

94. JOSHI, V. L. *Pāṇinīyavyākaraṇe nipātanakalpanāvicāraḥ. SP* (26 AIOC). 1972, 401-402.

95. KANITKAR, Shrikrishna Sastri. *Pāṇinīyaplutavimarśaḥ. Medhā* 1 (1-2), 1961-62, 90-104.

..among the sūtras of P. wh. directly relate to *pluta*, only three are optional; the remaining are obligatory..

96. KANITKAR, Shrikrishna Sastri. *Pāṇinīyopasargagatiḥ. Medhā* 2 (1-2), 1962-63 (1972), 85-118.

97. KANITKAR, Shrikrishna Sastri. *Pāṇinīye kālavācakaśabdāḥ. Medhā* 3 (4), 17-38.

98. KAPILA DEVA. Significance of the word *prakāra* in the Sūtras of Aṣṭādhyāyī. *VIJ* 1 (2), Sept. 63, 239-46.

..*prakāra*=likeness..

99. KAPILA DEVA (ed.). *Gaṇapāṭha ascribed to Pāṇini.* Kurukshetra Univ., 1967, 482.

..crit. ed. with notes in English..

100. KAPILA DEVA. *Saṁskṛta vyākaraṇa men gaṇapāṭha kī paramparā aur ācārya Pāṇini* (Hindi). Bharatiya Pracya Vidya Pratisthan, Ajmer, pp. 200.

101. KATRE, S. M. *Pāṇinian Studies*: I. DCRI, Poona, 1967, viii+107.

..(1) alphabetical index of P.'s sūtras (1-55); (2) Pāṇinīya *Dhātupāṭha* : text (57-74); (3) roots of P.'s *Dhātupāṭha* in their alphabetical order (75-107)..

102. KIELHORN, F. *Kātyāyana and Patañjali, their relations to each other and to Pāṇini.* 1965, 65.

..reprint of 1876 ed., Bombay..

103. KIPARSKY, P.; STAAL, J. F. Syntactic and semantic relations in Pāṇini. *FL* 5, Feb. 69, 83-117.

104. KRISHNASWAMI AYYANGAR. *Pāṇinīya vyākaraṇa kā vivecana* : viṣayapraveśa (Hindi). *Gaveṣaṇā* 9 (18), 1971, second part : 1-49.

105. KUNJUNNI RAJA, K. Pāṇini's attitude towards *lakṣaṇā*. *ALB* 29, 1965, 177-187.

..strictly speaking, P. did not recognise *l.* as a distinct function in lg...

106. LADDU, S. D. Pāṇini and the *akālakaṁ vyākaraṇam*. *IL* 25, 1964, 187-199. (Also in *PICO*, 26th Session, 3.1, 1969, 99-104; in *SP*, 26 ICO, 1964, p. 149).

..*akālaka* (as used by *Kāśikā*) to be understood as *a+kālaka*= spotless or bright..or read *ākālaka* (=extending as far as the Kālaka (forest), i. e., Āryāvarta)..

107. LADDU, S. D. Kātyāyana's Vārttika on Pāṇini 3.1.133 and its bearing on the text of the Mahābhāṣya. *VIJ* 4 (1), Mar. 66, 14-18.

108. Laddu, S. D. Vedic forms and Pāṇini—a glance. *R. Dravid Fel. Vol.*, 1971, E 54-69.

> ..classified as (1) forms supposed to be not derived by P.; (2) forms derived by P., supposedly without noting their particular force or sense; (3) forms derived by P., supposedly without noting their particular accent..

108A. Laddu, S. D. The device of contiguity as a key to interpreting Pāṇini's rules. *CASS Stud.* 1, 157-171.

109. Lakshmi, R. A study on the rule III. 2.38 in Aṣṭādhyāyī. *SP* (26 AIOC), 1972, p. 66.

110. Limaye, V. P. Necessity for new vārttikas to Pāṇini I. 1.27 and V. 2.39. *VIJ* 4 (1), Mar. 66, 5-13.

111. Limaye, V. P. Pāṇini 6. 1. 21 : *avapathāsi ca* or *apavathāsi ca*? *VIJ* 5 (2), Sept. 67, 193-195.

> ..*apavathāsi ca* seems to be the correct reading..(*KS* has *apavathāḥ* from *pū*; *ṚV* IX. 96. 12 may be the basis of this)..

112. Limaye, V. P. The basis of Pāṇini (8. 1. 59 and 65) in Ṛgveda. *Kaviraj Fel. Vol.*, 1967, 282-288.

> ..points to 30 places in *ṚV* wh. constitute the source of P.'s rules..

113. Mahavir. Treatment of *samāsa* in Pāṇini. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 13 (typed).

114. Mahavir. Definition of *upasargas* in Pāṇini. *SP* (26 AIOC), 1972, 155-56.

> ..P. I. 4.59 : *upasargāḥ kriyāyoge* : points out certain anomalies in this defiinition..acc. to P., the relation with action basically rests in the underlying structure of wh. the word is made..

115. Mehendale, M. A. On Pāṇini's analysis of secondary derivatives. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 10 (typed).

> ..as a rule, a sūtra of P. accounts for more than one form..

116. Mishra, J. *Maharṣipāṇiner utsūtraprayogaḥ*. *SP* (26 AIOC), 1972, p. 408.

117. Mishra, Ramakanta. *Vyākaraṇa śāstra kā saṁkṣipta itihāsa* (Hindi). Chowkhamba, Varanasi.

> ..from Vedic times onwards..

118. MISHRA, Visvanath. *Pāṇini-vyākaraṇa men niyamasūtron kī paramparā (* Hindi). *Viśvambharā* 3 (1), 1965, 43-46.

119. MISRA, Vidya Niwas. Pāṇini's grammar as a mathematical model. *IL* 25, 1964 (1965), 157-178.

120. MISRA, Vidya Niwas. The structural framework of Pāṇini's linguistic analysis of Sanskrit. *Proc. 9th Intern. Congress of Linguists,* Mouton and Co., 1964, 743-747.

121. MISRA, Vidya Niwas. *The Descriptive Technique of Pāṇini: an Introduction.* Janua Linguarum, Series Practica 18, Mouton and Co., 1966, 175.

> ..M. attempts to describe P.'s techniques in modern comprehensible terms, to find a correspondence in modern linguistics, and to explain the factors wh. make it different..gives an exposition of the mathematical symbols used by P. . . (" a summary of P.'s grammar meant for an audience of linguisticians "—Rev.)..
>
> Rev : G. CARDONA, I-IJ 12. 226-32; *Lg* 44, 643-49.

122. MISRA, Vidya Niwas. The Pāṇinian theory of meaning. *SP* (24 AIOC), 1968, p.180.

> ..*artha, vacana, saṁjñā* denote respectively three ranges of meaning, viz., lexical, structural, and noumenal..

123. NAMPUTIRI, E. Ishvaran. *Vyākaraṇa-darśanam. Viśva-Saṁskṛtam* 4 (4), Aug. 67, 339-345.

124. NARADEVA. *Pāṇinīyaṁ śabdasvarūpam. Viśva-Saṁskṛtam* 6 (1), 91 ff.

125. NARAYANA MURTI, M. S. Ekasaṁjñādhikāra in the Aṣṭādhyāyī. *SVUOJ* 10, 13-22. (Also in *SP*, 24 AIOC, 1968, p. 66).

> ..methods adopted by P. to resolve unwarranted conflicts of *saṁjñās* on the one hand and permit a concourse of *saṁjñās* on the other..principles of *pratiṣedha* and *anuvṛtti*..

126. NARAYANA MURTI, M. S. Two versions of the Ekasaṁjñādhikāra. *SVUOJ* 12 (1-2), 1969, 75-83.

127. NARAYANA MURTI, M. S. A note on the Ekaśeṣa. *SVUOJ* 14 (2), Dec. 71, 83-98.

..P. I.2. 64-73 are aimed at elucidating instances of one stem denoting heterogenous referants sanctioned by usage..*ekaśeṣa* words do not fall under any category of *vṛtti* or *samāsa*..

128. NATH, Narendra Chandra. *Pāṇinian Interpretation of the Sanskrit Language.* BHU SK. Series, Vol. II, 1969, xxi+239.

..(omissions and commissions in P.'s system of grammar)..

129. NATH, Narendra Chandra. Are feminine bases *prātipadikas* according to Pāṇini? *VIJ* 8 (1-2), Mar. Sept. 70 (1971), 82-85.

..feminine bases cannot be included in *prātipadika*..P. has left them out in his enumeration of *p*. ..

130. NAVATHE, P. D. *Pāṇinivihitā yajñakarmagatāḥ plutayaḥ. R. Dravid Fel. Vol.*, 1971, *Ve* 74-76.

..P. 8.2. 88-92 compared with corresponding rules given in *ŚS*.. P. is indebted to *ŚS*, especially to *MānŚS*, in this respect..

131. NAVATHE, P. D. Ritualistic prolation and its treatment in Pāṇini's grammar. *CASS Stud.* 1, 1972, 55-64.

..(revised version of 130 above)..P.'s treatment of prolation in the context of ritual is not exhaustive but only illustrative..practice of prolating particular syllables in ritual, not found in *Br.*; only a few *ŚS* prescribed it; perhaps, the usage was optional..P. must have had before him the authority of *MānŚS* while laying down rules in connection with ritualistic prolation..

132. VAN NOOTEN, B. A. Pāṇini's replacement technique and the active finite verb. *Lg* 43 (4), Dec. 67, 883-902.

..rules governing formation of the verb from its elements stated in terms of replacements..

133. VAN NOOTEN, B. A. Pāṇini's theory of verbal meaning. *FL* 5, May 1969, 242-255.

134. VAN NOOTEN, B. A. The vocalic declensions in Pāṇini's grammar. *Lg* 46 (1), Mar. 1970, 13-32.

135. NRISIMHA SASTRI, K. *Pāṇinīyavyākaraṇe śabdasya svarūpaṁ prabhāvaś ca. Bhāratavāṇī* 10 (21-22), 1967, 5-8.

136. OJHA, Kedarnath. *Kriyāviśeṣaṇavibhakteḥ pāṇinīyatāvicāraḥ. Sūr.* 45, 1969, 228-32; 257-59, 264; 273-276.

137. OJHA, Ramanandan O. *Pāṇini-saṁjñā-vimarśa* (Hindi). *Medhā* 3 (4), 39-48.

138. OJIHARA, Y. Causerie vyākaraṇique (II). Addenda et corrigenda : la nécessité ultime des sū. I. 1. 34-36. *JIBS* 11, 1963, 852–846.

139. OJIHARA, Y. A la recherche de la motivation ultime du Pāṇinisūtra 1.1.62. *Miscellanea Indologica Kiotiensia* 2, 1965, 9-22; 6-7, 69-85.

140. OJIHARA, Y. Sur l'énoncé pāṇinéen *astrī viṣya* (IV. 1.63) : Deux interprétations et leur rapport avec le Gaṇapāṭha. *ALB* 31-32, 1967-68, 125-143.

141. OJIHARA, Y. Causerie vyākaraṇique IV : Jāti 'genus' et deux définitions pré-patañjaliennes. *JIBS* 16, 1967-68, 459-451.

142. PALSULE, G. B. " Saṁjñāyām " in Pāṇini. *JUPHS* 25, 1966, 31-75. (Also in *SP*, 26 ICO, 1964, p. 187).

> ..P.'s *saṁjña* corresponds to *yogarūḍhi* of other authors..*s.* implies a word whose etymological meaning is restricted by convention..

143. PALSULE, G. B. Some primary nominal formations missing in Pāṇini. *JUPHS* 27, 1968, 145-151. (Also in *SP*, 23 AIOC, 1966, p. 38).

> ..twenty suffixes mentioned with instances of actual formations occurring in lit.; out of the twenty, 17 have been set up and illustrated in the Uṇādisūtras..

144. PALSULE, G. B. Pāṇini 3.4. 87-88 *vis-a-vis* Vedic imperatives. *SP* (25 AIOC), 1969, p. 23.

> ..about two dozen verbal forms (mostly in *ṚV*) in *-si*, having imperative value..trad. interpretation of P. 3. 4. 87-88 does not provide for these; new interpretation of these two rules suggested by the author..

145. PALSULE, G. B. Some views of Pāṇini and his followers on object-language and meta-language. *JUPHS* 33, 1970, 1-7.

> ..(distinction bet. the *use* of a word and the *mention* of a word).. ancient Indian grammarians were aware of the form-denoting capacity of a word as apart from its ordinary meaning-denoting capacity..(*svarūpapadārthaka* as against *arthapadārthaka*)..

146. PALSULE, G. B. Pāṇini 3.4. 87-88 *vis-a-vis* Vedic imperatives in *-si*. *JGJKSV* 28 (1–2), 1972, 443–453.

> ..a new interpretation of P. 3. 4. 87.88 wh. credits P. with having made provision for Vedic imperatives in *-si* (like *yakṣi*, *vakṣi*, etc.), a point missed in the trad. interpretation..(see 144 above)..

147. PALSULE, G. B. Pāṇini's treatment of tense and mood stem-formation. *CASS Stud.* 1, 1972, (Also Pāṇ. Sem., Kurukshetra Univ., 1972, 14 typed pp.)

> ..P.'s treatment of Vedic modal forms is not as exhaustive or even as sufficient as it is in other topics; whereas the modal forms belonging to the Present system can be sufficiently accounted for in Pāṇ. system, those belonging to the Perfect system, and to many varieties of the Aorist system, cannot be so explained regularly..

148. PAṆDIT, M. D. Zero in Pāṇini. *JMSUB* 11 (1), April 62, 53-66.

149. PANDIT, M. D. Pāṇini—a study in compound word-structures. *JMSUB* 12 (1), April 63, 81-98 (with a chart).

150. PANDIT, M. D. Pāṇini—a study in non-compounded word-structures. *VIJ* 1 (2), Sept. 63, 224–238.

151. PANDIT, M. D. Some linguistic principles in Pāṇini's grammar. *IL* 24, 1963, 50-69.

> ..relation bet. grammar and phonology in P.; relation bet. gramm. and semology in P.; P.'s definition of a Prātipadika (nominal base); P.'s def. of Dhātu (verbal base); Pāṇ. principles of derivation..

152. PANDIT, M. D. Pāṇinian *it*-saṁjñā — a symbolic zero. *BDCRI* 25, 1966, 77-94.

153. PANDIT, M. D. Mathematical representation of some Pāṇinian sūtras. *JUPHS* 23, 1966, 139-152.

> ..demonstrates in respect of P. I. 1. 71; I. 1.9..acc. to the author, certain Pāṇ. and mathematical principles resemble one another..

154. PANDIT, M. D. Pāṇini: a statistical picture of Sanskrit sounds–I. *Dandekar Fel. Vol.*, 1969, 128-138.

..attempts to find out the exact no. of sounds or simple phones on the basis of wh. the author of the *Śivasūtras* arrived at the 42 phonemes of Sk. lg. (acc. to *Ṛk-Prāt.*, the no. of phonemes is 50; *Pāṇinīya-Śikṣā* recognises 63 or 64)..it is from 190 to 193 phones that 42 phonemes are derived..

155. PANDIT, M. D. *Pāṇini va gaṇitaśāstra* (Marathi). *Saṁskṛti-Sugandha*, 1970, 51-67.

156. PANDIT, M. D. Pāṇini and the Vedic interpretation. *R. Dravid Fel. Vol.*, 1971, E 49-53.

..P. has noted the peculiarities of Vedic lg.; he refers to diff. branches of Vedic lit. e. g. *chandas*, *mantra*, *nigama*. *yajus*, etc...

157. PANDIT, M. D. Pāṇini : statistical study of Sanskrit formations. *ABORI* 52, 1971 (1972), 175-209.

..seeks to make an approximately correct estimate of the numerical extent of the word-data on wh. P. worked and wh. facilitated his laying down general rules..

158. PANDIT, M. D. Pāṇini—a study in abbreviations. *Vimarśa* 1 (1), 1972, E 21-30.

..abbrev. grouped under 3 types..

159. PANDIT, M. D. Formal and non-formal in Pāṇini. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 18 (typed).

..acc. to P., (1) if the non-formal category brings about any difference in the formal structure, it shd. be considered in the formal analysis; (2) the non-formal category must be suitably represented in the grammatical procedure, and, if possible, must be given a place in it ; (3) the non-formal category must be reflected in some formal counterpart in the form usable in lg...

160. *Dhātupāṭha of Pāṇini*. Ramlal Kapur Trust, Amritsar, 1969.

Rev. : MUNISHVARADEVA SASTRI, *VJ* 18 (12), 51.

161. PARANJPE, V. W. Analysis of case terminations in Sanskrit with special reference to the sūtras of Pāṇini. *PICO* (24th Session), 1959, 574-577.

162. PATHAK, J. R. *Pūrvatrāsiddham* (8. 2. 1.). *Surabhāratī* 1964, 18-21.

163. PATHAK, Manisha. *Pāṇinīya-taddhitaprayoga* (Hindi). Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 5 (typed).

..linguistic study..considers *vaiyāsaki, bhrātṛvya, hāridra-māhārajana*..

164. PATIL, G. M. The *visarga-sandhi* in Pāṇini's grammar. *SP* (21 AIOC), 1961, p. 143.

..restatement of *visarga-sandhi* rules in the terminology of modern linguistics..

165. PAVOLINI, P. E. Le grammatica di Pāṇini. *Asiatica* 3 (1), 1938, 1-9.

166. PERIVENKATESHWAR, Sastri. *Pāṇinīyaśabdānuśāsane sphoṭabrahmanirūpaṇam. R. Dravid Fel. Vol.*, 1971, *Vy* 34-39.

167. PHADKE, Ananta Sastri. *Uṇādisūtrāṇi pāṇiniś ca. Saṁvid* 3 (2-4), 1966-67, 196-209.

168. PHADKE, Srihari Ananta. *Uṇādisūtrāṇi pāṇiniś ca. Kaviraj Fel. Vol.*, 1967, 289-292.

169. RAJANNA, Sastri. *Pāṇinīyasya subodhatā. Sāg.* 2 (2), 1964, 122-124.

170. RAMACARI, C. Takṣan and other artisans in the Aṣṭādhyāyī. *Mys Or* 1 (2), 1968, 105–114.

171. RAMALAL. *Vaiyākaraṇa pāṇini kā śabdasaṁskāra* (Hindi). *Bhāṣā* 9 (4), June 70, 122–132.

172. RAMASHARAN, Sastri. *Pāṇinīye vyākaraṇe śabdatattvamīmāṁsā. Sūr.* 47 (1), Jan. 71, 19–21.

173. RAMASHARAN, Sastri. *Pāṇinīye vyākaraṇe ātmatattvamīmāṁsā. Sūr.* 47 (4), April 71, 87–89.

174. RENOU, L. Amarasiṁha et Pāṇini. *JA* 244, 1956, 369–377.

175. RENOU, L. *La grammaire de Pāṇini.* Texte Sanskrit, traduction française avec extraits des commentaires. Bibl. de ÉFEO, Paris, 1966; Vol. I (adh. 1–4), 414+8; Vol. II (adh. 5–8), 490+8.

..second revised ed. of *VBD* II, 25–70..

Rev.: E. FRAUWALLNER, *WZKSA* 15, 214.

176. RENOU, L. Pāṇini. *Current Trends in Linguistics*, Vol. 5, Mouton, The Hague, 1969, 481–498.

177. RISHI, R. M. The " Nipātana " in Aṣṭādhyāyī. *SP* (25 AIOC), 1969, 203–204.

178. ROCHER, Ludo. Geschiedenis en achtergrond van de Pāṇini-interpretatie. *Handl. van het 24 Vlaams Filolog. Cong.*, 1961.

179. ROCHER, Rosane. " Agent " et " objet " chez Pāṇini. *JAOS* 84, 1964, 44–54.

180. ROCHER, Rosane. The technical term *hetu* in Pāṇini's *Aṣṭādhyāyī*. *VIJ* 2 (1), 1964, 31–40.

181. ROCHER, Rosane. La formation du futur périphrastique sanskrit selon Pāṇini : Un example de description linguistique. *AIONL* 6, 1965, 15–22.

182. ROCHER, Rosane. " Bhāva " Etat et " Kriyā " Action chez Pāṇini. *Recherches linguistiques en Belgique* (ed. Y. LEBRUN), Wetteren, 1966, 113–120.

183. ROCHER, Rosane. *La théorie des voix du verbe dans l'école pāṇinéenne (le 14e āhnika).* Univ. Libre de Bruxelles. Travaux de la Faculté de Philos. et Lett., 35, 1968, 353.

..R.'s work deals with Pāṇini's rules and comm. on them by Kātyāyana, Patañjali, *Kāśikā*, *Nyāsa*, and *Padamañjarī*; her aim is to make accessible to linguists the description of the system of voices of the Sk. verb made by Pāṇini..

Rev.: T. BURROW, *JRAS* (1970), 82–83; C. CAILLAT, *Kratylos* 14, 165–69; G. CARDONA, *Lingua* 25 (2), 210–222; P. S. FILLIOZAT, *I-IJ* 13, 137–39; V. MILTNER, *Arch Or* 40, 86–87; Hartmut SCHARFE, *JAOS* 90, 584–86.

184. ROCHER, Rosane. The concept of verbal root in Indian grammar (apropos of Pāṇini I. 3.1). *FL* 5, 1969, 73–82.

185. ROGERS, David Ellis. A Study on the Context of Pāṇini's *Kārakas*. Michigan Univ., 1969, 217 (typed).

..analyses the method in wh. Kārakas operate in the generation of Sk. words and expressions of verbal activities..

186. SADHU RAM. Scientific explanation of certain sandhi-sūtras of Pāṇini. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 6 (typed).

..*sandhis* are all due to natural phonetic or euphonic changes wh. occur when we speak the words without interruption and quickly..

187. SARMA, Dipti. Pāṇini's grammar and the contemporary language of the common man. *SP* (ISC) 4, 1972, p. 25.

188. SARMA, K. Madhava Krishna. The Pāṇinian school and the Prātiśākhyas. *Bh. Vid.* 2, 1941, 230-238.

189. SARMA, K. Madhava Krishna. *Pāṇini, Kātyāyana, and Patañjali.* L. B. Sastri KSV, Delhi, 1968, 185.

Rev. : J. M. SHUKLA, *JOIB* 21, 251-55.

190. SCHARFE, H. Pāṇini's Kunstsprache. *WZMLU* 10, 1961, 1391-94.

191. SCHARFE, H. *Vacana* 'numerus' bei Pāṇini. *KZ* 79, 1965, 239-246.

192. SCHARFE, H. *Pāṇini's metalanguage.* Mem. Am. Philos. Soc. 89, Philadelphia, 1971, viii+53.

..the author attempts to extricate the metalanguage from the object-language..

Rev. : D. M. JOSHI, *IL* 33 (1), 94-97.

193. SEN, Sukumar. The names of the *samāsas* in Pāṇini's grammar. *BPSC* 3, 1962.

194. SENGUPTA, S. Contribution towards a critical edition of the Gaṇapāṭha. *JASBen* 3 (3-4), 1961 (1963), 89-186.

195. SHARMA, M. D. Pāṇini VII. 2.10 and its commentaries. *SP* (26 AIOC), 1972, p. 91.

196. SHARMA, Rama Nath. *Padavidhi in Pāṇini.* Rochester Univ., 1971, 225.

..Ph. D. thesis : typescript..

197. SHARMA, Uma Shankar. Pāṇini's concept of *karman* and the Sāṅkhya system. *SP* (26 AIOC), 1972, p. 275.

..seeks to establish identity bet. the interpretations of *karman* in *Aṣṭādhyāyī* (*īpsitatama*, *dveṣya*, *udāsīna*) and the three *guṇas* of Sāṅkhya (*sattva*, *rajas*, *tamas*)..

198. SHARMA, V. V. *Pāṇinīyaṁ vyākaraṇam*. *SP* (26 AIOC) 1972, 413-14.

199. SHASTRI, Ayodhyanath. *Pāṇinīyavyākaraṇe subrahmaṇyākhyanigadaḥ*. *SP* (26 AIOC), 1972, p. 414.

..neither Prātiśākhya nor any *ŚS* lays down rules re. the accent in respect of *subrahmaṇyā*; Pāṇini prohibits *ekaśruti* utterance in that connection and prescribes *udātta* in the place of *svarita*..

200. SHASTRI, D. N. A re-appraisal of Pāṇini. *Kaviraj Fel. Vol.*, 1967, 296-301.

..P.'s work studied in its original form or in its *prakriyā* arrangement cannot be helpful in the study of Sk. in the present circs.; a new system partly based on P. and partly on principles of modern phonetics and comp. philology needs to be evolved..

201. SHEFTS, Betty. *Grammatical Method in Pāṇini : His Treatment of Sanskrit Present Stems*. AOS Essays No. 1, 1961, X+45.

..transl. with running comm. of P. 3.1. 68-85, together with *Kāśikā* and relevant portion from the *Mahābhāṣya*..

Rev. : R. BIRWÉ, *JAOS* 82, 416-19; T. BURROW, *JRAS* (1963), 284; G. CARDONA, *JAS* 21, 589-90; J. GONDA, *ZDMG* 113, 363-64; Ch. MALAMOUD, *Kratylos* 9, 208-10; V. MILTNER, *ArchOr* 31, 502-03; A. MINARD, *BSL* 58 (2), 46-47; L. RENOU, *I-IJ* 6, 73-74; J. F. STAAL, *Lg* 39, 483-88; J. C. WRIGHT, *BSOAS* 25, 623-24.

202. SHIVARAMAIH, B. K. A note on *bahulaṁ chandasi*. *Mys Or* 2 (1), Mar. 69, 7-11. (Also in *SP*, 24 AIOC, 1968, p. 30).

..*ch.*, as used by P., includes 3 *saṁ*. and perhaps *AV* too, the *yajus* and *Br.*-like prose portions in *KYV*..the sūtras point to the diversity of Vedic lg. in the matter of ellision, substitution, and irregular formation..

203. SHUKLA, P. S. *Inhanpūṣāryamṇāṁ śau, sau ca, ityanayoḥ niyamārthatvavicāraḥ*. *Surabhāratī* 7, 1969, 67-68.

204. SIDDHANTASHASTREE, Rabindrakumar. Phonetic laws as prescribed by Pāṇini. *Ind. Rev.* 63, Jan. 62, 21-23.

205. SIMENSCHY, Th. The syntax of tenses and moods in Pāṇini's grammar. *SP* (26 ICO), 1964, 237-38.

..P. 3. 2-4..

206. SINGH, J. D. *Pāṇini's Theory of Kārakas.* Kurukshetra Univ., 1970.

..Ph. D. thesis : typescript..

207. SINGH, J. D. Pāṇini's theory of language. *Intern. J. Dravid. Ling.* 1 (1), 1972, 80-96. (Also in *PAICL* 1, 1971, 257-71).

..(1) hist. perspective; (2) metaphysical basis of *vāk*; (3) speech, a communicative-psychological basis; (4) lg. : system and hierarchy; (5) lg. : an integrated system; (6) role of meaning in P.; (7) logical and derivational relations in linguistic constructions; (8) purpose and scope of linguistic study..

208. SINGH, J. D. Pāṇini's technique of description. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 18 (typed).

..exhaustiveness of treatment and economy of statement..P. views lg. as an integral part of total human behaviour; also as a hierarchical system..P. recognises that constructions are inter-related derivationally..ultimate underlying structure is semantic..six types of sūtras..P.'s rules are ordered..use of abbreviations, ellipsis, *anuvṛtti*, etc. ..

209. SIVAGANESHAMURTI, R. S. *Māheśvarāṇāṁ sūtrāṇāṁ vyavasthā.* *Mys Or* 1 (2), 1968, 102 ff.

210. SIVANARAYANA. *Kṛpo ro laḥ-sūtre rephaśrutivicāraḥ. Viśva-Saṁskṛtam* 5 (4), 1967-68, 362-372.

..P. 8. 2. 18..

211. STAAL, J. F. A method of linguistic description : the order of consonants according to Pāṇini. *Lg.* 38 (1), 1962, 1-10.

..P.'s phonological analysis of Sk. consonants..reconstruction of method underlying the *Śivasūtras*..

212. STAAL, J. F. Euclid and Pāṇini. *PEW* 15 (2), April 65, 99-116. (Original Dutch : *Euclides en Pāṇini : twee metho-*

dische richtlijnen voor de filosofie, Amsterdam, 1963; inaugural lecture, Chair of General and Comparative Philosophy, Amsterdam Univ.).

> ..seeks to draw a comparison bet. the methods employed by the Greek mathematician E. (3rd cent. B. C.) and the Indian linguist P. (4th cent. B. C.), as also that bet. the influences wh. these two scientific methods have exerted within their respective philosophic traditions..(mathematical method is characteristic of much western phil., whereas the grammatical method is characteristic of much of Indian phil.)..

213. Staal, J. F. Context-sensitive rules in Pāṇini. *FL* 1, 1965, 63-72.

214. Staal, J. F. Pāṇini tested by Fowler's automation. *JAOS* 86, *1*966, 206–209.

> ..(apropos of 67 above)..

215. Staal, J. F. Logical and grammatical relations in Pāṇini's syntax. 4-6-1968 (unpublished).

> ..published in a revised version as 103 above..

216. Tatacharya, N. S. Ramanuja. *Uṇādiprakaraṇaṁ pāṇinīyavyākaraṇaṁ ca. SP* (26 AIOC), 1972, 410-11.

> ..*Uṇādisūtras* are pre-Pāṇ. and composed by Śākaṭāyana (tho. not all that are available today)..

217. Thieme, P. [Pāṇini's date anterior to 5th cent. B.C.] *Lg* 31, 1955, p. 429.

> ..P.'s lg. was close to Vedic prose..[Renou decides on 4th or 5th cent. B. C.]..

218. Thieme, P. Pāṇini and the Pāṇinīyas. *JAOS* 76, 1956, 1-23.

219. Thieme, P. Pāṇini and the pronunciation of Sanskrit. *J. Whatmough Fel. Vol.*, 1957, 263-270.

> ..(see : *VBD* II. 25. 77)..P. 1. 1. 8 and 1.2. 32 are the only two rules where pronunciation is taught..[T. analyzes *vyākaraṇa* as : *vividhena prakāreṇa* (or *viśeṣeṇa*) *ākṛtayaḥ kriyante yena*].. the two exceptions to the rule that P. does not teach pronunciation confirm it .. [anything that may be looked upon as " complex " or " prepared " (*saṁskṛta*) is of interest to P.;

anything "simple" is not..purity is the abiding quality of Sk., but the ideas as to the *saṁskāra* that produces it change; in *ṚV*, it is the poetic formulation; later, it is correct pronunciation in recitation and everyday usage; finally, it is the regular formation of the words as taught by P.]..

220. THIEME, P. [Pāṇini prior to Prātiśākhya; the idea of substitution is the fundamental principle of P.'s grammar] *GGA* 42, 1958, 25 ff.

221. TILLU, Vinayak Sastri. Pāṇinipatañjalayoḥ samanvayo virodho vā? *PAIOC* (21st Session) 3, 1968, 170-174.

..P. and Pat. are mutually complementary..

222. TIWARY, Kapil Muni. *Pāṇini's Description of Sanskrit Nominal Compounds.* Univ. of Penn., 1968, 306.

..doctoral thesis : typescript..(xeroxed copy in C. I. I. L. Library, Mysore)..

223. TIWARY, Kapil Muni. *Asiddhaṁ bahiraṅgam antaraṅge*: a meta-rule of rule-ordering in Pāṇini's grammar. *IL* 32 (4), Oct. Dec. 71, 241-257.

224. TOPOROV, V. N. Pāṇini. *Filosofskaja enciklopedija*, Vol. 4, Moscow, 1967, p. 205.

225. TRIPATHI, Bhagirath Prasad. *Pāṇini ke bāhya prayatna kī vaijñānikatā* (Hindi). *Tripathagā*, Jan. 59.

226. TRIPATHI, Bhagirath Prasad. *Pāṇinīyadhātupāṭha-samīkṣā.* VSVV, Sarasvati-Bhavan-Adhyayana-Mala 14, 1967, 22+764.

.."Vidyāvāridhi" thesis..

227. TRIPATHI, Bhagirath Prasad. *Pāṇinīya dhātupāṭha aur āryon kā abhijana* (Hindi). Āj (22. 2-70).

228. TRIPATHI, Kailasapati. Dhātvarthabodha in the age of Pāṇini and Kātyāyana. *SP* (26 AIOC), 1972, 165-66.

..in the age of P. and K., Sk. roots had wider and more meanings than mentioned in the *Dhātupāṭha*; there are many roots in *Dhātupāṭha* whose additional meanings are expressed in the Sūtras and Vārttikas (e. g. *sthā, kṛ, nī, vād*, etc.)..

229. **Tripathi**, Ram Narayan. *Vyākaraṇadarśanam. Viśva-Saṁskṛtam* 7 (3) onwards.

..serially..

230. **Varma**, Satyakama. *Pāṇinīye vyākaraṇe saṁjñāḥ. Viśva-Sāṁskṛtam* 9 (1-2), 1972, 126-137.

231. **Vasu**, Srisachandra. *Aṣṭādhyāyī of Pāṇini*. Mot. Ban., Delhi, pp. 1790.

..with English transl. and notes..(reprint)..

232. **Vidyalamkar**, Jaidev. The semantic base of Sanskrit grammar. *SP* (26 AIOC), 1972, 166-67.

233. **Vishvanath**, Sastri. *Pāṇinīya vyākaraṇa men niyama sūtron kī paraṁparā* (Hindi). *Viśvambharā* 3 (1), 1965, 43-46.

234. **Vohra**, Amarjit. *Mahāvaiyākaraṇa maharṣi pāṇini* (Hindi). Bhāṣā 10 (3), Mar. 71, 144-147.

235. **Wezler**, Albrecht. *Paribhāṣā IV, V, and XV. Untersuchungen zur Geschichte der einheimischen indischen grammatischen Scholastik*. Verlag Gehlen, Bad Homburg, 1969, 266.

..attempt towards ascertaining the possible authorship of the *Paribhāṣās*..acc. to W., *Par.* IV (consequently XCVII) might be ascribed to Kātyāyana, while the authorship of *Par.* V (implicitly VI-VIII) and XV cd. be attributed to Patañjali..

Rev. : K. P. **Aithal**, *Mundus* 8, 39-41 ; H. **Krick**, *WZKSA* 15, 215.

236. **Yasapal**. '*Sthanivadādeśo'nalvidhau*' *iti sūtrasya pariśīlanam. Viśva-Saṁskṛtam* 3 (2), Feb. 66, 167-174.

..P. I. 1. 55..

237. **Zgusta**, L. Pāṇini—descriptivist or transformationist? (in margine of two recent publications). *Arch. Or.* 37 (3), 1969, 404-415.

..rev. article on (1) Vidya Nivas **Misra**, *The Descriptive Technique of Pāṇini*, 1966; (2) J. F. **Staal**, *Word Order in Sanskrit and Universal Grammar*, 1967..(also ref. to G. **Cardona**, *Studies in Indian Grammarians I*)..

26. *Nirukta* : *Nighaṇṭu* : YĀSKA.

1. AGRAWALA, V. S. Yāska. Bhāratī 2, 1957-58, E 1-10.

..(see : *VBD* II. 26. 1)..age and predecessors; *Nigh.* and *Nir.*; linguistic material; etymological principles; eternity of word; prefixes and onomatopoeia; views about monotheism..

2. BALI, Suryakanta. *Prathama bhāṣāvaijñānika yāska* (Hindi). *Saptasindhu* 12 (7), 1965, 32-35.

3. BHAGAVAD DATTA (ed.). *Niruktaśāstram.* Ramlal Kapur Trust, Amritsar, 1964, 42+704.

..with Hindi comm...

4. BHATE, Saroja. Some primary and secondary suffixes known to Yāska. *JUPHS* 27, 1968, 121-132.

..some of the suffixes (indicated as such by Yāska) are enumerated by Pāṇini, while others are not..

5. BHATTACHARYA, Bishnupada. *Yāska's Nirukta and the Science of Etymology.* Calcutta, 1958, viii+118.

..(see : *VBD* II. 26. 8)..

Rev. : R. BIRWÉ, *ZDMG* 112, 201-03.

6. BHATTACHARYA, Rama Shankara. *Niruktapaṭhita "rājānau puṇyakṛtau" : eka vicāra* (Hindi). *Vedavāṇī* 24 (4), Feb. 72, 23-24.

..*rājānau* does not denote " two kings ", but *rājā* and *rājñī*..(cf. P. 1. 2. 67 : *pumān striyām*)..

7. BRAHMADATTA JIJNASU. *Veda aur Nirukta* (Hindi). *Vedavāṇī* 19 (9) onwards, 1967.

..serially.. (*N.*, not a comm. only on *ṚV*; *Bṛhaddevatā* and *Sarvānukramaṇī* contradict each other; *Sarvā.* is deficient)..

8. BRAHMADATTA JIJNASU. *Niruktakāra aur veda men itihāsa* (Hindi). *Vedavāṇī* 20 (2) onwards, 1967–68.

..serially..*Nirukta-samuccaya*; Durga and hist. in *ṚV*; views of other teachers; Dayānanda's view re. hist. in Veda; Viśvāmitra, Vasiṣṭha, etc. do not denote any hist. personalities; Vararuci : *aupacāriko mantreṣu ākhyānasamayaḥ iti nairuktānāṁ siddhāntaḥ*)..

9. Brahmamuni, Swami. *Niruktasaṁmarśaḥ*. Arya Sahitya Mandal, Ajmer, 960.

..Sk. comm. on *Nir*...

Rev- : Virendra, *VJ* 16 (4), 57–58.

10. Chajjurama, Sastri. *Niruktapañcādhyāyī*. Meh. Lach., Delhi, 1963, 20+278.

..adh. 1–4, 7.. with Sk. and Hindi comm. by C...

11. Chajjurama, Sastri; Devasharma, Sastri; Bhagirath, Sastri (ed.). *Niruktam (caturdaśādhyāyātmakam)* mantrasūcī tathā nighaṇṭu sahita. Meh. Lach., Delhi, 26+96+630.

..text; abridged *bhāṣya* of Durga; *bhūmikā*; Hindi transl...

12. Chakrabarty, H. P. Yāska on women. *PIHC* (31st Session), 1970, p. 85.

..(summary)..*ṚV* VII. 4. 7–8 : *aurasa* son preferred to adopted son; commenting on the passage, Y. discusses the relative imp. of a son and a daughter; Y. mentions three theories re. daughter's right to inherit father's property : (a) she can inherit, just like a son; (b) no patrimony; but gift or sale or abandonment of a female; (c) right of inheritance of only brotherless daughters..*Nir.* III. 4. 13–14 discusses three ways of disposal of daughters, namely, *dāna*, *vikraya*, *atisarga*..

13. Chaubey, B. B. *Yāskakālīna bhārata* (Hindi). *URSHS*, 1970–71. (Also in *SP*, 25 AIOC, 1969, 7–8).

..reconstructs Indian culture in Y.'s times on the basis of his etymologies as also of the names, etc., mentioned by him..

14. Dharmadeva. *Yāska nirdiṣṭa itihāsa kā svarūpa* (Hindi). *Vedavāṇī* 17 (11), Sept. 65, 12–15.

..Y. does not accept any indications of *anitya itihāsa* in the Veda..

15. Dharmadeva. *Yāskakālīna mantrārtha karane kī vividha paddhatiyān* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 24–31.

..(1) *yājñika*; (2) *ākhyāna*; (3) *itihāsa*; (4) *adhyātma*; (5) *nairukta*..

16. Dharmadeva. *Yāskakālikā vividhā vedārthapaddhatayaḥ*. *GKP* 20 (1–2), Aug. Oct. 67, 47–51.

..(Sk. version of 15 above)..three purposes of *Nir.*: (1) *mantreṣu arthapratyayaḥ*; (2) *padavibhāgaḥ*; (3) *mantrāṇāṁ daivatajñānam*..

methods of Vedic interpretation..special features of *nairukta* method : (1) all nouns derived from verbs; (2) naturalistic interpretation of Vedic mythology..

17. **Gupta**, Sudhir Kumar. *Yāskīya nirvacana* (Hindi). *Vedavāṇī* 17 (1–4), 1964–65.

..serially.. analysis of Y.'s etymologies in the light of the monosyllabic origin of Vedic lg... 431 etymologies studied..

18. **Gupta**, Sudhir Kumar. Appreciation of Yāska as an etymologist . *JGJRI* 22 (1–2), 55–96.

..Y.'s *Nir.* postulates that the science of etymology is based on the conception of monosyllabic origin of Vedic lg.. author points out that it is wrong to examine Y.'s etymologies in the light of the hypothetical I. E. lg. (wh., acc. to him, is a dream and imagination)..[also rejects the crit. against Y. (1) his lack of historico-geographical outlook; (2) his craze for etymologies; (3) lack of study of *all* connected passages of *ṚV*; (4) want of synthesis; (5) mechanical jugglery; (6) primitive nature of his etymologies; (7) explanation of words as condensed sentences, etc.]..theory of Muṇḍa relics as substratum of obscure Vedic words needs to be re-examined..

19. **Israelkhan**, M. *Vedārthasya prakāśane niruktasyopayogitā*. *Saṁkṛta-Sāketaḥ* 47 (9), 15-5-69, 2–3.

20. **Jani**, R. J. *Yāskācāryanu nirukta ane nirukta vedāṅganī upayogitā* (Gujarati). *ŚPP*, Mar. 61, 49–51.

21. **Javalia**, Brāj Mohan. *Ṛjvarthavṛttikāra durgācārya kāśmirī yā rājasthānī* ? (Hindi). *Śodhapatrikā* 23 (2), April June 72, 23–27.

..D., commentator of *Nir.*, did not belong to Kashmir; Jambūmārga is not Jammu, but a place in Rajasthan near Bundi...

22. **Kapadia**, B. H. Yāskanā pūrvagāmīo tathā anya matāntaro (Gujarati). *Bull. Chunilal Gandhi Vidyabhavan* 12-13, 1965-66, 90-100.

23. **Kapadia**, B. H. *Nirukte paśupakṣiviśeṣanāmnāṁ vyutpattayaḥ*. *Sāṁmanasyam* 1 (3-4), Feb. 66, 11-14.

24. **Kunjunni Raja**, K. Yāska's definition of the 'verb' and the 'noun' in the light of Bhartṛhari's explanations. *AORM*, Centenary No., 86-88.

25. KUNJUNNI RAJA, K. The *Niruktavārttika* of Nīlakaṇṭha (A metrical commentary on Yāska's *Nirukta*). *ALB* 28 (3-4), Dec. 64, 250-262.

26. KUNJUNNI RAJA, K. Etymology and interpretation in ancient India. *V. R. Shashtyabd. Fel. Vol.*, 1971, 180-182.

> ..ancient Indian approach towards etymology not hist., but mainly descriptive and synchronic; aim of etymology was not to find out the hist. of the evolution of the form and meaning of words, but to understand their essence or real significance thro. linguistic analysis : that is the meaning of *nirukta*..Yāska, as etymologist, regarded semantic and phonetic aspects as equally imp.; he explained Vedic words in the contexts of the particular Vedic passages; therefore, diff. derivations for the same word; 'meaning' was the principal element in the process of derivation ..etymology as accessory to the study of meaning..(therefore, popular etymology or false etymology is quite imp.)..Mīmāṁsā allowed etymology (*yoga*) to be used as a tool for proper interpretation of texts, but not as absolute; as inferior to *rūḍhi*..

27. LADDU, S. D. A possible light on the relative age of Yāska and Patañjali. *VIJ* 5 (1), Mar. 1967, 58-62. (Also in *SP*, 23 AIOC, 1966, p. 156).

> ..evidence (fourfold) is available wh. points to the priority of Pāṇini to Yāska..(a few compounds like *kacchapa*, *katāhapa*, *dvipa*, are not derivable by the rules of Pāṇini and probably also by those of Kātyāyana, but those are explained by Patañjali and by Yāska in a like manner..Y. later than Pāṇ. and Kāt., and nearer to Pat. in time..

28. LAKSHMI, R. Yāska and Nirukta. *SP* (25 AIOC), 1969, p. 368.

29. LIMAYE, V. P. Additions and corrections to Sarup's edition of the commentaries on Yāska's *Nirukta*. *VIJ* 2 (2), 221-238; 3 (1), 29-56 ; (2), 204-238.

30. MANGALA DEVA. *Nirukta ke eka siddhānta ke saṁbandha men bhrāntiyān* (Hindi). *VJ* 21 (3-4), 36-38.

> ..*nāmāni ākhyātajāni* : this refers to 'all' nouns (not only to Vedic ones).. Yāska accepts *rūḍhivāda*; also hist. evolution in the meaning of words..

31. MEHENDALE, M. A. Nirukta notes II : the use of ḷ in the speech of Yāska. *Nobel Comm. Vol.*, 1959, 145-152.

..(see : *VBD* II. 26. 17-18)..

32. MEHENDALE, M. A. Nirukta notes IV : Yāska's etymology of *daṇḍa*. *JAOS* 80, 112-115.

..*Nir.* II. 2 : Yāska derives *d.* from the root *dad* (meaning *dhārayati*)..*d.*=what one owes; punishment..(Y. refers in this context to the story of Akrūra and *Syamantaka*..

33. MEHENDALE, M. A. Notes sur Nirukta : *ratharyatīti siddhaḥ*. *JA* 250, 1962, 447-449.

..*Nir.* 4. 3; 6. 28..

34. MEHENDALE, M. A. Nirukta notes-VI : *saṁtavītvat*. *IL* 25, 1964, 21-24.

35. MEHENDALE, M. A. Nirukta note 10 : *anūpa*. *Mirashi Fel. Vol.*, 1965, 104-107.

..similarity bet. the derivation of *anūpa*, and *prācīna* : explained as *pra+a(ñ)c+īna*; *anu+āp+a*..

36. MEHENDALE, M. A. Ardhanāma. *IL* 26, 1965 (1967), 203-206. (Also in *SP*, 22 AIOC, 1965, p. 228).

..(Nirukta note XI).. *Nir.* 1.7.. *ardhanāma* usually interpreted as " word denoting 'half' " (cf. *Nir.* 3.20); but, acc. to M., *ardhanāma* is a grammatical technical term (to be contrasted with *sarvanāma* in the present context) .. M. suggests : *sarvanāma* is so called because it shares both the characteristics of *nāma*, viz., declension and accent; *ardhanāma* shares with *nāma* only one characteristic, viz., declension..

37. MEHENDALE, M. A. *Nirukta Notes, Series I*. *DCPRI*, Poona, 1965, vii+73.

..(see 31 onwards above)..(1) *tṛca*; (2) use of ḷ in the speech of Yāska; (3) on *vāyasa* 'a cock' in a Vedic passage cited in *Nir.*; (4) *daṇḍa*; (5) *ratharyatīti siddhaḥ;* (6) *saṁtavītvat;* (7) *artha;* (3) *sīmatas;* (9) *viścakadrākarṣaḥ*..

Rev. : R. P. K., *JASBom* 41-42, 290; Hanns-Peter SCHMIDT, *I-IJ* 13, 128-30; Siddheshwar VARMA, *VIJ* 5, 228-32.

38. MEHENDALE, M. A. Nirukta note 12 : *vibhakti*. *Kaviraj Fel. Vol.*, 1967, 17-19.

..v. in *Nir.* II.1 does not mean 'case termination' but '(word) division'..

39. Mehendale, M. A. Nirukta note XVI : *jāmi* and *ajāmi* in the Nirukta 4.20. *BDCRI* 28 (3-4), 1967-68 (1970), 197-201. (Also in *SP*, 25 AIOC, 1969, 19-20).

..*jāmi*=something in excess; a twin (*Nir.* 4-20); the prefix (*upajana*) *a* in *a-jāmi* is indicative of either 'foolishness' or 'not belonging to the same class' : foolish twin; twins belonging to a diff. class..

40. Mehendale, M. A. Nirukta note 13 : *brahman. Renou Comm. Vol.*, 1968, 519-521.

..*b.* in *Nir.* IV. 6 (on *ṚV* I. 105.8) means *ākhyāna*, a kind of narrative..cf. *Ait. Br.* 33.6..

41. Mehendale, M. A. Nirukta note 15 : *aikapadika. IL* 29 (Katre Fel. Vol. II), 1968 (1970), 90-96.

..*a.* in *Nir.* I.12 is a technical term wh. means 'a word, one of whose constituents is seen to occur only in a single example, *ekapada*, and is thus non-productive..

42. Mishra, Keshav Prasad. *Caturdaśaniruktānāṁ tatkartṛṇāṁ ca svarūpavivecanam. Medhā* 1 (1-2), 1961-62, 78-89; 2 (1-2), 1962-63, 7-22.

..Yāska mentions 24 teachers; out of these, 14 are niruktakāras.. discusses the work of 7 of them in the second instalment : Gālava, Taiṭīki, Yāska, Vārṣyāyaṇi, Śatabalākṣa, Śākapūṇi. Sthaulāṣṭhīvi..

43. Nanavati, Rajendra. Niruktakāra yāskanī maryādāo ane viśeṣatāo (Gujarati). *Bull. Chunilal Gandhi Vidyabhavan*, No. 15, Aug. 70, 59-62.

44. Ram Lal. *Maharṣi yāska kā niruktadarśana* (Hindi). *Bhāṣā* 11 (3), Mar. 72, 88-96.

45. Renou, L. Sur la forme de quelques textes sanskrits. *JA*, 1961, 163-211.

..re. *Nir.* among others..

46. Roth, R. *Yāskas Nirukta samt den Nighaṇṭavas.* 1970, lxxii+458.

..three parts in one vol. .. reprint of 1848-52 ed., Göttingen..

47. SADHU RAM. Lakshman Sarup's translation of the *Nirukta* (some corrections and emendations). *ALB* 30, 1966, 122-129.

48. SARUP, Lakshman. *The Nighaṇṭu and the Nirukta of Yāska*. Mot. Ban., Delhi; reprint, 1962, 80+259; second reprint, 1967.

..crit. ed.; English introd., transl., exegetical and crit. notes; 3 indexes and 8 appendixes..

49. SASTRI, Aruna Chandra. *Nirukta – eka adhyayana* (Gujarati). *Bull. Chunilal Gandhi Vidyabhavan*, 1961-62, 87-120.

50. SASTRI, Aruna Chandra; NANAVATI, R. *Nighaṇṭu ane Nirukta* : *adhyāyas 1, 2, 4, ane* 7 (Gujarati). Chunilal Gandhi Vidyabhavan, Surat, 1972, 44+239+143.

..text, introd., transl., notes..

51. SHARMA, Mukund Madhav. *Nirukte nipātaprasaṅgaḥ*. *SP* (24 AIOC), 1968, 266-67.

52. SHARMA, Uma Shankar. *Hindi Nirukta : adhyāyas 1-4, 7*. Chowkhamba, Varanasi, 1966, 156+130+34.

..text with Hindi transl., notes, introd. ..

53. SHIVANARAYAN SASTRI. *Yāskācāryasya kaḥ kālaḥ ? Viśva-Saṁskṛtam* 6 (4), Aug. 69, 301-316.

..Y. very much prior to Pāṇini; contemporary of Kṛṣṇa Vāsudeva.. he composed *Nir.* in his old age..

54. SHIVANARAYAN SASTRI. *Nirukta-Mīmāṁsā* (Hindi). Indological Book House, Varanasi, 1970, 476.

..a comprehensive treatise..discusses authorship of *Nighaṇṭu;* date of Yāska; nature of etymology; nature of Vedic deities; state of society as reflected in *Nir.*; philosophy of Yāska; Y.'s contribution to grammar and poetics .. (contains exhaustive survey of Vedic particles—numbering 127, 56 being initially accented and the remaining unaccented; a conspectus of etymologies in Vedic lit.; conceptual basis of verb)..

Rev. : S. D. LADDU, *ABORI* 52, 260-61; M. A. MEHENDALE, *IL* 31, 58-60; Siddheshwar VARMA, *VIJ* 8, 9-15.

55. SHIVANARAYAN SASTRI. *Nighaṇṭugata-katipayapadānāṁ prayojanam. Viśva-Saṁskṛtam* 9 (1-2), 1972, 51-68.

..discusses : *damūnāḥ, iṣireṇa, jaṭhare, śipre*, etc. ..

56. SHIVANARAYAN SASTRI. *Nirukta* : *adhyāyas 1-2*, 7. Indological Book House, Delhi, 1972, 8+260.

..with Hindi transl. and comm. ..

57. SHIVANARAYAN SASTRI. *Nirukta ke pāṁca adhyāya* (Hindi). Indological Book House, Delhi-Varanasi, 1972, 23+639.

..adh. 1-4, 7 : text with comm. called *Ṛju-vivṛti*, Hindi transl. and notes..

58. SIMONSSON, Nils. Audumbarāyaṇa's theory of sound. *OS* 10, 1961-62, 22-30.

..interpretation of the beginning of Yāska's *Nir.* ..

59. SWAMINATHAN, V. The Nirukta and Patañjali. *PAIOC* (21st Session) 2 (1), 1966, 185-209. (Also in *SP*, 21 AIOC, 1961, p. 143).

..comparative study of etymologies of certain words given by Yāska and Pat., e. g., *āsya, kakṣīvān, jāra*. .conclusions : (a) in some cases, both agree from phonetical as well as semantic pts. of view; (b) in some cases, both agree semantically but differ in regard to derivation; (c) Pat. chooses only a few of the etymologies of a particular word given by Y.; (d) Pat. adds to the etymologies given by Y.; (e) both agree as regards the root but differ as regards its conjugation or its meaning; (f) Pat. does not agree with Y. as regards the etymologies of homonyms; (g) Pat. traces certain words from sources unknown to Y.; (h) same words derived differently by Pat. and Y.. (i) Pat. regards some words as not derivable from any source, whereas Y. derives them..

60. THAKUR, Amareshwar. *Nirukta*. Univ. of Calcutta, Asutosh Granthamala, 5, 1963, 16+691-1072.

..in Bengali script..with Bengali transl. and comm. .. Vol. 3 : adh. 6-9..

61. TRIPATHI, K. C. *Nighaṇṭu—eka vivādagrasta śabdakośa* (Hindi). *Bhāṣā* 10 (4), June 71, 51-55.

62. VARADARAJA SARMA, P. V. *Nighaṇṭusamuccayaḥ*. *JTSML* 15 (2) onwards, 1961.

..serially..

63. VIRENDRA, Sastri. *Karmopasaṁgraha-lakṣaṇa-vicāraḥ. Viśva-Saṁskṛtam* 3-4, 1966.

..serially..

64. VIRENDRA, Sastri. *Yāska aur vedārtha* (Hindi). *VJ* 21 (3-4), April May 72, 50-56.

..*Nir.* not a full-fledged comm. on Veda..discussion in it about Vedic divinities, more imp...*ekatva, tritva, nānātva* of divinities–not only traditional, but also rational ..

65. VISHVESHVAR. *Nirukta with Hindi commentary.* Jnanamandal, Varanasi, 1966, 591.

66. VOHRA, Amarjit. *Niruktakāra maharṣi yāska* (Hindi). *Bhāṣā* 8 (3), Mar. 69, 158-160.

67. YUDHISTHIRA, Mimamsaka (ed.). *Niruktasamuccayaḥ vararucikṛtaḥ.* Bharatiya Pracya Vidya Pratisthan, Ajmer, 103.

..102 mantras commented upon by Vararuci following the Nir. methodology..

27. CHANDAS.

1. BHATNAGAR, Kailas Nath (ed.). *Nidānasūtram patañjalikṛtam.* Meh. Lach., Delhi.

..belonging to *SV*; expounds topics like *chandas*..(reprint of 1939 ed.)..

2. SUBRAHMANYA SASTRI, P. S. A note on prosody in Sanskrit literature. *Vimarśa* 1 (1), 1972, E 103-104.

..Vedic and cl. Sk...

28. JYOTIṢA.

1. Calendar in Hindu tradition. *BITCM*-Part I, 1968, 41-114.

..(report of a seminar held by ITCM on 7-10-67)..Vedic calendar (51-56); the Vedāṅga Jyotiṣa (56 ff.)..

2. CHAKRAVARTY, Apurba Kumar. The working principle of the Vedāṅga Jyotiṣa calendar. *ISPP* 10 (1), Oct. Dec. 68, 31-42.

3. SHARMA, Chotelal; DVIVEDI, Omnarayan (ed.). *Atharvavedīyajyautiṣam*. Pitambar Peetha Sanskrit Parisad, Datia, 1965, 64.

..163 stanzas..text and transl...

29. GENERAL STUDY.

1. ABHAYADEVA. *Vadāṅgon kī vedārthopayogitā* (Hindi). *Savitā* 24 (11), Dec. 71, 253 ff.

..Vedāṅgas not particularly helpful for the understanding of the Veda..Nir., Vyāk., Śikṣā, Chandas, Kalpa, Jyotiṣa—this is the descending order of their usefulness..

2. BHAVANILAL BHARATIYA. *Aryasamāja kā vedāṅgaviṣayaka kārya* (Hindi). *Vedavāṇī* 19 (2), Nov. 66, 4-9.

VIII. VEDIC LITERATURE (as a whole)

30. ANTHOLOGIES : SELECTIONS : EXEGESIS : COMMENTARIES AND COMMENTATORS.

1. ACARYA, Ramakrishna (ed.). *Ṛksūktaratnākaraḥ*. Vinod Pustak Mandir, Agra, 1963, 2+vi+62+2+360.

..select mantras from *ṚV* with transl., notes, introd. in Hindi..

2. AGRAWALA, V. S. *Chandasvatī vāk*. BHU, Varanasi, 1964, 20+171.

..selections from Veda, with English transl. and introd...

3. ANON. Sri Aurobindo and Vedic interpretation. *The Advent* 21 (2), April 64.

4. ANTON, Ferdinand. *Altindianische Weisheit und Poesie*. E. A. Seemann, Leipzig, 1968, 101+illustr.

5. ARYA, JAYADEVA. *Maharṣi dayānanda kī dena* (Hindi). *Vedavāṇī* 22 (6), April 70, 2-8.

6. BHATTACHARYA, Haren Kumar. *Vedaśrīḥ va ṛgvedīyastavamālā*. Calcutta, 1962, 20+89.

..a collection of *ṚV*-hymns with Bengali transl...

7. BHATTACHARYA, Vishvanath; MISHRA, Ram Gopal. *Vaidika Sūktāvaliḥ*. Ramnarayan Lal Venimadhav, Allahabad, 32.

8. BHATTACHARYYA, Durgamohan (ed.). *Brāhmaṇa-sarvasva.* Sk. Sahitya Parisad Series No. 29, Calcutta, 1960, xlviii+332+32.

..(see : *VBD* II. 30. 4-5)..

Rev. : L. RENOU, *JA* 250, 467–68.

9. BISSOONDOYAL, Basdeo. *The Essence of the Vedas and allied Scriptures.* Jaico Publishing House, Bombay. 1966, viii+154.

..English renderings of nearly 400 selected passages from Vedas, grouped under 60 heads; also English transl. of *Śivasaṁkalpopaniṣad* and of selections from the epics, etc...in the preface, an assessment of the Veda..(cf. also the author's *Les Hindous et leurs écritures sacrées*)..

Rev. : M. P. Pandit, *Ved. Kes.* (May 67), 36; K. V. SARMA, *VIJ* 5 (2), 217-18.

10. BOSE, Abinash Chandra. *Hymns from the Vedas.* Asia Publishing House, Bombay, 1966, xv+387.

..Vedic hymns classified under the 5 Yogas of *BG* : Jñāna, Karma, Bhakti. Vibhūti, Rāja..text, English transl., inrod., notes..

Rev. : K. KRISHNAMOORTHY, *AP* (Dec. 66), 568-69; M. P. PANDIT, *Ved. Kes.* (Nov. 66), 333-35; V. RAGHAVAN, *Pr Bh* 75, 201-202; P. S. SASTRI, *BJ* 13 (7), 66; Alex WAYMAN, *JAS* 26, 721-22.

11. BRAHMAMUNI, Swami. *Vedādhyayana-praveśikā* (Hindi). Sarvadesika Arya Pratinidhi Sabha, New Delhi, 1967, 332.

..Hindi exposition of 40 selected Vedic hymns..Dayananda's pt. of view..

Rev. : Bhadrasena VEDACHARYA, *VJ* 17 (4), 52, 54.

12. BRANDENSTEIN, Wilhelm. *Der Mensch mit seinem Wissensdrang vor Gott. Eine vergleichende Anthologie. Ferdinand Weinhandl Fel. Vol. (Gestalt und Wirklichkeit),* Berlin, 1967, 117-123.

..[Note p. 121ff. : *nāsad āsīd* (*ṚV* X. 129.1) explained as *na-ā+sat*]..

13. Chaubey, B. B. *The New Vedic Selection.* Pracya Bharati Prakashan, Varanasi, 1965.

..selections from Veda, *Br.*, *Up.*, Vedāṅgas..Sāyaṇa's comm. ..Hindi and English transl...appendices on Vedic grammar, accent, metre, deities..

14. Coșbuc, George. *Antologie Sanscrită.* Ed. Pentru Literatură, Bucharest, 1966, xxviii+121.

..ed. by S. E. Demetrian..

15. Daivarata, Rishi. *Chando-Darśana.* Bh. Vid. Bh., Bombay, 492.

..modern work on the style of *ṚV*..with comm. in English and Sk...

16. Dayananda Sarasvati. *Ṛgvedādibhāṣyabhūmikā.* Ajmer, 1965, 2+2+410+3.

..with Sk. and Hindi comm...

17. Deutsch, Eliot; van Buitenen, J. A. B. (ed.). *A Source Book of Advaita Vedānta.* Univ. Press of Hawaii, Honolulu, 1971, 335.

..English transl. of basic Sk. texts on Vedānta... Part I : *ṚV* (x. 129), *Ch. Up.*, *BAU*, *Taitt. UP*...

18. *Dharmavāhinī* : The Stream of Perennial Philosophy. *BJ* 18 (1), 8-8-71, 65–96.

..extracts (in English transl.) from various scriptures including Veda and *Up*...

19. Dutu, Al. Quelques précisions sur l'Anthologie sanscrite de G. Coșbuc. *SAO* 2, 1960, 239–241.

..apropos 14 above..

20. Dvivedi, Ramachandra (ed.). *Brāhmaṇopaniṣatsaṁgrahaḥ.* Mot. Ban., Delhi, 1965, 63+152.

..selections from *Br.* and *Up.* with comm. by Sāyaṇa and Śaṅkara ..English introd...

21. Edgerton, Franklin. *The Beginnings of Indian Philosophy.* Harvard Univ. Press, 1965, 362.

..selections from the *Rig Veda*, *Atharva Veda*, *Upaniṣads*, and *Mahābhārata*..English transl., notes, glossarial index..introd. (in 3 chh.) traces the principal features of Hindu philos. speculation in Vedic, Up., and epic periods..

Rev. : Walter H. MAURER, *PEW* 18, 229–31; S. RAJGOPALA SASTRI, *Ved. Kes.* 52, 175.

22. ELIZARENKOVA. T. Y. *Rigveda: Selected Hymns.* " Nauka ", Moscow, 1972, 418.

..introd. (pp. 3-88), transl., and notes in Russ...

23. FRIŠ, Oldrich. *Sanskrtská Čitanka.* Acad. des sciences de Tchécoslovaquie, Prague; I. Chrestomatie Sk., 1954, 183; II. Dictionnaire Sk., 1956, 355.

Rev. : V. BANATEANU, *SAO* 2, 262.

24. GARGE, D. V. Approach of the Pūrva-Mīmāṁsā to Vedic exegesis. *SP* (24 AIOC), 1968, p. 14.

25. GAROW, Edwin. Renou's place in Vedic exegetical tradition. *JAOS* 88 (2), 1968, 310–333.

..(apropos R.'s *Evp.*)..[R. emphasizes the formulaic char. of the text of *ṚV*, the secular motivation of the singer; more or less a poetic document, an autonomous document knowingly composed].. R.'s first principle of exegesis : *ṚV* can be understood only by starting from itself, by internal comparison and reconstruction, as *a linguistic fact*..R.'s disinterest in Veda as a sociological or content-oriented document..[R.'s emphasis on literary and literalistic values; his French transl. is one of the more bizarre stylistic documents of recent Indic philology; style and char. of transl. : hyphenization, parenthesis]..acc. to R., the great issues of Vedic study do not lie in the area of ritual metaphysics or intuitive ethnography, but rather in the construction of the text itself as lg., as poetry..R. does not favour emendation..[R.'s method compared with that of OLDENBERG and of GELDNER]..R. does not seem to accept BERGAIGNE's view of the Veda as a systematic exposition of a coherent mythology; but R., like B., has a theory of Vedic composition wh. is internal, unhistoricistic, and eschews extraneous comparisons; R. sees in the Vedic text an inherent pattern – it is only ' verbal ' not mythological (as B. believes)..R.'s transl. is explicit, clear, and systematic..

26. GERBER, William. *The Mind of India* (Masterworks of Indian thought from the Vedic Hymns to Gandhi). Macmillan, New York, 1967, xxix+256.

..ed. with introd., notes, and bibliography..introd., called " The Currents and Course of Indian Philosophy," traces thro. 18 'theses' the development of Ind. phil. thought..under the part entitled " That Thou Art : Ancient Vedāntism ", author includes selections from *ṚV*, *AV*, and *Up*...

Rev. : Judith ERICKSON, *PEW* 18, 342–44.

27. GREENE, Barbara; GOLLANZ, Victor. *God of a Hundred Names*: *Prayers of Many Peoples and Creeds*. Victor Gollanz, London, 1962, 298.

..includes Vedic prayers..

Rev.: Marcus WARD, *AP* (April May 63), 205.

28. GUPTA, Sudhir Kumar. Dayananda as a Vedic commentator. *SP* (14 AIOC), 1948, 130-33.

..D. is a follower of Yāska, but goes far ahead of him..

29. GUPTA, Sudhir Kumar. *Sūrya Paṇḍita Daivajña vedabhāṣyakāra ke rūpa men* (Hindi). *SP* (15 AIOC), 1949.

..S. had a leaning towards spiritual interpretation..he is nearer to Dayananda..borrows from Rāvaṇa and Caturvedasvāmin..

30. GUPTA, Sudhir Kumar. *Vedabhāṣyapaddhati ko dayānanda sarasvatī kī dena* (Hindi). Univ. of Rajasthan, Jaipur, 1957.

..Ph. D. thesis : typescript..(synopsis in *BSS* 1. 2, 1971, 5-22)..

31. GUPTA, Sudhir Kumar. *Vedalāvaṇyam*. BMAS, Jaipur, 1963.

..Part I : (1) Pāraskarīya-upanayana-sūtrāṇi, (2) Ṛk-sūktāni, pp. 2+4+57+27+89+72+84+90; Part II : *ṚV* X. 121, 125, pp. 2+2+14+90.. introd., text, variants, Padapāṭha, comm. of Sāyaṇa and Mahīdhara, literal Hindi transl., notes, etc. ..
Rev. : DHARMADEVA, *GKP* 15 (10), 405-06.

32. GUPTA, Sudhir Kumar. *Vedabhāratī*. BMAS, Jaipur, 1968, 12+96+52+2.

..selections from Veda, *Br.*, *Up*. with Hindi transl., and notes..a new Sk. comm...

33. GURUPRASAD, Sastri (ed.). *Vedacayanam*. Vishvavidyalaya Prakashan, Varanasi; reprint, 1965, 7+317; second reprint, 1970, 273+63.

..selections from Veda, with Hindi comm. by Vishvambharnath TRIPATHI..

34. HANUMANTARAYA, G. (ed.). *Ṛgvedasūktagaḷu*. Kavyalaya, Mysore, 1970, 103.

..*ṚV*-selections..reprint..

35. HERSCH, Jeanne. *Birthright of Man*. UNESCO, Paris, 1969, 592+illustr. and plates.

..anthology of quotations from various traditions re. various aspects of the theme..transl. of extracts from Vedic lit. (contributed by R. N. DANDEKAR)..

36. HILLEBRANDT, A. *Altindische Weisheit aus Brāhmaṇas und Upanishaden*. Diederichs Taschenausgaben, 13, 1964, 240.

..(reprint).. transl. and introd. by A. H. .. foreword by H. von GLASENAPP..

37. JAGADISH CHANDRA. *Ṛgveda-śatakam*. Delhi, 1962, 100.

..selections from *ṚV*, with Hindi notes..

38. JAGANNATH, Sastri. *Vaidikasāhityālaṁkāramañjūṣā*, Jazzar, 1969, 124.

39. JOHNSON, Clive (ed.). *Vedānta : An Anthology of Hindu Scripture, Commentary, and Poetry*. Harper and Row, New York, 1971, 243.

..contains extracts from Veda and *Up*. .. (under the supervision of Swami PRABHAVANANDA..(acc. to ed., Vedānta is the proper term for Hinduism)..

Rev. : S. GHOSE, *BRMIC* 22 (10), 421-22; S. RAJAGOPALAN, *Ved. Kes*. (Mar. 72), 478.

40. JOHNSTON, Charles; GILES, Lionel (ed.). *Selections from the Upanishads and the Tao Te King*. Theosophy Co., Bombay.

..*Up*. selections transl. by J. ..

41. JOSHI, P. H. Unpublished commentaries of Bhartṛyajña –an ancient Vedic scholar from Gujarat. *JOIB* 17 (4), June 68, 434-440.

..B., one of the earliest known comm. on *KātŚS*, *PārGS*, *GautDS*, was a native of Gujarat; he lived before 825 A. D. (that is, before Medhātithi who quotes him)..

42. KRISHNAMOORTHY, K. (ed.). *Sāyaṇa's Subhāṣita-sudhānidhi*. Karnatak Univ., Dharwar, 1968, iii+iii+16+249+39+iii.

..introd. deals with life and works of S. ..

43. KRISHNAMURTHI, P. *Gleanings from the Vedas.* Secunderabad, 1967.

44. LAL CHAND. *Vedodadhi ke cune hue motī* (Hindi). *Vedavāṇī* 16 (10)-17 (4), 1964-65.

..serially..select Vedic mantras with Hindi transl. .. also see: *VBD* II. 30. 28..

45. MACDONELL, A. A. *A Vedic Reader for Students.* OUP, 1965, xxxii+263.

..6th reprint.. see : *VBD* II. 30. 30..

46. NAGAO, G. *Brahmanical Texts–Early Buddhist Texts* (Japanese). Chūō Kōronsha, Tokyo, 1969, 566.

..Jap. transl. of Br. and Buddh. texts..G. NAGAO and M. HATTORI, "Introd. : Trends of Indian thought" (5-56); M. HATTORI, "Upaniṣads" (57-151) (portions from *BAU*, *ChUp*, *KauṣUp*, *Kaṭha*); G. NAGAO, " Chronology of the hist. of Indian thought" (562-66)..

47. NIKHILANANDA, Swami. *Man in search of immortality* (Testimonials from the Hindu scriptures). George Allen and Unwin, London, 1968, 107.

..*Up.* passages (among others)..

Rev. : K. SESHADRI, *Ved. Kes.* (Nov. 68), 316-17.

48. PANDEYA, Satyanarayan (ed.). *Ṛksūktasudhā.* Ramnarayan Lal Beniprasad. Allahabad, 1964, 248.

..selections from *ṚV*, with Sāyaṇa's bhāṣya, English transl. and notes..introd. in Hindi, pp. 1-33..

49. PANTULA, M. M. *Maheśvarasya kālaḥ. GKP* 21 (6), 1969, 286-289.

..M. was a contemporary of Skanda..M., *guru* of Kaiyaṭa, was a different person..

50. PISANI, Vittore. *Le più belle pagine della litteratura dell' India in sanscrito.* Nuova Accademia Ed., Milan, 1962, 333+16 tables+1 coloured plate.

..collection of transl. into Italian of selections from Sk. works.. contains transl. of 15 hymns of *ṚV*..introd. ..

Rev. : Claus Haebler, *ZDMG* 113, 696-97; S. A. Srinivasan, *OLZ* 1965 (5-6), 278-280.

51. Purani, A. B. *Studies in Vedic interpretation on the lines of Sri Aurobindo.* Chowkhamba Sk. Studies, Vol. 32, Varanasi, 1963, 296.

52. Purani, A. B. Sri Aurobindo and Vedic interpretation: a rejoinder to early criticism. *Advent* 21 (2), April 64, 17-21.

..A.'s psychological and symbolic interpretation of the whole of *ṚV*..in recent times, voice is raised against the dry linguistic-hist. approach of modern scholars; this is vindication of A.'s view-pt... Indian Inst...

53. Raghavan, V. *The Indian Heritage: an anthology of Sanskrit literature.* Indian Inst. of World Culture, Bangalore, 1963, lxxvii+494.

..third ed. .. (first ed., 1956; second revised and enlarged ed., 1958)..

Rev. : M. B. Emeneau, *JAS* 17, 349-50.

54. Raghuvira Mumukshu. *Veda ke ālocaka evaṁ bhāṣyakāra* (Hindi). *GKP* 22 (3), 1969, 149-152.

..*ṚV* I. 116–20; 6 b; III. 33.12; I. 35. 5..with interpretation by Sāyaṇa and other Bhāṣyakāras, some Western Vedists, and Dayananda..

55. Ramadayalu, Sastri. *Bhāṣyabhūmikāsāraḥ.* Srimaddayananda Gurukula Vidyapeetha, Gadapuri.

..conspectus in Sk. of Dayananda's *Ṛgvedādibhāṣyabhūmikā*..

56. Rama Gopal, Sastri. *Svāsthya tathā dīrghāyu. Vedavāṇī* 22 (8), June 70, 7-16, 17.

..some Vedic passages on the subject with Hindi transl...

57. Ramakrishna, Sastri (ed.). *Vaidikasūktamañjarī.* Chowkhamba Vidyabhavan, Varanasi, 1963, 6+100.

..selections from Veda, with English transl. and Hindi comm...

58. Ramanath, Vedalamkar. *Vaidika sūktiyān.* Gurukul Univ., Kangri, 1949, 172.

Rev. : S. K. Gupta, *BSSS* 1 (3-4), 118.

59. RAMANATH, Vedalamkar. *Vaidika vīragarjanā*. Gurukul Univ., Kangri, 1949, 8+88.

Rev. : S. K. GUPTA, *BSSS* 1 (3-4), 119.

60. RAMANATH, Vedalamkar. *Svāmidayānandasya vedavicāra-saraṇiḥ*. *GKP* 20 (1-2), 1967, 5-9.

..different from the current ritualistic approach..

61. RAY, Ram Kumar. *Mūla saṁskṛta uddharaṇa*. Chowkhamba Vidyabhavan Rashtrabhasha Granthamala 67, Varanasi; Vol. I, 1965, 576; Vol. III, 1964, 336.

..Hindi transl. of MUIR's *Original Sanskrit Texts*..

62. RENOU, L. La poésie védique. Choix d'hymnes et prières du Veda. *Yggdrasill* (25-7-38), 55-57.

63. *Hindī rudrāṣṭādhyāyī*. Vaidika Jnanabharati Rishikula Brahmacaryashram, Ratangarh.

..Hindi version of sūktas relating to Rudra..

64. SAMPURNANANDA. *Vedamantron ke prakāśa men* (Hindi). Sasta Sahitya Mandal, New Delhi, 1968.

..seven stories in the context of Vedic ṛks..

65. SARMA, D. S. (ed.). *The Upanishads : Anthology*. Bh. Vid. Bh., Bombay, 1961, 307.

..introd. by ed...text, transl., notes..

Rev. : P. NAGARAJA RAO, *BJ* 8 (4).

66. SARMA, Munshiram. *Kathākaṇa (* Hindi). *GKP* 21 (7-8), 1969, 366-68; 416-18.

..*nitya itihāsa* in Veda wh. is poetry about gods..

67. SATAVALEKAR, S. D. (ed.). *Daivatasaṁhitā*. Svadhyaya Mandala, Pardi, 1964, 18+677.

..of sūktas derived from four Vedas..see : *VBD* II. 30.55..

68. SATCHIDANANDA MURTY, K. (ed.). *Readings in Indian History, Politics, and Philosophy*. George Allen and Unwin, London, 1967, 392.

Rev. : Satinder N. MAHAJAN, *PEW* 19, 461-63; Massimo SCALIGERO *EW* 18 (3-4), 409.

69. SEN, N. B.; CHADHA, Kamlesh. *Glorious Thoughts of Vedas*. New Book Society, New Delhi, 1966, 200.

..quotations from the four Vedas, transl. into English and arranged alphabetically under subject-headings..English introd. by G. C. NARANG..

70. SIMENSCHY, Th. Antologia sanscritá a lui Coșbuc. *Analele stiintifice ale Univ.* 2 (1-2), Anul, 1956, 67-140.

..C.'s translations of hymns of *ṚV* and of parts of *Rāmāyaṇa* and *Mahābhārata* published in " Vatra " during 1894-96 were collected in *Ant. Sans*...S. tries to identify the foreign transl. wh. C. has turned into Rumanian..see 14 above..also see : *VBD* II. 30. 57..

71. SIMHA, Raghunath. *Ṛgveda-kathā*. Chowkhamba, Varanasi.

72. SIVAPUJANASIMHA. *Videśī vidvānon ke veda bhāṣya aur yaugika artha* (Hindi). *Vedavāṇī* 21 (12), Oct. 69, 14-17.

..Western scholars and Dayananda Sarasvati..

73. SIVAPUJANASIMHA. *Ṛgveda ke bhāṣya men śrī sāyaṇācārya va maharṣi dayānandajī kṛta katipaya yaugika arthon kā tulanātmaka digdarśana* (Hindi). *Vedavāṇī* 22 (5), 5-8; 22 (6), 15-18.

..comparative study of the interpretations by Sāyaṇa and Dayananda of certain Vedic words like *indra, adrim, gobhiḥ, ṛbhavaḥ, aja, atriṇam*, etc. ..

74. SMITH, H. Daniel (ed.). *Selections from Vedic Hymns*. McCutchan Publishing Corp., Berkeley, 1968, vi+74.

75. *Sources Orientales : VI. Les Danses Sacrées. Anthologie.* Ed. du Seuil, Paris, 1963, 495.

Rev. : G. LANCZKOWSKI, *ThLZ* 89 (1964), 591.

76. SYRKIN, A. Ya. *Ancient Indian Aphorisms* (Russ.). Moscow, 1966, 96.

..transl. into Russ., introd. .. contains a number of aphorisms from early *Up*...foreword (5-12) deals with some peculiarities of ancient Indian ethics..

77. TAILANGA, Kantanath Sastri; CHAUBEY, Vrajavihari (ed.). *The New Vedic Selections.* Varanasi, 1965, A-P+cx+2+616+112.

..selections from the four Vedas, *ŚBr.*, *Ait-Ār.*, *Taitt. Ār.*, *BAU*, *Śvet. Up.*, *Nirukta*, *Bṛhaddevatā*, etc. ..compiled with Sāyaṇa's comm., Hindi and English transl., English notes and appendices..see 13 above..

78. *Taittirīya-Mantrakośa.* Shri Ramakrishna Math, Madras, 1972.

..Part I : *Taitt.Up.*, *Taitt.Ār.*, and Sūryanamaskāramantras (in Devanāgarī, with accents, for daily chanting), pp. 124; Part II: *Śrīrudrapraśna*, *Camasapraśna*, *Sūktāni*, *Āhnikamantras*, *Kaṭakapraśna*, pp. 244..

79. THIEME, P. (ed.). *Gedichte aus dem Rig-Veda.* Reclam Universal-Bibliothek, No. 8930, Stuttgart, 1964, 80.

.. 23 hymns transl. and expounded in German..introd. about origin and nature of *ṚV*..UNESCO collection of representative works : Asian Series..

80. THIEME, P. (ed.). *Upanischaden*: *Ausgewählte Stücke.* Reclam Universal-Bibliothek, No. 8723, Stuttgart, 1966, 99.

..selected pieces from *Up.* transl. and expounded in German..

81. TSUJI, N. *Ṛgveda Sanka* (Jap.). Iwanami Shoten, 1970, 399+7.

..171 hymns from *ṚV* transl. into Jap. with explanatory notes..

82. UPADHYAYA, Baladeva (ed.). *Vedabhāṣya-bhūmikā-saṁgraha.* Chowkhamba Vidya Bhavan, Varanasi, 170.

..see : *VBD* II. 30.63..

83. UPADHYAYA, Gangaprasad. *Prabhū kī vāṇī.* Vaidika Sahityaprakashan Samstha, Jwalapur, 1963, 14.

..selected *ṚV*-mantras with English and Hindi transl. ..

84. *Upaniṣad-Saṁkalana.* Ramakrishna Mission Calcutta Students' Home, 1963; Part I, 183; Part II, 196.

..collection of *Up.* mantras classified under different headings.. Hindi and Bengali transl. ..

Rev. : S. C., *Pr. Bh.* 59, 478.

85. VARENNE, Jean (ed.). *Textes sanskrits.* Ophrys : Publ. de l'Univ. de Provenance, 55, Paris, 1966, 6+442.

..anthology of Sk. texts in Devanāgarī; includes 6 minor *Up.* (*Rāmarahasya, Mahā, Yogaśikhā, Saṁnyāsa, Garuḍa, Gaṇeśatāpinī*).. French preface, transl., notes..

Rev. : E. FRAUWALLNER, *WZKSA* 14, 211; H. QUELLET, *Kratylos* 12, 56-59; G. TUCCI, *EW* 18 (1-2), 231.

86. VARENNE, Jean. *Mythes et lēgendes extraits des Brāhmaṇa.* Gallimard : Connaisance de l'Orient, 1967, 207.

..transl. into French; notes and study..see : *VBD* III. 18. 25.. UNESCO collection..

87. VARENNE, Jean. *Le Véda, le trēsor spirituel de l'humanitē.* Éd. Planéte, Paris, 1967, 453+12 illustr.

..Vedic texts arranged in 4 groups : hymns, charms, liturgy, speculations..in French transl. by BERGAIGNE, HENRY, SENART, RENOU, etc. .. Foreword by RENOU; Preface by RADHAKRISHNAN..

Rev. : André BAREAU, *RHR* 175 (2), 208-09.

88. VARENNE, Jean. *Le Veda.* Denoël, Paris, 1967, 730.

..Vedic texts selected and presented by V. with transl. by various scholars..notes, study, etc. by V. ..see 87 above and 89 below..

89. VARENNE, Jean (ed.). *Le Veda. Premier livre sacrē de l'Inde.* Gerard : Marabout Univ., No. 145-146, Verviers, 1967.

..2 vol. ..paper back ed. of 88 above..

90. VARMA, Birendra Kumar. *Vaidika vyākhyā paddhatiyon kā ālocanātmaka paricaya* (Hindi). *Bhāratī* 9 (1), 1965-66, 40-47.

91. VASISHTHA, Ram Saran. *Holy prayer-verses from the Vedas.* New Delhi.

..text of 125 mantras with transl. in English..

92. VEDAVYASACHARYA, H. K. *Veda kī ādhyātmika vyākhyā* (Hindi). *Vedavāṇī* 24 (4), Feb. 72, 3–6.

..from the Mādhva pt. of view..monotheism in the Veda..(" the ultimate teaching of the Veda is *brahman* "– this view of Dayananda conforms to the view of Ānandatīrtha)..

93. *Vedic Hymns and Prayers.* Aryadharma Seva Sangha, Delhi, 1963, 32.

..with English transl...

94. VELANKAR, H. D. (ed.). *Ṛksūktavaijayantī.* VSM, Poona, 1965, 142+558+Indexes.

..selected 108 sūktas, with exegetical notes and transl. in Hindi by M. D. PARADKAR and G. V. JOSHI on the basis of English original by ed. ..

Rev. S. UPADHYAYA, *Sāgarikā* 4 (4), 369.

95. VIDYANANDA "VIDEHA". *The Vedic Prayers.* Veda-Samsthan, Ajmer, 1961, vi+108.

..English transl. of *VBD* II. 30. 67 by Brij Bhushan HAJELA.. exposition of 52 select mantras..(Vedic gods as spiritual values or concepts, e. g. Vāyu=highest soul)..

Rev.: J. GONDA, *BTLV* 124 (3), 398–99; K. KUNJUNNI RAJA, *ALB* 31–32 (suppl.), 30; Stefano PIANO, *EW* 18, 226; K. V. SARMA, *VIJ* 8, 251.

96. VIDYANANDA "VIDEHA". *The Exposition of the Vedas:* Vol. I. Veda-Samsthan, Ajmer, 1964, 152.

..presents a new interpretation of *ṚV* I. 1; *YV* (*Ś*) I, first *Daśati* of the Āgneyakāṇḍa of *SV*; *AV* I. 1..

Rev.: K. P. AITHAL, *ALB* 33, 429., SURYAKANTA, *PJ* 5 (1), 279–80.

97. VIDYANANDA "VIDEHA". *Veda-vyākhyā-grantha.* Veda Samsthan, Ajmer.

..See : *VBD* II. 30. 68.. 10 books publ. so far..

98. VIDYANIDHI. *Maitrāyaṇīsaṁhitoktasūktisaṁgrahaḥ.* *GKP* 17 (5–6), 1964–65.

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99. VIRASENA, Vedashrami. *Veda-kathā* (Hindi). *GKP* 21 (7–8), 1969, 404 ff.

100. VISHVA BANDHU. *Veda-Sāra* (Hindi). Sarvananda Universal Series 7 (a), VVRI, 1962.

..223 Vedic mantras with rhythmic transl. into Hindi.. hist. introd. (40 pp.)..appendices re. Vedic grammar, accent, metre; glossary of words grammatically and etymologically annotated..(original ed., 1951; also only Sk. text or only Hindi transl.)..

101. VISHVA BANDHU (ed.). *Veda-Śāstra-Saṁgrahaḥ*. Sahitya Akademi, New Delhi, 1966, xl+382.

..(Anthologies of Sanskrit Lit., No. 1)..selections from Vedic, scientific, legal, and philosophical lit., with English introd. by V. B. ..(ed. in collaboration with BHIMADEVA, K. S. RAMASWAMI SASTRI, DEVADATTA)..

Rev.: K. P. AITHAL, *ALB* 31-32 (suppl.), 15-16; A. BANERJI-SASTRI, *JASBen* 9 (2), 173; E. BENDER, *JAOS* 89, 665; G. BETHLENFALVY, *AO* (Hung.) 21, 260-61; G. MARULASIDDAIH, *Mys Or* 4 (1), 51-52.

102. VISHVA BANDHU. *Vaidikasaṁkalpasandhyā*. Nityananda Universal Series, 8, VVRI, 1970.

..Vedic mantras with Hindi comm...

103. VIVEKANANDA SARASVATI, Swami. *Vedārtha tathā samakakṣavāda* (Hindi). *Vedavāṇī* 22 (12), Oct. 70, 7-12.

104. YUDHISTHIRA, Mimamsaka (ed.). *Ṛgvedādibhāṣyabhūmikā svāmidayānandakṛtā*. Ramlal Kapur Trust, Amritsar, 1967, 16+432.

..(also *Vedavāṇī*: Ṛgvedādibhāṣyabhūmikā-pariśiṣṭāṅkaḥ, 2+90)..

105. YUDHISTHIRA, Mimamsaka. *Srīmaddayānandasarasvatīsvāmino vedabhāṣyasya vaiśiṣṭyam*. *GKP*, Jan. Feb. 1967.

..(also Y.'s paper: *Vedārtha kī vividha prakriyāo kā anuśīlana*)..

106. YUDHISTHIRA, Mimamsaka. *Ṛṣi dayānandakṛta vedabhāṣya ke sambandha men bhrāntiyān* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 36-41.

107. ZAEHNER, R. C. (ed.). *Hindu Scriptures, selected, translated, and introduced*. Everyman's Library, London, 1966, xxiii+328.

..includes passages from *RV*, *AV*, *Up*. ..

Rev.: M. G. BHOJRAJ, *AP* (April 67), 183-84.

31. COLLECTIONS OF ESSAYS, ETC., ON VEDIC AND ALLIED SUBJECTS.

1. AGRAWALA, V. S. *Vedic Lectures.* BHU, Varanasi, 1963, iii+239.

> ..proceedings of the summer school of Vedic Studies, May-June 1960..(on mythological symbolism in the Veda)..

2. ANIRVAN. *Veda-Mīmāṁsā* (Bengali). Vol. I. Calcutta Sk. College, Res. Series XIII, 1961, 4+240.

> ..survey of Vedic *Saṁ.*, *Br.*, *Up.*, *Vedāṅgas*..
>
> Rev.: G. TUCCI, *EW* 13, 370.

3. BHAGAVADDATTA. *Veda-vimarśa* (Hindi). Gurukul Kangri Univ., Haridwar, 1966, 8+334.

> ..essays on various Vedic topics, e. g., the lucidity of Veda, the mother of the Vedas (vāk), necessity of *SV* as a Veda, etc...

4. DANGE, Sadashiv A. *Vedic Concept of 'Field' and the Divine Fructification.* Univ. of Bombay, 1971, xiv+236.

> ..(collection of 9 essays)..Vedic belief re. identification of the woman and ploughable field .. certain Vedic rituals have the fructification of ploughable field and all femalehood as common motif..in Aśvamedha, horse represented the divine sun to unite, symbolically, with the queen who represented the earth..earth as *mahānagnī* was the archetype of all fructified motherhood..*mahānagnī* and *apālā* as norms of female-fructification examined..*vṛṣākapi* and *mudgala*..

5. DESHPANDE, G. T. *Indological Papers*, Volume I. Vidarbha Samsh. Mandal, Nagpur, 1971, xii+264.

> ..contains among others: (1) On the Ṛgvedic verse II. 33.7 (*jalāṣa=gomūtra* as Rudra's special medical remedy; *daivya rapas*= disease wh. is the same as mentioned in *AV* VI. 57); (2) Śālā-sūktas in the *AV* (III. 12 and IX. 3); (3) Impact of the term *deva-vāṇī* (*daivī vāk*=mantras used in sacrifice; this *vāk* in the form of words or *padas* is *mānuṣī vāk*); (4) Pāṇinian concept of *pada*; (5) Pāṇinian concept of *pragṛhya* (while formulating his rules, P. had before him the Vedic Padapāṭha); (6) Pāṇinian treatment of *karma-saṁdhi;* (7) Ārṣa prayogas and Pāṇinian rules; (8) Accent of the vocative (āmantrita-*svara*); (9) Śaivism and Śāktism (a review of research in the last 100 yrs.); (10) Pāṇini: VII. 1. 9-10; I. 4. 8-9; VI. 3. 114, 118; VIII. 4. 58; (11) Evidence of

writing in Vedic age (*Ait. Ār.* V. 3-3 : *nollikhya nāvalikhya*); (12) Ref. to *rāṣṭra* in *Nir.* (VII. 5 : *saṁsthānaikatva* and *saṁbhogaikatva* are the two conditions of *rāṣṭra*)..

6. **Dumézil, G.** Quaestiunculae indo-italicae 8-10. *Latomus* 20, 1961, 253-265.

..(8) *AV* V. 21; VIII. 8..note on Trasadasyu; (9) *ŚPBr.* XIII 1.9. 1-10 : Un parallèle védique à l'enumeration d'Iguvium, *nerf arsmo* etc. ..

7. **Franci, Giorgio Renato.** *Saggi indologici.* Ist. di glottologia, Studi e materiali 2, Univ. di Bologna, 1969, X+197.

8. **Gonda, J.** *Change and Continuity in Indian Religion.* Disputationes Rheno-Trajectinae, Mouton, The Hague, 1965, 484.

..ten essays..(1) Some crit. remarks apropos of substratum theories (G. questions many of the supposed survivals of Harappan rel.); (2) Soma, Amṛta, and the Moon; (3) The absence of *vāhanas* in the Veda and their occurrence in Hindu art and lit. (acc. to G., the idea of *vāhanas* arose as charioteering gave way to riding on horseback); (4) The no. 16 (moon-phases, *upacāra* cult, *diggajas*, etc.); (5) The concept of Īśvara (from *ṚV* to *BG*; same characteristics ascribed to many gods; *bhūtasya jātaḥ patir eka āsīt*—towards monotheism); (6) Māyā (m. in *ṚV*=creative wisdom and power); (7) Dāna; (8) Guru; (9) Brahmacarya (b. meant more than mere celibacy); (10) Dīkṣā (magico-ecstatic significance; from *dek*=to wish, to make oneself worthy, better; d. as a kind of *tapas*)..(acc. to G., differences bet. Vedic rel. and cl. Hinduism have been often exaggerated or thrown into undue relief)..

Rev. : A. L. Basham, *I-IJ* 11, 302-305; H. Losch, *OLZ* 65 (1970) 9-10, 493-95.

9. **Prabhakar, Kedarnath.** *Vedacakṣu.* Bharatiya Jyotirvijnana Anusandhana Samstha, Saharanpur, 1970, 164.

..an annual publication about Vedic subjects..

10. **Renou, L.** Plan raboty. *Vopr. Yazyk.* 9 (6), 1960, p. 138.

..plan of work : Vedic and Pāṇ. studies..

11. **Renou, L.** *Études vèdiques et pāṇinéennes.* Editions E. de Boccard : Publ. de l'inst. de civil. ind., Paris.

..Tome VII : Hymnes à Varuṇa; notes 1960, 105; Tome VIII : Hymnes à Soma; grammaire et poétique en Sanskrit; 1961, 133; Tome IX : Hymnes à Soma; (problem of Ṛta); 1961, 133;

Tome X : Les hymnes aux Marut; 1962, 122; [Tome XI: Notes sur la Bṛhaspatismṛti; 1963, 145]; Tome XII : Hymnes à Agni; 1964, 128; Tome XIII : Hymnes à Agni (2nd part); 1964, 163; Tome XIV: Hymnes à Agni (3rd part: Maṇḍala 10); 1965, 132; (in Tome XIII and XIV, discussion re. Ṛta and Vrata); Tome XV : Hymnes à Sūrya (et divers : Savitṛ, Viṣṇu, Bṛhaspati, Ṛbhu, Parjanya, Dyāvāpṛthivī, Āpaḥ, Rātri, Pūṣan, Rudra, Dadhikrāvan, Viśvakarman, Manyu, Vāstoṣpati); 1966, 183; Tome XVI : Notes sur le Ṛgveda; Hymnes aux Aśvin; diverse hymns of *ṚV*; 1967, 185; Tome XVII (ed. by Colette CAILLAT and Marie-Simone RENOU): Hymnes à Indra (Maṇḍalas 1-3); 1969, 96..(see : *VBD* II. 31. 24-29)..

Rev. : A. BANERJI-SASTRI (on X), *JASBen* 7, 108-09; T. BURROW (on V-VIII), *JRAS* 1962, 98-99; (on IX-X), *JRAS* 1963, 284; J. D. M. DERRETT (on XI), *BSOAS* 28, 165-67, A. MINARD (on III-IV), *BSL* 55 (2), 63-66; (on V-VII), *BSL* 56 (2), 58-62; (on VIII-IX), *BSL* 58 (2), 57-65; (on X-XI), *BSL* 59 (2), 48-56; (on XII), *BSL* 60 (2), 22-27; (on XIII-XIV), *BSL* 61 (2), 17-20; V. PISANI (on VIII), *Paideia* 16, 113-17; (on IX-XI), *Paideia* 19, 111-12; (on XII-XIV), *Paideia* 20, 152; W. RAU (on V-VI), *OLZ* 1961, 184-88; (on VII-VIII), *OLZ* 1962, 71-75; (on IX), *OLZ* 1962, 518-20; (on X-XI), *OLZ* 1964, 74-75; (on XII), *OLZ* 1966, 592-95; (on XIII-XIV), *OLZ* 1967, 499-501; (on XV), *OLZ* 1969, 593-94; (on XVI), *OLZ* 1969, 72-84 (this rev. includes a full index of all published vols. of *Evp*); W. P. SCHMID (on V-IX), *Kratylos* 7, 136-42; Hanns-Peter SCHMIDT (on V-VII), *ZDMG* 113, 358-61; L. STERNBACH (on XI), *JAOS* 83, 377-78; J. C. WRIGHT (on V-VIII), *BSOAS* 24, 396; (on IX-XII), *BSOAS* 28, 165-67; (on XIII-XV), *BSOAS* 30, 469.

12. RENOU, L. *Destiny of the Veda in India*. Mot. Ban., Delhi, 1965, 113.

..essays on Vedic texts, Vedic schools, mantras, Upaniṣads, Kautsa controversy, etc...

13. RUBEN, W. The Bible and Purāṇa : three appendices. *ISPP* 7 (2), 137-151; (3), 337-348.

..both the Bible and Purāṇas have for their main theme the reconstruction of hist.; comparison bet. *ṚV* and B...App. : I. Manu and the deluge; II. Vedic and Purāṇic trad.; III. genealogies of *MBh* I. 70 and that of Vikadru..

14. SAMARPANANANDA, Swami. *Vaidika agniprakāśa* (Hindi). Varnashram Sangh, Prabhat Ashram, Tikri Nek, 1970.

..collection of essays and speeches on Vedic subjects..

15. SAMPURNANANDA. *Vedārtha-Praveśikā* (Hindi). Bharatiya Jnanapeetha, Lokodaya Granthamala, 277, 1969, viii+84.

16. SANDESARA, B. J. *Anveṣaṇā* (Gujarati). R. R. Shethni Co., Bombay, 1967, 362.

..in part I : 'Veda, ṛta ane varuṇa', 'Vedomān samāja ane rājyanī rakṣā', 'Atharvaṇa Āryon', etc...

17. SATYAVRATA. *Essays on Indology.* Sri Bharat Bharati Press, Delhi, 1963, ii+236.

..among others : (1) Sk. lg. and Ind. culture, (2) Sk. semantics..
Rev. : A. L. THAKUR, *Ṛtam* 1 (2), 114-115.

18. SHARMA, Munshiram. *Vaidika Nibandhāvalī* (Hindi). Chowkhamba, Varanasi, 1963, 172.

..(third collection of Vedic essays)..on Īśvara; *vedamaryādā*; from sacrifice to idol-worship; Ṛta; Veda and Kāma, etc...

Rev. : KUMAR VIMAL, *Pariṣad-Patrikā* 4 (2), 114-15; VIRENDRA SASTRI, *VJ* (Feb. 64), 56-57.

19. SHARMA, Munshiram. *Vedārtha-Candrikā* (Hindi). Chowkhamba, Varanasi, 1967, 284.

..collection of 25 essays on Vedic subjects, e. g., *Puruṣasūkta*, origin of Veda, Veda and the highest reality, three and seven, *Jñānasūkta*, *adhvara* and *stoma*, *mahāvyāhṛtis*, etc...

20. SREEKRISHNA SARMA, E. R. *Vedasamīkṣā.* S. V. Univ. Sk. Dept. Symposium 3, 1967, 48 (Sk.)+128 (English).

..Proceedings of a symposium on Veda held in Feb. 1964 : ref. to in *VBD* III as VS..each paper included in this collection listed separately in *VBD* III..

Rev. : K. P. AITHAL, *ALB* 31-32 (suppl.), 11-13; A. BANERJI-SASTRI, *JASBen* 9 (2), 172; Jogiraj BASU, *GUJ* (A) 16-17, 215-16; S. N. DWIVEDI, *JGJRI* 22, 260-61; ED., *Vedavāṇī* 20 (2), 24; A. G. KRISHNA WARRIER, *JIH* 46 (1), 184-86; K. V. SARMA, *VIJ* 5 (2), 222-23; E. A. SOLOMON, *JOIB* 18, 377-80; Baladeva UPADHYAYA, *SS* 22 (2); 193.

21. VAIDYANATH SASTRI, Acharya. *Vaidika-Jyoti* (Hindi). Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1955, 4+4+2+243.

..40 topics of Vedic culture dealt with in Hindi..Dayananda's pt. of view..

Rev. : K. V. SARMA, *VIJ* 9 (1), 205-06.

22. VAIDYANATH SASTRI, Acharya. *Gems of Aryan Wisdom.* Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1968, 6+184.

..25 short essays on Vedic mantras, Hindu rel., etc. ..

Rev. : K. V. SARMA, *VIJ* 9 (1), 208-10.

23. VENKATASUBBIAH, A. *Vedic Studies-Volume II.* Adyar Lib. Series 98, 1968, ix+283.

..see : *VBD* III. 4. 60..discusses *amati* (resplendence; *sumeka* (=*surūpa*); *ṚV* I. 6 (Indra's conquest of cattle); some similes in *ṚV*; *vṛjana* (strength; world, direction, *sadhastha*, *loka*; obstruction, ill luck, battle); *ṚV* VIII. 39.3; *sotṛ* and cognate words in *ṚV*..

Rev. : A. C. BOSE, *AP* (April 70), 188-89; J. GONDA, *JOIB* 18, 371-76; Rüdiger SCHMITT, *ZDMG* 121, 205-06; U. VENKATAKRISHNA RAO, *BJ* (1-6-69), 74.

24. VIMALANANDA, Swami. On the peace invocations of the Vedas. *Ved. Kes.* 52 (7), Nov. 65, 304-307.

..discusses significance of (1) *vāṅ me manasi pratiṣṭhitā*; (2) *pūrṇam adaḥ..*; (3) *saha nāv avatu*; (4) *āpyāyantu mamā 'ṅgāni*; (5) *bhadraṁ karṇebhiḥ..*

25. VISHVAMITRA, D. *Vedon kā satyasvarūpa* (Hindi). Aryopapratinidhisabha, Varanasi.

..a collection of research-papers on Vedic subjects..

26. ZIMMER, Heinrich. *Indische Sphären.* Rascher Verlag, Zürich-Stuttgart, 1963, 234.

..reprint of *VBD* II. 31. 33 as Gesammelte Werke, Band 5..

Rev. : E. FRAUWALLNER, *WZKSA* 8, 273.

32. VEDIC AND RELATED PERSONALITIES.

1. AGRAWALA, V. S. *The riddles of Ṛṣi Vasukra.* Orientalia romana : essays and lectures 2 : IṢMEO, Serie Orientale Roma, 36, Rome, 1967, 47.

2. Anon. *Mahāviduṣī gārgī* (Hindi). *Vedavāṇī* 20 (3), Jan. 68, 15-16.

3. Athavale, Sadashiv. Vena : the first secularist ruler in the history of India. *PIHC* (23rd Session), 1960, 121-122.

..(summary)..evidence of Vedic lit. (*ṚV* and *ŚPBr.*) among others..Vena's staunch opposition to sacrifices and other Brahmanic rituals..organised band of Ṛṣis resorted to violent means and put Vena to death..

4. Bedekar, V. M. Śukrācārya in the Mahābhārata: a composite personality. *PO* 24 (3-4), 1960, 91-103.

..Uśanas Kāvya as a *ṚV*-seer : the earliest element in Śukrācārya's personality..other Vedic ref. ..

5. Bhagavaddatta, Vedalamkara. Dadhīcī ko asthiyān (Hindi). *Vedavāṇī* 16 (2), 33-36 ; (3) 5-8.

6. Bhagavaddatta, Vedalamkara. *Ṛṣirahasya* : *ādhyātmika vivecana* (Hindi). *GKP* 18 (1-2), 1965, 98-186.

..Ṛṣis — *aitihāsika, ardhapauruṣeya, pauruṣeya*..

7. Bhagavaddatta, Vedalamkara. *Ṛṣirahasya* (Hindi). Gurukul Kangri Univ., Haridwar, 1965, 20+294.

..spiritual presentation of some Vedic Ṛṣis..Ayāsya, Dadhīci, Kāṇvas, Medhyātithi, Pragātha Ṛṣis, Triśoka..see 6 above..

8. Bhagavaddatta, Vedalamkara. Ṛṣiḥ Dadhīciḥ. *GKP* 18 (8), 1966, 411-414.

..D. not a hist. figure in Vedic lit. ..D.=*vāk*. ..

9. Bhagavaddatta, Vedalamkara. *Vedon ke ṛṣi* (Hindi). *GKP* 20 (1-2), 1967, 101-180.

..(publ. also in *Vedavāṇī* : Saṁvat 2013 Vedāṅka)..three views re. Vedic seers : (a) historical; (b) semi-pauruṣeya; (c) non-pauruṣeya..relation bet. Ṛṣis and divinities; Agni and Ṛṣis; Agnicayana; Indra and Ṛṣis; Soma and Ṛṣis; Maruts and Ṛ.; Uṣas and Ṛ.; Meṣavāhana (Medhyātithi); Garuḍa and Vālakhilyas..

10. Bhagavaddatta, Vedalamkara. *Ṛṣi-deva-vivecana* (Hindi). Gurukul Kangri Univ., Haridwar, 1967, 310.

..consideration, on the basis of Vedic evidence, of the nature and mutual relationship of gods and Ṛṣis..(the element of knowledge in the mantras belongs to gods; the verbal expression to Ṛṣis—this is the meaning of *ardhapauruṣeya-vāda*)..

11. BHARGAVA, Nirmala. *Vaidika sāhitya aur saṁskṛti men bhṛgu ṛṣiyon kī dena* (Hindi). *Bhāratīya Sāhitya* 8 (1), Jan. 63, 83-87.

..synopsis of Ph. D. thesis of Agra Univ. ..

12. BHATT, G. H. On Vālmīki. *JOIB* 9 (1), Sept. 59, 1-4.

..earliest ref. to V. in *Taitt. Prātiśākhya*..not ref. to in Vedas..

13. BOSCH, F. D. K. The god with the horse's head. *Selected Studies in Indonesian Archaeology*, 1960.

..re. Dadhyañc..bones of D. for Indra's *vajra*..significance of bones in Shamanism..

14. BOYCE, Mary. Zoroaster the priest. *BSOAS* 33 (1), 1970, 22-38.

..parallels bet. Brahmanical and Zoroastrian priesthoods..(learning texts and mastering ritual)..

15. CAMERON, George G. Zoroaster the herdsman. *I-IJ* 10 (4), 1968, 261-281.

..when Z. speaks of " cattle " he is speaking of God's " flock "; but it is not enough for a man merely to become a *member* of the flock, he must also become an active proponent of God's will, must himself become a *herdsman* of the deity's " flock " ..

16. CHAKRAVORTY, Amiya Kumar. The first maṇḍala of the Ṛgveda : a brief historical study. *CR* 179 (3), June 66 (1968), 271-284.

..chronological study, based on some established hist. synchronisms, of the seers of the first maṇḍala in relation to those of the family books..out of the total of 26 seers of the first maṇḍala, the dates of at least 14 seers may be tentatively fixed..three classes of *śatarcin* seers..justification of the title *śatarcin*..the first maṇḍala is a book mainly incorporating the hymns of the seers of 100 vss. or more; many of them do not belong to later ages than those of the family books..

17. CHAKRAVORTY, Amiya Kumar. Seer Kaśyapa and his missing hymns. *CR* 180 (1), July 66, 31-40.

..some ancient texts record that loss of *ṚV*-hymns has been very heavy; e. g. hymns attributed to K., son of Marīci..Mārīca Kaśyapa has been declared as a *śatarcin* seer, but he has only one hymn (of one stanza) attributed to him..Śākapūṇi mentions a trad. acc. to wh. K. was the author of 1000 hymns (beginning with *jātavedasya sūkta*)..cf. also *Bṛhaddevatā,* ch. 3, 128-30)..

18. CHAPEKAR, N. G. Subandhu and Asamati. *JASBom* 33, 1958, 106-111.

..*ṚV*. X. 57-60..

19. CHAPEKAR, N. G. Manu. *PO* 25, 1960, 99-102.

20. CHAPEKAR, N. G. Was Kutsa a Ṛṣi ? *PO* 27 (3-4), July Oct. 62 (1965), 98-101.

..acc. to C., K. was not a Ṛṣi..

21. CHAPEKAR, N. G. Atri. *ABORI* 43, 1962 (1963), 109-114.

..the word *atri* has several meanings : Sun; the name of a Ṛṣi; the Ṛṣi's descendant; its root meaning is "one who devours".. (acc. to Sāyaṇa, *a.=paśu* also)..

22. CHAPEKAR, N. G. Jamadagni. *JOIB* 16 (3), Mar. 67, 251-52.

..was J. a Ṛṣi, that is, a Mantrakāra ?..not a single sūkta in *ṚV* attributed to him..

23. CHATTERJEE, Asim Kumar. A note on Parikṣit and Janamejaya. *JOIB* 21 (1-2), Sept. Dec. 71, 66-70.

P. and J. mentioned in Vedic lit. can't be identified with P. and J. of the Great Epic; they are earlier kings of the Lunar Dynasty; if so, the theory of Aryan immigration to India in the middle of second mill. B. C. has to be given up..

24. CHATTERJI, J. M. *Atharvan Zarathustra*, Parsi Zoroastrian Assn., Calcutta, 1971, 250.

..(1) Z.'s time was about 3 mill. B. C.; (2) in *ṚV*, a char. similar to Ahura Mazda is found; (3) Sufism is a graft on Islam of the original Chisti of the Gāthā..Pāṇini seems to be aware of the linguistic peculiarities of Zend..A.M. of the *Avesta* later incorporated into Hindu pantheon..worship of Satya Nārāyaṇa= worship of A. M...

25. CHATTERJI, Suniti Kumar. Kṛṣṇa Dvaipāyana Vyāsa and Kṛṣṇa Vāsudeva. *JRASBL* 16 (1), 1950, 73-87.

(see : *VBD* II. 32.12)..Vyāsa and Kṛṣṇa are symbols of racial fusion; V.—a symbol of fusion of lit. and cultural trad. of Aryans and non-Aryans; Kṛṣṇa—a symbol of fusion of rel. trad. of the two peoples..

26. CHATTERJI, Suniti Kumar. Sage Agastya. *BJ* 15 (1), 11-8-61, 185–191.

..A. as missionary of Aryan culture..

27. CHAUDHARI, Raghavaprasad. *Vaikhānasasaṁpradāyasya prācīnatvam. Viśva-Saṁskṛtam* 4 (3), May 67, 220-225.

..Vedic ref. to Vaikhānasas..

28. DANDEKAR, R. N. Vasiṣṭha as religious conciliator. *K. R. Cama Or. Inst. G. J. Vol.,* 1969, 237-248.

..see : *VBD* III. 49...

29. DANGE, Sadashiv A. The birth of Vasiṣṭha. *QJMS* 55 (3-4), 83-91.

..celestial birth and terrestrial-sacrificial birth of V.; gradual mixing up of the two; the deification of mortal par excellence..*ṚV* VII. 33 is intended as panegyric of the whole Vāsiṣṭha family, account of V.'s birth being brought in only as support..(implication of lotus and jar in birth accounts)..

30. DANGE, Sadashiv A. *Vasiṣṭha āṇi sudāsa-kula* (Marathi). *Navabhārata* 20 (3), Dec. 66, 12-21.

..new light..V. became Purohita of Sudās after Jamadagni-Viśvāmitra; later Saudāsas tried to dismiss V. from the office, but failed..

31. DANGE, Sadashiv A. Mahānagnī and Apālā. VSM Annual, 1966, 187 ff.

32. DANGE, Sadashiv A. *Cyavana* (Marathi). *Navabhārata* May 69, 15–19.

..C. was a ritual aspect of the sun, to whom the maiden was offered as a part of a fertility-custom..

33. DESAI, Sapur F. The era of zarathushtra. *JAnthrop. Soc. Bom*, N. S., 12 (1), 1966, 85-95.

..discusses various views re Z.'s age..

34. DESHPANDE, V. N. Kaśyapa. *PO* 28, 1963, 12-33.

..mythology relating to K. thro. various lit. periods..see 35 below..

35. DESHPANDE, V. N. Kaśyapa. *MysOr* 2 (1), Mar. 69, 43-49; (2), Sept. 69, 1-10.

..K.–a complex personality; not of imp. in *ṚV*, but grows in prominence in post-*ṚV* period..K. is too concrete a figure to be a mere mythological symbol; he symbolizes a socio-cultural type.. K.'s rel. aims and aspirations diff. from those of the fire-worshippers; he aims at attaining *siddhi* not by sacrifice, but by austerities and rel. ecstasies..

36. DEVOTEE, A. Sage Agastya. *Ved. Kes*. 56 (7), Nov. 69, 317-318.

37. DIKSHIT, Mathura Prasad. *Viśva kā pahalā paigambara mahātmā jarathusra* (Hindi). *Pariṣad-Patrikā* 7 (1), April 67, 13-16.

..acc. to author, Zarathustra mentioned in more than one place in *ṚV*..

38. DIKSHIT, Venkateshwar. *Gotrarṣayaḥ. Saṁvid* 1 (1), Aug. 64, p. 102.

39. DIKSHIT, Venkateshwar. *Jamadagniḥ. Saṁvid* 2, Feb. 66, 10-12.

40. DIKSHIT, Venkateshwar. *Āpnavānaḥ. Saṁvid* 2 (4), May 66, p. 7.

..one of the Pravararṣis of Vatsa Gotra..

41. ED. *Viśvāmitrasya brāhmaṇyāvāptiḥ. GKP* 21 (11), 1969, p. 530.

..*brāhmaṇya* attainable only thro. abandonment of ego..

42. FILLIOZAT, Jean. Agastya et la propagation du brahmanisme au sud-est asiatique. *ALB* 31-32, 1967-68, 442-449.

..this A. diff. from the Ṛgvedic one (VII. 33.10)..he is related to Śiva..

43. Gupta, Nolini Kant. Rishi-Yajnavalkya. *BJ* 11 (9), 22-11-64, 17-21.

44. GUPTA, Sudhir Kumar. *Dayānandabhāṣya men agastya* (Hindi). *Pandit Chandra Sekhar Dvivedi Fel. Vol.*, 1964.

..discusses the etymology of the word *agastya*; presents D.'s view..

45. GUPTA, Sudhir Kumar. *Seers of the Ṛgveda, their message and philosophy. BMAS*, Jaipur, 1968, 64.

..(English with Hindi transl.)..names of Vedic seers, deities, and metres are terms coined to indicate the sense of Vedic seers; phil. and message of Vedic seers depend upon the meaning of their names..

46. HARTMAN, Sven. Der grosse Zarathustra. *OS* 14-15, 1965-66, 99-117.

..(apropos COLPE's criticism against H.'s work : *Gayōmart*, Uppsala, 1953)..

47. HINZ, Walther. *Zarathustra.* Verlag Kohlhammer, Stuttgart, 1961, 271.

Rev. : J. DUCHESNE-GUILLEMIN, *ZDMG* 113, 327-28; R. MAYER, *Kairos* 8 (1), 74-76.

48. HOFFMANN, Karl. Vedische Namen. *WuS* 21 (3-4), 1940, 139-161.

..Kaurama (*AV* 20. 127. 1) : Kaurava changed to Kaurama owing to Ruśama..Kaśu (*ṚV* VIII. 5. 37-39); Kaṇva..

49. IYYER, S. Maha Linga. Rishis in the Vedic religion. *Kamakoti Vani* 2 (7), July 70, 17-20.

50. JAIDEO. Vedic sage Dīrghatamas and Bihar. *SP* (26 AIOC), 1972, p. 508.

51. JAMBUNATHAN, M. R. Atharva Ṛṣis of Ṛgveda. *SP* (26 ICO), 1964, p. 134.

..Bhiṣak Ātharvaṇa (he had no other *devatā* than herbs); Bṛhaddiva Atharvan (his sole *devatā* was Indra)..

52. JAMBUNATHAN, M. R. Maujavan. *SP* (22 AIOC), 1965, p. 224.

..*ṚV* X. 34 studied; gambler and seer M. ..

53. **Janaki, S. S.** Paraśurāma. *Pur.* 8 (1), Jan. 66, 52-82.

..P. not mentioned in Vedic lit., but Rāma Bhārgaveya ref. to in *Ait. Br.* 7.27-34..study of Paraśurāma legend on the basis of Sk. and vernacular lit. ..

54. **Joshi, S. B.; Deshpande, V. N.** *Viśvāmitra āṇi vasiṣṭha yāṁcyātīla pāraṁparika teḍha* (Marathi). *Navabhārata* 20 (4), Jan. 67, 55-57.

..(apropos 30 above)..the conflict bet. Vasiṣṭha and Viśvāmitra, not personal but cultic..

55. **Kapila Deva.** *Vedon ke ṛṣi—eka samasyā* (Hindi). *VJ* 21 (3-4), 1972, 189-195.

56. **Karambelkar, Usha.** *Viśvāmitra āṇi vasiṣṭha* (*pratis-pardhi*) (Marathi). *Navabhārata* 25 (9), June 72, 67-77.

..(*ṚV* III. 33 and VII. 33).. Vasiṣṭha=Agni (*rakṣohā*); Viśvāmitra=representative of *yātuvidyā* ..

57. **Kashikar, C. G.** The ritual teachers : Āśmarathya and Ālekhana. *JASBom* 36-37, 1964, 32-41. (Also in *SP*, 21 AIOC, 1961, 16-17).

..both teachers belonged to Taitt. Śākhā; Vas. and Bhṛgu gotras respectively; mentioned in Bhāradvāja (all sūtras), Āpastamba-, Satyāṣāḍha-, Āśvalāyana-ŚS .. different opinions of these two teachers relate mostly to the injunctions in *Br.* portions of Taitt. recension..

58. **Kunhan Raja, C.** *Poet-Philosophers of the Ṛgveda : Vedic and Pre-Vedic.* Ganesh and Co., Madras, 1963, xxxii+330.

..acc. to author, there were about 300 seers whose glimpses of the true nature of the objects of the world coming within their ken are recorded..

59. **Lommel, Herman.** Vasiṣṭha und Viśvāmitra. *Oriens* 18-19, 1965-66, 200-227.

..rivalry bet. Va. and Vi. narrated by a long and continuous saga; traced from *ṚV* onwards..*ṚV* VII. 104 and *Bṛhaddevatā* on that hymn..*Manusmṛti* 8.110 with Kullūka's comm. on it..*Viṣṇu P.* IV 4.19; *Rāmāyaṇa* VII. 65. 10-37; *MBh.* I. 166 ff. .. motif of man-eating..(ref. to H. Kern, " Kalmāṣapāda en Sutasoma ", 1915)..

60. **Majumdar, Bimanbehari.** *Kṛṣṇa in History and Legend.* CASAIHC, Univ. of Calcutta, 1969, xvi+307.

..K. is a real hist. personage; K. mentioned in *Ch. Up.* (before 6th cent. B. C.) and in *ṚV* not identical with K. of Bhārata war.. did K. belong to pre-Aryan or non-Aryan stock?..

Rev. : R. D. Gupta, *BSOAS* 35 (1), 168-69; Ludwik Sternbach, *JAOS* 91, 543.

61. Matsounami, S. Buddhistic variants of two portions of the *Isibhāsiyāiṁ* (Jap.). *JIBS* 9 (2), 1961, 748-741.

..see : *VBD* II. 32.27 and 59..

62. Mehendale, M. A. On the significance of the name Zarathushtra. *SP* (26 AIOC), 1972, 170-71.

..(acc. to Bartholomae, Z.=one whose camels are old; Bailey, Z.=one who drives camels, that is, one who can manage camels) ..M. suggests : **zarath-uxštra*—**zarath-uxšantra*=old protector of the ox..

63. Mishra, Keshav Prasad. *Vedopabṛṁhaṇe gotamānāṁ yogadānam, teṣāṁ paricayaś ca. Medhā* 5 (1-2), 1966-68, 23-29.

..935 mantras 'seen' by 8 Gotamas beginning with Rāhūgaṇa and ending with Bṛhadukthya..

64. Mishra, Keshav Prasad. *Vedavedāṅgeṣvaṅgirasa ṛṣeḥ svarūpavivecanam. SP* (26 AIOC), 1972, 363-364.

65. Mishra, Yogendra. The Janakas of Videha and the burning of Mithilā. *JBRS* 45, 1959.

66. Munshi, K. M. *Bhagavan Parashurama.* Bh. Vid. Bh., Bombay, 1965, xi+509.

Rev. : K. R. Srinivasa Iyengar, *BJ* (13-2-66), 66-67.

67. Nakamura, Hajime. Yājñavalkya, an Upaniṣadic thinker, according to a Jaina tradition (Jap.). *JIBS* 15 (1), 1966, 29-36.

68. Nakamura, Hajime. Yājñavalkya and other Upaniṣadic thinkers in a Jaina tradition. *ALB* 31-32, 1967-68, 216-228.

..(see : *VBD* II. 32.59) .. *Isibhāsiyāiṁ* earlier than Vedānta school..

69. Pancholi, B. G. *Ṛgveda ke mantradraṣṭā ṛṣi* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 22-25.

70. PANDEYA, Swaminath. *Adhipati evaṁ bṛhaspati* (Hindi). *Vedavāṇī* 18 (2), Dec. 65, 8-14.

71. PANDIT, M. D. Gṛtsamada and Kūrma Gṛtsamada—a statistical study. *JUPHS* 25, 1967, 135-163.

> ..seeks to determine the inter-relation of the traditions of diff. seers of the family-books by applying a purely statistical method and attempts to set up a proto-trad. for all of them .. tries to determine the genuine authorship of *ṚV* II. 27-29 by the same method..

72. PARMAR, Rama Narayan. *Rājā janaka kā dārśanika svarūpa* (Hindi). *VJ* 14 (11), Jan. 66, 34-37.

73. PHADKE, H. A. *Viśvamitraḥ*. *ŚPP* 4 (1), Feb. 64, 32-34.

74. POTDAR, K. R. Contribution of the Vasiṣṭha family. (The cultural ideology of the Ṛgvedic Aryans). *OT* 5(4), Dec. 61, 1-7.

> ..V. laid a firm foundation of all noble and glorious trad. wh. developed in later times : truthfulness, activistic life, political alliances, etc. ..

75. RAHURKAR, V. G. Viśvāmitra and the Viśvāmitras in the Ṛgveda. *OT* 5 (1), Jan. 61, 25-26.

76. RAHURKAR, V. G. The Aṅgirasas. *OT* 6 (2), June 62, 27-31.

> ..a sort of harmony in the activities of A. in Vedic, post-Vedic, and epic lit.; their leadership readily acknowledged..

77. RAHURKAR, V. G. Vāmadeva's contribution to Vedic mysticism. *VIJ* 1 (2), 1963, 267-274. (Also in *SP*, 21 AIOC, 1961, p. 5).

> ..V. was an inspired sage gifted with mysterious knowledge; three Vedic legends and relevant sūktas studied..

78. RAHURKAR V. G. *The Seers of the Ṛgveda*. Univ. of Poona, 1964, xx+321.

> ..(*VBD* II. 32. 51)..a comprehensive study..
>
> Rev. : J. AGRAWAL, *VIJ* 5 (1), 117-18; M. S. BHAT, *JBomU* 37 (No. 73), 368-370.

79. RAHURKAR, V. G. The patrons of the Kaṇvas in the Ṛgveda, *PAIOC* (22nd Session), 1966, 32-37. (Also in *SP*, 22 AIOC, 1965, p. 234).

..patrons were rich; both Aryan and non-Aryan; belonged to diff. families and diff. regions..

80. RAHURKAR, V. G. The Ṛṣikās (female seers) of the Ṛgveda. *Dandekar Fel. Vol.*, 1969, 41-55.

..compositions of Ṛṣikās studied sociologically; reflection of diff. stages of a woman's life..Ghoṣā, Lopāmudrā, Apālā, Romaśā, Viśvavārā, Indrāṇī, Śaśvatī, Sūryā, Vasukrapatnī, mothers of Indra, sister of Agastya, Yamī, Urvaśī, Saramā, Godhā, Sarparājñī, Mamatā, Juhū, Aditi, Vāk Ambhṛṇī, Sikatā and Nīvāvarī, Viśpalā, Mudgalānī..

81. RAHURKAR, V. G. The saptarṣis in the Vedic and post-Vedic literature. *Ṛtam* 1 (2), Jan. 70, 15-21. (Also in *SP*, 23 AIOC, 1966, 12-13).

..a hist. and comparative study of the concept of Saptarṣis in Vedic lit. .. S. ref. to in *ṚV* four times .. S. presumably constituted the leadership of ancient Indo-Aryan community .. all of them were more or less contemporaneous .. S. and Gotrarṣis..

82. RAHURKAR, V. G. *Ṛgvedātīla bharadvāia va tatkulīya ṛṣī* (Marathi). *Saṁskṛti-Sugandha*, 1970, 1-7.

..role of Bharadvāja and members of his family in *ṚV*..

83. RAHURKAR, V. G. *Vedavedottaravāṅmaye agastyarṣiḥ*. *R. Dravid Fel. Vol.*, 1971, *Ve* 77–80.

84. RAHURKAR, V. G. *Jarūtha aur jarathushtra* (Hindi). *VJ* 21 (3-4), April May 72, 152-154. (Also in *SP*, 25 AIOC, 1969, p. 51 : English version).

..Jarūtha is not Zarathushtra..discusses etymologies of both the words..

85. RAHURKAR, V. G. *Ṛgvedāce draṣṭe* (Marathi). *Jñāneśvara* 3 (1), 1-13. (Also in *Smṛtigandha* : *Chitale Comm. Vol.*, Nagpur, 1972, 23-35).

86. RAHURKAR, V. G. Dadhyañ Ātharvaṇa in the Vedic literature. *JGJKSV* 28 (1-2), 1972, 491-97. (Also in *SP*, 25 AIOC, 1969, p. 24).

..D. as founder of the Soma-cult..historicity of the seer established..

87. RAHURKAR, V. G. Bhṛgu and the Bhṛgus in the Vedic and the post-Vedic literature. *SP* (26 AIOC), 1972, p. 371.

..B., a hist. person of antiquity .. Bhṛgus migrated to this country from Balkh or North Kirghiz..they supply the connecting link bet. the Semitic and the Aryan..

88. RAI, S. C. The Ārjīkas of Ṛgveda. *ABORI* 45, 1964, 159-160.

..A. were Bhṛgus..

89. RUBEN, W. Uddālaka Āruṇi (um 600 v. u. Z.). *Grosse Materialisten* (Zur Geschichte des vormarxistischen Materialismus), Leipzig, 1965, 70-73.

90. SAMBADIKSHIT, V. *Ādyarṣirmadhucchandāḥ*. *GKP* 21 (7-8), 1969, 347-48.

91. SATYANARAYAN, D. Riddle of Śaunaka. *ŚPP* 8 (1), Feb. 68, 11-17.

..24 persons called Śaunaka; author describes them; Ś. in Vedic lit. ..

92. SAYEKI, S. *Isibhāsiyāim* (Jap.). *JIBS* 6 (11), 1958, 170-173.

93. SCHLERATH, B. *Zarathustra*. Wege der Forschung, 169, Wissenschaftliche Buchgesellschaft, Darmstadt, 1970, 10+416.

..(contains 19 studies by 11 authors : many reprinted).. C. BARTHOLOMAE (1918) : " Z.'s Leben und Lehre "; Herman LOMMEL (1964) : " Die Elemente im Verhältnis zu den Ameša Spentas "; P. THIEME : " Die vedischen Āditya und die Zarathustrischen Ameša Spənta " (publ. here for the first time).. Vorwort by B. S. .. Rev. : J. DUCHESNE-GUILLEMIN, *Kratylos* 15, 221.

94. SCHLERATH, B. Zarathustra im Awesta. *Festgabe duetscher Iranisten zur 2500 Jahrfeier Irans* (ed. W. EILERS), Stuttgart, 1971, 133-140.

..discusses etymology of the word, *z*. ...

95. SCHUBRING, Walther. *Isibhāsiyāim. Ausprüche der Weisen*. Aus dem Prakrit der Jainas übersetzt. Nebst dem revidierten Text. Verlag Cram de Gruyter, Hamburg, 1969, 51.

..see : *VBD* II. 32. 59..

96. SHAH, K. C. Vedic king Sudās and some contemporaries. *JSNDTWU* 3, 1971, 11-15.

..Sudās (Pāñcāla king), Hariścandra (Aikṣvāku king), Arjuna Kārtavīrya (Haihaya king of Māhiṣmatī and Vidarbha), and the Yādava king were contemporaries..

97. SHARMA, Laxmi Narain. *Ṛṣis of the Ṛgveda.* Univ. of Rajasthan, Jaipur, 1962-63.

..Ph. D. thesis..

98. SHARMA, Umesh Chandra. Parāśara in the Vedic and post-Vedic literature. *Dandekar Fel. Vol.*, 1969, 193-200.

..P., a minor and less imp. seer of a few *ṚV* hymns, emerged as a celebrated rel. teacher in post-Vedic times..

99. SHARMA, Umesh Chandra. *Ṛgvedīyarṣir gāthī kauśikaḥ. Viśva-Saṁskṛtam* 6 (4), Aug. 69, 282-289.

..Gāthī in Vedic lit. is identical with Gādhi in epics and Pur.; no mantra of his in *YV*, *SV*, or *AV*; G.'s father was Kuśika, wife Paurukutsī, daughter Satyavatī, and son Viśvāmitra..

100. SHARMA, Umesh Chandra. *Veda tathā vedottara sāhitya men kuśika* (Hindi). *PP* 3, 1970, 41-53.

..K. of *ṚV* III. 31 diff. from K. of X. 127; the latter belongs to Kaṇva family .. K. was grandfather of Viśvāmitra; K.'s father's name was Kuśa, not Iṣīratha..K. connected with royal family..

101. SHARMA, Umesh Chandra. Madhucchandas Vaiśvāmitra (in the Vedic and post-Vedic literature). *ŚPP* 10 (1), Feb. 70, 15-24. (Also in *SP*, 25 AIOC, 1969, 26-27).

..M. was the most influential among the sons of Viśvāmitra; author of some 11 hymns in *ṚV* and some mantras in *VS*; very famous for his Praüga in later *Br.* and Sūtra lit. ..

102. SHARMA, Umesh Chandra. Apropos of the Vedic seer Gaurivīti. *VIJ* 8 (1-2), Mar. Sept. 70 (1971), 67-73. (Also in *SP*, 24 AIOC, 1968, 28-29 : " Gaurivīti Śāktya and his Sāman ").

..G., elder brother of Parāśara; born after the death of Śakti (Vasiṣṭha's son); G., apart from being a seer of *ṚV*-hymns, was also famous for his Sāman..

103. SHARMA, Umesh Chandra. The Viśvāmitras and the Vasiṣṭhas: an exhaustive historical study (Vedic and post-Vedic). Univ. of Poona, 1970, 3+iv+xxiii+395+viii+ one map.

..Ph. D. thesis : typescript..

104. SHARMA, Umesh Chandra. A note on Śakti Vāsiṣṭha. *R. Dravid Fel. Vol.*, 1971, E 41-48.

105. SHARMA, Umesh Chandra. *Vaidika saṁhitāon men viśvāmitra* (Hindi). *PP* 4, 1971, 25-37.

..in post-*ṚV* Saṁ., no new light on the life and hist. of V. ..

106. SHARMA, Umesh Chandra. Viśvāmitra in the Brāhmaṇa texts. *JUPHS* 35, 1971, 39-45.

..V. played an imp. role in Vedic ritual..

107. SHARMA, Umesh Chandra. *Ṛgvedottarakālīna vaidika saṁhitāmadhye vasiṣṭha* (Marathi). *Smṛtigandha*, Nagpur, 1972, 36-39.

108. SHARMA, Umesh Chandra. *Ṛgveda men viśvāmitra: vyaktitva aur caritra* (Hindi). *VJ* 21 (3-4), 1972, 234-35, 238.

109. SHARMA, Umesh Chandra. Aṣṭaka Viśvāmitra. *SP* (26 AIOC), 1972, p. 377.

..seer of *ṚV* X. 104; mentioned in *Br.*, Sūtras, *MBh.*, Pur. ..

110. SHUKLA, J. M. *Viśvāmitra* (Gujarati). *Akhanda Ānanda* 25 (1), Nov. 71, 8-11.

111. SMITH, R. Morton. On the White Yujurveda Vaṁśa. *EW* 16 (1-2), 112-125.

..see : *VBD* III. 12. 19..

112. SPENCER, H. S. *The Age of Zarathushtra.* H. P. Vaswani, Poona, 1965, 41.

..astronomical evidence : 7129 B. C. date of Z.'s birth and 7052 B. C. date of his death..

Rev. : S. M. BANERJEE, *BRMIC* 20 (5), 137-39.

113. SREEKRISHNA SARMA, E. R. Keśin Dālbhya and the legend of his Dīkṣā. *ABORI* 48-49, 1968, 241-245.

..Dīkṣā of K. D. described in *Kauṣ. Br.* and *JBr.*; K. D. was a king of Pāñcālas; he was son of Darbha Sātānīkin (ref. to in *JBr.* II. 100-102)..author suggests new reading and interpretation of *JBṛ.* II. 53 : *taṁ ha keśinn iti nāmnābhyuvāda* for *taṁ ha keśī śunīti nāmnā*..

114. STEWART, Caroline T. [Das verhältnis von *kaṇva* : *praskaṇva*] *BB* 30, 244.

115. SUNDARARAMAN, V. R. Balaki. Kamakoti Vani 2 (7), July 70, 30-32.

116. THAKUR, Upendra. The birth-place of Yājñavalkya. *VIJ* 3 (2), Sept. 65, 273-277. (Also in *SP*, 22 AIOC, 1965, 241-242).

..Y. belonged to Gujarat or Kuru-Pāñcāla country, from where he travelled to Mithilā and settled there..Harisvāmin in his comm. on *ŚPBr.* (Bombay, 1940, pp. 26 ff.) says that Y. lived in Camatkārapura or Vṛddhanagara (=Vaḍnagar in North Gujarat)..a Gotra after his name still prevalent among the Brāhmaṇas of Gujarat..

117. THIEME, Paul. Agastya und Lopāmudrā. *ZDMG* 113, 1963, 69-79.

118. TSUJI, N. On Keśin Dārbhya (Jap.). Part I : *Prof. Ensho Kanakura Fel. Vol.* (Heira Shoten, Kyoto), 1966, 123-137; Part II : *Annual of Oriental and Religious Studies*, No. 3, Tokyo, 1966, 29-34.

..imp. *Br.*-passages about K. D. collected, transl. into Jap., and discussed..

119. VARADACHARI, K. C. Ṛṣi Śvetāśvatara. *Ṛtam* 1 (1), July 69, p. 155.

..acc. to Hara (*VBD* III. 22.54), Śvet. followed the Pāśupata cult; acc. to V., Śvet.=untainted Puruṣa, Viṣṇu..

120. VARENNE, Jean. *Zarathushtra et la tradition mazdéenne.* Ed. du Seuil : Maitres spirituels, No. 35, Paris, 1966, 188.

..acc. to author, date of Z. was 660-583 B. C.; gāthic lg.=an archaic marginal dialect..non-revolutionary char. of Z. in contrast with that of Buddha..

121. VEDANTA SASTRI, Madhusudana. *Śaunakasya ṛṣeḥ kathā. SSPP* 50 (7), Nov. 67, 152–156.

..(Sk. rendering of the original by Amiyakumar CHAKRAVARTI)..

122. VENKATARAMA IYER, M. K. Vasiṣṭha. *KKT* 29 (6), Sept. 65.

123. VENKATARAMA IYER, M. K. Viśvāmitra. *KKT* 29 (7), Oct. 65.

124. VENKATESWARAN, C. S. Vasiṣṭha in the Ṛgveda. *PAIOC* (23rd Session), 1969, 259-262.

..Vasiṣṭha as an adj. (epithet) and as a substantive (proper noun); *v.*=" best ", depending initially on the possession of brilliance and latterly of riches and a dwelling place..seer V. in *ṚV*..

33. HISTORY AND CHRONOLOGY OF LITERATURE.

1. ABHYANKAR, K. V. A brief note on the chronological order of the Phiṭ-sūtras, the Uṇādi-sūtras, and the Aṣṭādhyāyī. *JOIB* 19 (4), June 70, 331-332.

..*Ph.*, *Uṇ.*, and *Aṣṭ.*—this is the chronological order..

2. ADITYAPALASIMHA, Arya. *Ṛgvedādibhāṣyabhūmikā men nirdiṣṭa vedotpattikāla kī vivecanā* (Hindi). *Vedavāṇī* 19 (2), Nov. 66, 23-24; 19 (3), Jan. 67, 8-10.

..see 38 and 98 below..

3. AGGARWAL, Hans Raj. *Vaidika sāhitya kī rūpareṣā* (Hindi). Chowkhamba, Varanasi.

4. AGGARWAL, Hans Raj. *A Short History of Sanskrit Literature*. Mun. Man., Delhi, 1963, xxviii+323.

..(second ed.; first ed., 1939)..App. I : The Vedic period (214-254)..

5. BALASUBRAMANIAN, R. The two Mīmāṁsās. *Pr. Bh.* 76, June 71, 259-268.

..the two Mīmāṁsās are two separate branches of study; they shd. not be treated as constituting one body of doctrine or one scriptural authority..

6. Bandopadhyaya, Sures Chandra. *A Companion to Sanskrit Literature.* Mot. Ban., Delhi, 1971, xvi+729.

7. Bechert, Heinz. Zum Ursprung der Geschichtsschreibung in indischen Kultur-bereich. Acad. der Wiss., Philolog.-hist. Klasse, *Nachrichten* 2, 1969, 35-58.

8. Bhattacharya, Kamaleswar. Le " védisme " de certains textes hindouistes. *JA* 255 (2), 1967, 199 ff.

9. Bhavanilal, Bharatiya. *Ṛṣi dayānanda aur āryasamāja kī saṁskṛta sāhitya ko dena* (Hindi). Ramlal Kapur Trust, Amritsar, 1971, 384.

10. Botto, Oscar. *Letteratura classica dell'India antica.* Editrice Studium, Rome, 1964, 192.

Rev. : G. Pipitone, *Vidya* 4 (11-12), 56-59.

11. Botto, Oscar. *Letterature antiche dell' India.* Casa editrice Dr. Francesco Vallardi, Milano, 1969, xii+375+8 plates.

..(reprint from *Storia delle letterature d' Oriente*)..deals with Vedic lit., Pur., etc...(Vol. III of *Storia delle letterature d'Oriente*, pp. xxxi+809, deals with Indian lit. : first part in first section of that Vol., dealing with Vedic lit., written by Botto)..

Rev. : (On the whole work) P. L. Bhargava, *VIJ* 9 (1), 216-17; J. Brough, *BSOAS* 35 (1), 214; Carlo Della Casa, *EW* 20, 401-03; Ludwik Sternbach, *JAOS* 91, 542-43.

12. Chandratre, P. D. Evolution of Vedic śākhās. *Bull. Chunilal Gandhi Vidyabhavan*, No. 15, Aug. 70, 1-8.

..expresses doubt re. plausibility of attributing the origin of *śākhās* entirely to the recensions of *saṁ.*-texts; other causes may be : (1) difference in sacrificial ritual (*Br.* and *ŚS*); (2) difference in philosophical tenets and practices (*Ār.* and *Up.*); (3) diff. in household rel. practices (*GS*); (4) diff. in social customs (*DS*) ..*śākhās* have nothing to do with gotra-pravara system..

13. Charuchandra, Sastri. *Saṁskṛta sāhitya kā itihāsa* (Hindi). Chowkhamba, Varanasi.

..(Hindi transl. of Macdonell's *Hist. of Sk. Lit.*)..

14. Dandekar, R. N. Post-Vedic literature. *JUPHS* 23, 1965, 1-37.

..a survey of post-Vedic Sk., Prakrit, and Pali lit. ..

14A. DANDEKAR, R. N. (ed.). *Sanskrit and Maharashtra : A Symposium*. Univ. of Poona, 1972, 139.

..Part I deals with the contribution of Maharashtra to Sanskrit literature and learning : the Veda and the Vedic tradition (C. G. KASHIKAR : *VBD* III. 34. 141); Vyākaraṇa and lexicography (S. D. LADDU); Dharmaśāstra (P. P. APTE); Darśanas (V. G. RAHURKAR and P. D. NAVATHE); Saṁgīta (G. U. THITE); Āyurveda (C. G. KASHIKAR); Maths. and Astronomy (ED.)..

15. DESHPANDE, Y. K.; DEVA SASTRI. *Vedaśākhāvāṅmaya āṇi caraka brāhmaṇāṁcā itihāsa* (Marathi). Caraka Brāhmaṇa Itihāsa Maṇḍala, Nagpur, 1961.

16. DIWAKAR, R. R. *Shri Brahmarṣi Daivarāta*. A brief account of his life and work. Loka Shikshana Trust, Hubli, 1964, 24.

..works of Daivarāta include *Gāyatrīsudhā* (comm. on imp. Up. doctrines) and *Chandodarśana*..

Rev. : Massimo SCALIGERO, *EW* 16, 379-80.

17. DIWEKAR, H. R. Chronology of Ṛgvedic hymns. *SPP* 6 (2), Aug. 66, 1-18. (Also in *SP*, 26 ICO, 1964, 100-101).

..composition of *ṚV* extends over 64 generations .. *tat savitur vareṇyam* (*ṚV* III. 62.10) is the first Ṛk composed .. the chronological sequence : (1) Viśvāmitra (64-60 generations before MBh. war); (2) Bharadvāja (60-45 gen. b. M. w.); (3) Kaṇva (45-37 gen. b. M. w.); (4) Atri (37-32 gen. b. M. w.); (5) Vasiṣṭha (32-28 gen. b. M. w.); (6) Vāmadeva (28-20 gen. b. M. w.); (7) Śaunaka (20th gen. b. M. w. up to M. w.)..sacrifice existed long before the formulation of any set of sentences, used subsequently in connection with it..Yajus preceded Ṛk..no add. to *ṚV-saṁ*. after MBh war..

18. DIWEKAR, H. R. *Ṛgveda-sūkta-vikāsa* (Hindi). Jivaji Univ., Gwalior.

..chronology of the evolution of *ṚV-sūktas*..see 17 above..

19. FARQUHAR, J. N. *An Outline of the Religious Literature of India*. Mot. Ban., Delhi, 1967, xxviii+451.

..reprint..

20. GAIROLA, Vacaspati. *Saṁskṛta sāhitya kā itihāsa* (Hindi). Chowkhamba, Varanasi.

21. von Glasenapp, H. *Die Literaturen Indiens von ihren Anfängen bis zur Gegenwart.* Kröners Taschenausgabe, 318, 1961, xvi+484.

> ..(revised ed.; with contributions by Heinz Bechert and Hilko Wiardo Schomerus)..French transl. by R. Sailley : *Les littératures de l'Inde, des origines à l'époque contemporaine,* Payot, Paris, 1963, 368..
>
> Rev. : R. Hauschild, *DLZ* 85 (1964), 628-29; H. Losch, *ZDMG* 113, 378; W. Ruben, *OLZ* 58, 62-64; G. Tucci, *EW* 14, 108.

22. Gonda, J. The significance of a new song. *WZKM* 48, 275 ff.

23. Gowen, H. H. *A History of Indian Literature from Vedic times to the present day.* New York, 1968, xvi+593.

> ..(originally written in 1931)..

24. Horsch, Paul. *Die vedische Gāthā-und Sloka-Literatur.* Francke Verlag, Bern, 1966, vii+516.

> ..(see : *VBD* III. 38).. I. Die Randgebiete der ved. Lit.; II. Sammlung der ved. G. und Ś.; III. Literaturgeschichte; IV. Bibliographie : Indices..

25. Jayadeva, Arya. *Vaidika śākhāon kā svarūpa* (Hindi). *Saptasindhu* 11 (8), Aug. 64, 11-20.

> ..original Śākhās of Veda were only 4 : (1) Śākala of *ṚV*; (2) Vājasaneya-Mādhyandina of *YV*; (3) Kauthuma of *SV*; (4) Śaunaka of *AV*..rest are *vyākhyānas* of original Vedas..

26. Jhala, Shankar Simha. *Paurāṇika sāhitya kī utpatti aur vikāsa* (Hindi). *Viśvambharā* 4 (3), 1967, 69-78.

> ..P. in Vedic lit. ..

27. Joshi, D. P. The age of the Rig-Veda. *SPP* 1 (1), 1962, 5-10.

> ..discusses various views..regards Winternitz's view (2500-2000 B. C.) as being acceptable..

28. Joshi, Harishankar. *Vaidika Yogasūtra* (Hindi). Chowkhamba Sk Series, Varanasi, 31+420.

> ..hist. of Vedic lit. in ch. 1..
>
> Rev. : Satyapal Gupta, *VJ* 16 (12), 50-51.

29. Joshi, Hem Chandra. God as the author of the Vedas. *JGJRI* 22 (3-4), 1966, 177-191.

..Naiyāyikas maintain that Īśvara is the author of the Vedas: Mīmāṁsakas rule out the necessity of postulating any author; Udayana's crit. of Mīmāṁsaka view (*Nyāyakusumāñjali*, ch. 2)..

30. Joshi, Rasik Vihari. Sanskrit literature. *Cultural Forum* 6 (2), Jan. 64, 106-109.

..a brief survey of Vedic and cl. Sk. lit. ..

31. Krishna Chaitanya. *A New History of Sanskrit Literature.* Asia Publishing House, Bombay, 1962, 490+x.

..includes Vedic period..(K. refers lit. developments to the standard of the "aesthetic sensibility" of Ind. trad.)..

Rev. : M. R. Bhatt; K. N. Vishwanath, *I-AC* 11 (3), 289-90; G. Cardona, *JOIB* 13, 159-161; P. S. Murty, *JAHRS* 28, 73-74; Royal W. Weiler, *JAS* 23 (1), 147-48.

32. Krishnamoorthy, K. The contribution of Karnataka to Sanskrit literature. *Studies in Education and Culture* (Pawate Fel. Vol.), 395-402.

..works of Sāyaṇa..

33. Krishnamoorthy, K. (ed.). *Subhāṣita-sudhānidhiḥ by Sāyaṇa.* Karnataka Univ., Dharwar, 1968, 249+41.

..in the introd., author discusses various questions re. personality and works of Sāyaṇa..

Rev. : A. K. Majumdar, *Bh. Vid.* 28, 124.

34. Kunhan Raja, C. *Survey of Sanskrit Literature.* Bh. Vid. Bh., Bombay, 1962, 284+25+40+12.

..ch. 2 : Vedas..

Rev. : B. N. K. Sharma, *BJ* (28-4-63), 68-70.

35. Laddu, S. D. A possible light on the relative age of Yāska and Patañjali. *VIJ* 5 (1), Mar. 67, 58-62.

..see : *VBD* III. 26.27..

36. Law, N. N. *Age of the Ṛgveda.* Firma K. L. Mukhopadhyay, Calcutta, 1965, vii+xvi+166.

..(serially pub. as suppl. to *IHQ* 36-37)..mainly discusses astronomical evidence..

37. Macdonell, A. A. *History of Sanskrit Literature.* Mot. Ban., Delhi, 1965, 472. (also publ. by Haskell House, New York, 1968, 472 : reprint of 1900 ed.; by Mun. Man., Delhi, 1971, xii+478).

38. Malik, Harikrishna. *Ṛgvedādibhāṣyabhūmikā men nirdiṣṭa vedotpatti kāla kī vivecanā* (Hindi). *Vedavāṇī* 19 (4), Feb. 67, 4-7.

..see 2 above and 98 below..

39. Maurer, Walter H. The rainbow in Sanskrit literature. *ALB* 31-32, 1967-68, 360-381.

..earliest ref. to rainbow in Vedic lit. to be found in *TĀr.* I. 5. 4 (*indradhanuḥ*); also *AV* XV. 1.6; *AVPar* 65 and 67 record *indracāpa*..

40. Max Müller, F. *A History of Ancient Sanskrit Literature* (so far as it illustrates the primitive religion of the Brāhmaṇas). Chowkhamba Sk. Studies 15, Varanasi, 1968, xxiv+526+72.

..(thoroughly revised and ed. with several appendices by Surendra Nath Sastri)..

41. Mishra, Madhusudan Prasad. *Saṁskṛta-vāṅmaya-paricayaḥ*. Chowkhamba, Varanasi.

..(from Vedic times to the 20th cent.)..

42. Mishra, Rameshwar Prasad. *Vaidika evaṁ vedāṅga sāhitya kī rūparekhā* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

43. Morgenstierne, Georg. Indisk språk og litteratur. *Familieboka* 4, 1954, 499-504.

44. Müller, Reinhold F. G. Über verschiedene Ergebnisse indischer Textuntersuchungen durch Sprachwissenschaftler oder einen Medizingeschichtler. *Rocz. Or.* 30 (2), 1967, 95-113.

45. Mylius, Klaus. Beiträge zur Datierungsfrage des Veda. *WZMLUHW*, GsR 14 (7), 1965, 509-511.

..a survey of various recent views..archaeological evidence considered..astronomical evidence not definite..redaction of *ṚV* began about 1200 B. C...

46. **Mylius**, Klaus. Zur absoluten Datierung der mittelvedischen Literatur. *Walter Ruben Fel. Vol.* (*Neue Indienkunde*), 1970, 421-431.

..(with English résume)..middle-Vedic lit.=*YV-saṁhitās*, principal *Br.*, all *Ār.*, and old *Up*...discusses views of earlier writers on the subject..conclusions : (1) periods of Vedic lit. can't be clearly defined chronologically; (2) pre-Buddhistic position of the mass of this lit.; therefore, it is earlier than 540 B. C.; (3) Pāṇini belongs to second half of 5th cent. B. C.; (4) Sūtrakāra Āśvalāyana was younger contemporary of Buddha and Śaunaka; Sūtra-period began at the latest about 550 B. C.; (5) *Ait. Br.* completed about 600 B. C. at the latest; *TS* about 650 B. C.; (6) present state of research does not yet permit any exact paralleling bet. Avestan and Vedic lit.; (7) astronomical evidence, not helpful for determining the age of Vedic lit., because of quantity of sources of error; (8) the use of writing in India – no criterion for dating of middle-Vedic lit.; (9) beginnings of middle-Vedic lit. about 800 B. C...

47. **Mylius**, Klaus. Ausgewähltes Verzeichnis der Abkürzungen von Titeln aus der Sanskrit-Literatur. *MIO* 16 (4), 1970, 602-611.

..about 770 abbreviations listed; many of them relate to Vedic works..

48. **Panchapagesan**, K. Prasthāna-traya or the supreme trinity of scriptures. *Ved. Kes.* 53 (1), May 66, 88-90.

49. **Pande**, Chandrasekhar ; **Vyas**, Santikumar Nanuram. *Saṁskṛta sāhitya kī rūparekhā* (Hindi). Sahitya Niketan, 1970, x+404.

..(9th ed.; first published in 1945) ..

50. **Pandey**, Raj Bali. *Bhāratīya itihāsa lekhana kā atīta evaṁ bhaviṣya* (Hindi). *IA* 1 (1), June 67, 17-32.

..conception of hist. may be traced back to Vedic times; in *Ch. Up.*, hist. and trad. regarded as fifth Veda..

51. **Pandeya**, Satyanarayana; **Joshi**, Rasik Vihari. *Vaidika sāhitya kī rūparekhā* (Hindi). Chowkhamba, Varanasi.

52. **Paradkar**, M. D. Contributions of women to ancient and medieval Sanskrit literature. *Bh. Vid.* 26, 1966 (1967), 29-33. (Also in *SP*, 22 AIOC, 1965, 53-54).

..ref. to female-seers of *ṚV*..

53. PISANI, Vittore, *Storia delle letterature antiche dell' India*, Milano, 1954, 283.

..*VBD* II. 33.30..

Rev. : R. HAUSCHILD, *DLZ* 77, 730-34.

54. PISANI, Vittore; MISHRA, L. P. *Le letterature in sanscrito, pāli e pracrito*. Firenze-Milano, 1970.

..Cap. I, II : periodo vedico, pp. 16-53, by V. P. ..

55. PRABHAKAR, C. L. Vedic element in the Rāmāyaṇa. *SP* (26 AIOC), 1972, p. 369.

56. PRIYAVRATA. *Veda kā kāla* (Hindi). *Vedavāṇī* 18 (7), May 66, 13 ff.

..no definite evidence available in Veda itself..Veda is *anādi*..

57. PUSALKER, A. D. The Rāmāyaṇa : its history and character. *CHI* III, 14-31.

..Vedic elements in its origin..

58. RABINOVIČ, I. S. *Sorok vekov indijskoj literatury*. Moscow, 1969, 336.

..hist. of Indian lit. from the beginning up to the present.. illustrated by translated extracts..

59. RAGHAVAN, V. (ed.). *Sanskrit Literature*. Publ. Div., I. B. Ministry, Govt. of India, 1961, 115.

..a collection of talks on Sk. lit. on AIR.. " The Rigveda " by V. R...

60. RAJA RAO, M. Arctic year of Vedic Aryans. *SP* (26 ICO), 1964, 200-201.

61. RAJKISORE SIMHA. *Vaidika sāhitya kā itihāsa* (Hindi), Vinod Pustak Mandir, Agra, 1971, xii+264.

..(in the form of questions and answers)..3rd ed. ..

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..text-crit. study..

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Rev. : S. M. Banerjee, *BRMIC* 20 (5), 137-39.

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..whole of *Avesta* is of one piece and bears the stamp of one authorship..

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98. YUDHISTHIRA, Mimamsaka. *Ṛgvedādibhāṣyabhūmikā men nirdiṣṭa vedotpattikāla kī vivecanā* (Hindi). *Vedavāṇī* 18 (11), Sept. 66, 4-6.

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..trad. approach to Vedic study..

3. Abhinava Saccidananda, Swami. *Vedānāṁ svarūpa-jñānam. Amṛtalatā* 2 (4), Feb. 66, 17–20.

4. Agrawala, V. S. *Sparks from the Vedic fire : a new approach to Vedic symbolism.* BHU : School of Vedic Studies, Varanasi, 1962, 132.

5. Agrawala, V. S. Vedic symbolism. *JIH* 41 (2), 517-523.

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6. Agrawala, V. S. *Vedavidyā sṛṣṭividyāsamānā. Viśva-Saṁskṛtam* 1 (2), Feb. 64, 135-141.

7. Agrawala, V. S. The Vedas and Indian culture. *IA* (3rd Series) 1 (3), July 64, 154–162.

..most shining period of Ṛṣi-culture is that of *Up*...we owe to Veda (1) our conception of motherland; (2) intricate complex of rel. and cults; and (3) triadic pattern of creation..

8. Agrawala, V. S. The traditional approach to Vedic interpretation. *PICO* (26th Session) 3 (1), 1969, 1-13.

..two basic statements : that the transcendent reality is *eka* and *aja* and that there is diversity of approach, e. g. *sadasadvāda, rajovāda, ambhovāda*, etc. .. the whole cosmos is the outcome of the combination of *amṛta* and *mṛtyu*, *deva* and *bhūta*—also known as mind or *prāṇa* and matter..problem of Vedic mantras to be understood in terms of symbolism of numbers..fundamental dichotomy represented thro. *dyāvā-pṛthivī*, *aho-rātra*, etc. .. symbolism of triadic concepts : three fires, three worlds..similarly, heptadic concepts..imagery of the Cow—another basic principle of Vedic interpretation..symbolism of the Horse..doctrine of *yajña*; various *vidyās*..

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10. Amarasimha (ed.). *Vedapatha.* Virajananda Vedic Inst., New Delhi.

..a monthly journal..

11. Amirachandra, Sastri. *Vedānām apauruṣeyatvam. Saṁskṛta-Ratnākara* 29 (10), Oct. 67, 9-11.

..a statement in Sk. vss. ..

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..Veda and Tantra-Mantra-Yantra..

13. ANANDA, Swami. *Videśon men veda pracāra kī samasyā* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 18-19.

14. ANANDAPRIYA. *Pārasī gāthāon kī mantrasaṁhitā vedānukūla hai* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 87-89.

15. ANANDAPRIYA. *Yadi maharṣi jī kā dhyāna isa ora gayā hotā to āryasamājī aur pārasī adhika nikaṭa ā jāte* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 77-79.

..close relationship bet. Veda and Avesta..

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Rev. : (on Vol. I) H. BANERJEE, *JASBen* 3 (1), 49; S. G., *Pr Bh* 68, 79-80; N. GOSWAMI, *I-AC* 10 (2), 274; G. TUCCI, *EW* 13 (4), 370; (Vol. II) H. BANERJEE, *JASBen* 7 (3-4), 210.

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18. APTE, P. P. Ekāyana Veda. *CASS Stud.* 1, 145-155. (Also in *SP*, 26 AIOC, 1972, 337-38).

..*E.* mentioned in *Ch. Up.* VII. 1.2; all other references in Pañcarātra lit. .. *E.* is a fact..

19. ATHALEKAR, S. L. *Kāśikāgatāni vaidikāvataraṇāni. SP* (25 AIOC), 1969, p. 1.

..some Vedic quotations in *K.* are not found in pure form..

20. ATHAVALE, V. B. Two Vedic allegories (quoted by Vyāsa in the Gītā). *Ved. Kes.* 47 (12), April 61, 516-18.

..*ratha* allegory; *aśvattha* allegory..

21. AUDUMBARKAR. *Vedaviṣaye śrī-appāśāstri-vidyāvācaspatimatam. GKP* 23 (1-2), 1970, p. 6.

22. AUDUMBARKAR. *Tasmād vedasya vedatā. GKP* 23 (1-2), 1970, 14-20.

> ..*apauruṣeyatvam: vedavibhāgaḥ*, etc. ..

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> ..a positive and constructive hypothesis on the secret of Vedas .. (Hindi transl. : *Vedarahasya*, 2 parts, Chowkhamba, Varanasi)..

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25. BAILEY, H. W. Veda and Avesta. *UCR* 15 (1-2), 1957, 23-35.

26. BALASUBRAHMANYAM, M. D. The contribution of Vedas to world thought. *SP* (ISC) 2, 1972, p. 55.

27. BALASUBRAHMANYAM, M. D. *Vedasaṁrakṣaṇa kī āvaśyakatā* (Hindi). *VJ* 21 (3-4), 1972 , 236-238.

28. BAMBAVALE, T. A. *Veda-Rahasya* (*The Secret of the Vedas*). Poona, 1962, 173.

> ..Vedas written in a code lg. .. author accepts meanings of Vedic words as given by Motilal SHARMA..Vedic scientists (Ṛṣis) knew quite a lot about astronomy, astrophysics, nuclear chemistry..
>
> Rev. : M. SCALIGERO, *EW* 16, 172.

29. BANDOPADHYAYA, Pratap. Vedicism in Kālidāsa. *PAIOC* (23rd Session), 1969, 300-309. (Also in *SP*, 23 AIOC, 1966, p. 50).

> ..two aspects : (1) words taken *verbatim* by K. from Vedic texts; (2) forms not sanctioned by grammar of cl. Sk. but based on Vedic models, used by K; e. g. *rodasī*, *sūnṛta*, *āsa* (for *babhūva*), *addhā*..also use of Vedic metre..

30. BANGALI BABA. *Vedaś cakṣuḥ sanātanam.* Hari Surgical Works, Delhi, 1965, 42.

> ..English transl. : *Veda, the Eye Eternal*, 1965, 66..
>
> Rev. : OM PRAKASH, *JGJRI* 20-21, 279.

31. BAPAT, P. V. Vedic sources of some Buddhist beliefs. *J Assam RS* 14, 1960, 116-119.

32. Basu, Shantibhusan. The Vedas and the Indian situation. *SP* (26 AIOC), 1972, p. 340.

33. Bhadrasena. *Ārthikasamasyā sāmyavādo vedaś ca. GKP* 18 (1-2), 1965, 21-25.

34. Bhadrasena. *Mādhva dharmācārya śrī kṛṣṇācārya ke vaidika vicāra* (Hindi). *Vedavāṇī* 19 (6), April 67, 4-6.

35. Bhagavadacarya. *Vedavicāraḥ. Amṛtalatā* 1 (1), April 64, 56-58.

36. Bhagavaddatta. *Ṛṣi-vivecanam : ardhapauruṣeyapakṣe mantrāṇāṁ spaṣṭīkaraṇam, Amṛtalatā* 1 (2), 60 ff; 2 (1), May 65, 64-67.

37. Bhagavaddatta. *Veda kī samasyāon para maharṣi dayānanda kā dṛṣṭikoṇa* (Hindi). *Vedavāṇī* 18 (9), July 66, 16-24. (Also in *GKP* 19.3, Dec. 66, 207 ff.)

..*karmakāṇḍa, viniyoga, nirvacana, ākhyāna, atharva-putra dadhīci*, etc...

38. Bhagavaddatta. *Vedavimarśa. GKP* 19 (1-2), 101-161.

..see : *VBD* III. 31.3..

39. Bhagavaddatta. *Vedānāṁ dharātalaṁ sūkṣmam. GKP* 23 (3), 1970, 125-127.

..(to be contd.)..

40. *Bhagavān Veda.* Sadguru Gangeshvar Chaturveda Samsthana, Bombay, 1971, 1000.

..four Vedas in one Vol.; in bold Devanāgarī..see 66 below..

41. Bhagavatacharya, Swami. *Vedamāhātmyam. GKP* 19 (1-2), 1966, 29–32.

42. Bharadvaj, Satyakama. *Veda kyā hai* ? (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 78-81.

..(from *vid : jñane, sattāyām, lābhe, vicāraṇe*)..

43. Bharatendranath. *Viśva ko veda kā sandeśa* (Hindi). Jana-Jnana-Prakashan, New Delhi, 1969, 16.

44. BHATTACHARYYA, Durgamohan. Thoughts on aspects of Vedic studies. *OH* 8 (2), 1960, 73-88. (Also in *PAIOC*, 21st Session, Vol. I, 1964, 58-75).

..(presidential address : Vedic Section : 21 AIOC)..analytical register of the contents of *ṚV*; early hints for *mantra*-interpretation; little known comm. on select Vedic mantras; Sāyaṇabhāṣya on *Kāṇva-saṁhitā*; Paippalāda *AV*; a new Vedic concordance; relationship bet. *AV* and the Tantric mantraśāstra..

45. BHATTACHARYYA, Niradavarana. *Vedāḥ vedāṅgāni ca*. *Praṇava-Pārijāta* 13 (12), 202-208; 14 (1), 12-15.

46. BHAVANILAL, Bharatiya. *Prof. Max Müller ke veda sambandhī vicāron kā ālocanātmaka adhyayana* (Hindi). *Vedavāṇī* 13 (5), Mar. 61, 5-8.

47. BHAVANILAL, Bharatiya. *Brahmavaivarta purāṇa aur veda* (Hindi). *Vedavāṇī* 15 (2), Dec. 62, 7–9.

48. BHAVANILAL, Bharatiya. *Veda aur purāṇa sambandha viśleṣaṇa* (Hindi). *Vedavāṇī* 16 (2), Dec. 63, 15-19.

49. BHAVANILAL, Bharatiya. *Āryasāmājika sāhitya kā sarvekṣaṇa : vedabhāṣya tathā vedavyākhyā grantha* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 93 ff.

..list of Arya Samaj publications : comm. on Vedic lit...

50. BHAVANILAL, Bharatiya. *Veda kā svarūpa aur pramāṇa karapātrī jī ke vicāron kī parakha* (Hindi). *Vedavāṇī* 17 (7), May 65, 13-17.

..(K. supports Sāyaṇa against Dayānanda)..

51. BHAVANILAL, Bharatiya. *Dayānanda-śāstrārtha-saṁgraha* (Hindi). *Vedavāṇī* 23 (1), Nov. 70, 5-190.

..survey of 8 Śāstrārthas in wh. D. participated..

52. BHAWE, S. S. Recent trends in Vedic research (Presidential address : Vedic Section). *PAIOC* (20th Session), 1959, 25-47.

..etymology vs. usage; etymology and derivation; problem of loan-words : OIA and Dravidian; GONDA's views on Vedic thought and magic; features of Vedic life showing a developed culture..

53. BHIDE, N. N. *Veda mhaṇaje kāya* ? (Marathi). *Prajñāloka* 13 (1), April 70, 27-32.

..scientific value of Veda..

54. BHIDE, V. V. Cock in Vedic literature. *Bh. Vid.* 27, 1967, 1-6.

55. BINDRA, Trilochan Simha. *Prācīna bhārata men vedasaṁrakṣaṇa ke prayāsa* (Hindi). *VJ* 21 (3-4), 1972, 106-110.

..*vikṛtis*; ancillary texts..

56. BISSONDOYAL, B. *Les Hindous et leurs ecritures sacrees.* Libraire Adyar, Paris, 1965, 171.

..(English version : *Hindu Scriptures,* Macmillan)..introduces, among others, 4 Vedas; principal *Up*...
Rev. : K. V. SARMA, *VIJ* 3, 324-25.

57. BISSONDOYAL, B. (VISHNU DAYAL). *The Aryasamaj: introduction.* New Chetan Press, Delhi, 1967, 65.

..discusses the infallibility of the Veda..

58. BISSONDOYAL, B. (VISHNU DAYAL). *Veda kī viśeṣatā* (Hindi). *Vedavāṇī* 21 (2), Dec. 68, 4–7.

59. BISSONDOYAL, B. (VISHNU DAYAL). *Ārṣa grantha hi kyon paḍhe ?* (Hindi). *Vedavāṇī* 25 (1), Nov. 72, 11-14.

60. BON MAHARAJ, Swami. The uniqueness of Vedic reading. *IPC* 8 (3), 213-224. (Also in *SP*, 26 ICO, 1964, 71-72; *ŚPP* 7.1, Feb. 67, 1-13).

..technique of *vedapāṭha ;* different (eleven) kinds of *pāṭhas*.. (fourteen defects in Vedic recitation)..

61. BOSE, Abinash Chandra. Call for unity in the Vedas. *BJ* 12 (26), 17-7-66, 20-24.

..*saṁjñāna* of various kinds..

62. BOSE, Abinash Chandra. Approach to the Vedic world. *V. Raghavan Shashtyabdapurti Fel. Vol.*, 1971, 1-13.

..one shd. discover affinities and differences bet. Eur. and Ind. Aryanism..fundamental ideas of Vedic rel. : ultimate reality as the unmanifest (*aja*) is pure being; this pure being becomes manifest on the relative plane of the phenomenal world; 'many' to be identified with the 'one'; 'values' as Vedic divinities; ritual as visual and material counterpart of the communion with the Divine; Vedic Ṛṣis went out on preaching campaigns..

63. BUDDRUSS, Georg. Der Veda und Kashmir. *KZ* 77, 1961, 235-245.

..apropos Henri FREI, *CFS* 17, 47-53..

64. CHAPEKAR, N. G. *Caraṇavyūha* (Marathi). *Navabhārata*, May 63,35-41.

65. CHATTOPADHYAYA, Basant Kumar. The Bhagavadgita and the Vedas. *CR* 161 (2), Nov. 61, 194-200.

..no conflict bet. *BG* and Veda..

66. CHAUBE, B. N. *Veda kī sarvottama chapāī : Srī gaṅgeśvarānandajī kā stutya kārya* (Hindi). *Vedavāṇī* 24 (11), Sept. 72, 5-7.

..introduces 40 above..(also ref. to the work of SATAVALEKAR and YUDHISTHIRA)..

67. CHAUBEY, B. B. *Vartamāna yuga men vedādhyayana kī āvaśyakatā* (Hindi). *Hindu Vishva*, May 71.

68. CHUDAMANI, Sastri. *Vedo mānavasampattiḥ*. *GKP* 14 (3), 1961, 86-87.

69. CHUDAMANI, Sastri. *Veda aur śrīśaṅkarācārya kā vedānta* (Hindi). *Vedavāṇī* 13 (8), 18-19.

70. DANDEKAR, R. N. *Vedātīla vicāra* (Marathi). *Ekatā* 17, 1965, 421-23.

71. DANDEKAR, R. N. *Vedadarśana* (Marathi). Publ. Div., I. B. Ministry, New Delhi, 1966, 44.

..(Lad Mem. Lectures : AIR 1965)..cultural background of the Veda..(with introd. and concluding remarks by H. D. VELANKAR)..

72. DE CHAUDHURI, H. K. The Vedas. *BRMIC* 18 (10), Oct. 67, 311-322.

..meaning of 'Veda'; main problem of Veda; *yajña*; mystic vision of God; meaning of *brahman*; beginnings of phil...

73. DEVARAJ. *Merā (veda men) bandara* (Hindi). *GKP* 17 (2), 1964, 186-187.

..*ṚV* X. 86.5; *AV* 19.62.1..

74. DEVI, Kalavati. *Vaidika sāhitya men sahakāritā aur saṁgaṭhana* (Hindi). *Tripathagā* 11 (1), Oct. 65, 35-37.

..*ṚV* X. 191; *AV* V. 19.4..

75. DHARMADEVA. *Vedon kā mahattva* (Hindi). Aryakumar Sabha, Delhi, 48.

Rev. : VISHVANATH, *GKP* 15 (6), 229.

76. DHARMADEVA. *Vedon kā yathārtha svarūpa* (Hindi). Gurukul, Kangri, 1963, 528.

77. DHARMADEVA. *Veda kā tritva aur catuṣṭva* (Hindi). *Vedavāṇī* 18 (11), Sept. 66, 6-12.

..no. of Vedas is definitely four..

78. DHARMADEVA. *Veda aur śākhāen* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 64–68.

..1127 śākhās of the 4 Vedas; śākhās are man-made; Vedic mantras interpreted and their *viniyoga* explained differently in different śākhās and *Br*...

79. DHARMADEVA. *Vedānāṁ vaiśiṣṭyaṁ teṣāṁ sphūrtidāyakāḥ śārvabhaumasandeśāś ca.* *GKP* 19, 402-406; 485-490; *Amṛtalatā* 4 (2), 36-41; 4 (3), 22-29; 4 (4), 27-34; *R. Dravid Fel. Vol.*, 1971, *Ve* 5-15.

..reconciliation of *jñāna*, *karma*, *upāsanā;* of *śraddhā* and *tarka*; of *dharma* and *vijñāna*; life as *yajña*; universal brotherhood; fearlessness, etc...

80. DHARMADEVA. *Vedon aur brāhmaṇa granthon men sambandha* (Hindi). *Vedavāṇī* 19 (6), April 67, 6-13.

..*mantrabrāhmaṇayoḥ vedanāmadheyam*: this definition is not universally valid; it is a kind of *parihāṣa* only applicable to specifiic context..

81. DHARMADEVA. *Ārya vidvānon ke veda viṣayaka navīna sāhitya para eka vihaṁgamadṛṣṭi* (Hindi). *Vedavāṇī* 21 (3), Jan. 69, 5–8.

82. DHARMADEVA. *Maharṣi dayānanda kī vedārthaviṣayaka krānti* (Hindi). *GKP* 21 (4), Feb. 69, 6-7.

..(1) Veda is *īsvarīya jñāna*; (2) no *anitya* hist. in Veda; (3) Vedic words *yaugika* or *yogarūḍhi*; (4) Veda teaches monotheism; (5(sacrifice=worship of god+*dāna*; (6) besides spiritualism, Veda also teaches science in rudiments; (7) Sāyaṇa has not realised the significance of Veda fully; his division of Veda into *karmakāṇḍa* and *brahmakāṇḍa* (VS-bhāṣya) is not valid..

83. DHARMADEVA. *Veda hī īśvarīya jñāna kyon?* (Hindi). *Vedavāṇī* 21 (5), Mar. 69, 14-17.

84. DHARMADEVA. *Vedotpatti kaba aur kaise?* (Hindi). *VJ* 21 (3-4), 1972, 25-28; 32.

85. DHARMAVIRA. *Veda apauruṣeya hai* (Hindi). *Vedavāṇī* 15 (3), Jan. 63, 9-12; 15 (4), Feb. 63, 9-11.

86. DIKSHIT, Somasundara. *Vedasvarūpam. ISC : Souvenir*, 1972, 68-70, 93.

..particularly from the ritualistic pt. of view..

87. DIWAN CHAND. *Veda ādeśa.* Kanpur, 1962.

Rev.: M. KULASHRESHTA, *VJ* 11 (11), 54.

88. DUBE, Sriprakasa. *Vaidika-darśana* (Hindi). *VJ* 16 (6), Aug. 67, 37-39.

89. DUMÉZIL, G. Notes sur le bestiaire cosmique de l'Edda et du Ṛg Veda. *Mēlanges F. Mossē*, 1959, 104-112.

..cosmic cattle..

90. DVIJENDRANATH. *Ko 'yaṁ vedaḥ? mantrabrāhmaṇayor vedatvaṁ na vā ? GKP* 14 (1), 22-24.

..Veda=primarily, the Mantras; not *Br*...

91. DVIJENDRANATH. *Veda tathā kramika vikāsa siddhānta* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 39-41.

92. ED. *Vedārtha kī durgati* (Hindi). *Vedavāṇī* 23 (6), April 71, 7-8.

..(apropos "Vedon men rāmakathā" in *Rāmāyaṇa-vedānta-sandeśa* of Feb. 71, wherein the mantra *iṣe tvorje tvā* is interpreted as ref. to Rāma-story)..

93. Ed. *Vedatātparyaviṣaye kiñcit.* *Sūr.* 40 (11), Nov. 64, 316-317.

94. Eis, Gerhard. *Altdeutsche Zaubersprüche.* de Gruyter, Berlin, 1964, 182+12 tables.

..Vedic and Germanic magical incantations; E. has doubts re. Kuhn's view that these are derived from Idg. model..

Rev.: Rüdiger Schmitt, *Kratylos* 12, 97-98.

95. Eka Dharmasastrapremi. *Saṁkṣipta vedaparicaya* (Hindi). *Kalyāṇa* 38 (3), Mar. 64, 809-815.

96. Filliozat, Jean. La Veda et la littérature Tamoule ancienne. *Renou Comm. Vol.*, 1968, 289-300.

97. Gandhi, Ram Swarup. Sanskrit and esoterism. *SP* (ISC) 4, 1972, p. 4.

..(Sk.-cum-English)..deals with mechanical, psychological, and physical aspects of the bodily machine, etc., on the basis of Vedic hymns..

98. Gaurishankar. The Vedic sources of Śrīmad-Bhagavadgītā. *SP* (26 ICO) : Suppl., 1964, 18-19.

..ref. to *Vedagītā* (3 mss. in Panjab Univ. Lib.); its author is Śrī Jagannātha Śāstrī Nyāyabhūṣaṇa; each st. of *BG* with corresponding Vedic Mantras, with a comm. in Sk. ...

99. Gonda, J. [Articles on Veda (pp. 1245-46); Vedic and Brahmanic Religion (1247-1251)]. *Die Religion in Geschichte und Gegenwart,* 1962.

100. Gopa Dev. *Kyā veda karmapratipādaka hī hai?* (Hindi). *Vedavāṇī* 16 (2), Dec. 63, 22-25.

101. Gopal Sastri. *Veda aur aṣṭādhyāyī* (Hindi). *Vedavāṇī* 14 (2), p. 19; 14 (4), 15-18.

102. Gopalswamy Aiyangar, T. K. Vātsyāyana and his regard for the Vedas. *SP* (22 AIOC), 1965, p. 156.

103. Guha Chaudhari, Dvijendra Nath. A peep into the Vedic studies. *CR* 154, July 60, 65-81.

104. GUPTA, Anand Swarup. *Rudrakṛtā gāyatrī-stutiḥ, Pur.* 7 (1), Jan. 65, 1-5.

..(compiled with notes from *Padma P.*, 5 Sṛṣṭi, 17. 309-335).. *g.* as identified with speech, i. e., *gāyatrī-mantra; g.* represented in her anthropomorphic form; *g.* in her cosmic form..

105. GUPTA, Ghanashyam Simha. *Ārya ṛṣiyon kī divya dṛṣṭi* (Hindi). *Vedavāṇī* 20 (6), April 68, 16-17.

106. GUPTA, Kishorilal. *Viśvavijñāna kā ādisrota veda* (Hindi). *Vedavāṇī* 13 (8), 11-13.

107. GUPTA, S. B. Research in the Vedas. *BSSS* 1 (3-4), 1971-72, 13-14.

..three fields of existence : *bhūloka* (general electro-magnetic field); *bhuvarloka* (gravitational field); *svarloka* (internal field); their active principles respectively called : *kṣarapuruṣa*; *akṣarapuruṣa*; *puruṣottama*. .*yajña*=basic law of healthy functioning of the individual, the community, and the universe..

108. GUPTA, Sudhir Kumar. *Meghadūta kī vaidika pṛṣṭha-bhūmi aur usa kā sāṁskṛtika sandeśa* (Hindi). Bharati Mandir, Khurja, 1954, 36.

..explains Vedic background of some myths re. Carmaṇvatī, Balarāma, Tripura-vijaya, etc. .. Kālidāsa's suggestions and Dayananda's etymologies coincide..

109. GUPTA, Sudhir Kumar. *Veda kā svarūpa* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 43-51.

..in Mantras and *Br.*, the words Ṛk, Yajus, Sāman, Trayī primarily signify all knowledge..

110. GUPTA, Sudhir Kumar. Śramaṇa tradition and Vedic literature. *Mahavira-Jayanti-Smarika*, April 64.

111. GUPTA, Sudhir Kumar. *Vaidikaṁ bhāvikaṁ vaimalyam. Trividha*, 1966.

..emotional integration as embodied in Vedic vss. ..

112. GUPTA, Sudhir Kumar. Validity of historical and legendary interpretation of Vedic stanzas. *SP* (23 AIOC), 1966, 3-4.

..so-called proper names (like Kaṇva, Āyu, Nahuṣa, etc.) were not regarded as proper names in the period of the hymns and the immediately following epochs; there were originally no legends as such in the hymns—legends such as the one coined round the name Śunaḥśepa were framed by later theologians and teachers to explain abstract ideas in a concrete form..

113. Gupta, Sudhir Kumar. *Vedānāṁ sṛṣṭiḥ. Trividha* 1967.

..discusses the authorship of Vedas from both ancient and modern viewpts. ..

114. Gupta, Sudhir Kumar. *Vedamantron men vikāra* (Hindi). *GKP* 21 (1-2), 1968, 117-122.

..no modifications, no corruptions in the text of the Veda are perceptible..acc. to Dayananda, the lg. of the Veda is artificial and regularised; it was not the lg. of common parlance..discusses the views of Esteller, Rajwade, Vishva Bandhu..

115. Hajarika, Bhavendra Nath. *Tasmād vedasya vedatā. Prācyabhāratī*, Assam Sk. Board, Gauhati, 1965, 68-72.

..Sāyaṇa's comm. is the most efficacious aid for the understanding of the Veda..

116. Harshanarayana. *Tāttvikaṁ svarūpaṁ vedasya. SS* 24 (2), 1969, 96-140.

..all Hindu lit. (not only Veda) is *apauruṣeya*..*Śruti* is of two kinds: Vedic and Tantric; *AV* outside the Trayī; Itihāsa-purāṇa, diff. from Veda..

117. Hazra, R. C. The professional jesters of the Vedic age. *IHQ* 38 (2-3), 1962, 190-200.

..trad. of jesters goes back to Vedic times; *ṚV* IX. 112.4 : *hasanāṁ upamantriṇaḥ* (Sāyaṇa explains *upamantriṇaḥ* as *narmasacivāḥ*)..also *kāri* as oblation to *hasa* (*hasāya kārim* : *VS* 30. 6, 20; *TB* 3.4.2); *kāri*=artist or jester..

118. Indra Deva. *Ārtavamāsa-nirṇaya* (Hindi). *Vedavāṇī* 24 (5), Mar. 72, 3-5.

..mention of Ṛtus in Veda, particularly *VS* and *TB*..

119. Ittiravi Nambutiri. *Keraḷeṣu vedādhyayanasaṁpradāyaḥ*. VS, Tirupati, 1967, S 46-48.

..refers to recent situation..

120. Jagadeva Simha (ed.). *Āryamaryādā* 37 (1): Vedāvirbhāva viśeṣāṅka. Arya Pratinidhi Sabha, New Delhi.

121. JAGANNATHA, Sastri. *Vaidika-sāhitya-samīkṣaṇam. Amṛtalatā* 2 (1), May 65, 75-81.

122. JAGATKUMAR, Sastri. *Maharṣi jaimini kā vedaviṣayaka siddhānta* (Hindi). *Āryamārtaṇḍa* 50 (19), 1970, 3-5.

123. JANAMEJAYA. *Ṛgyajuḥsāmātharvaṇām eva veda iti saṁjñā, na brāhmaṇagranthānāṁ, na co 'paniṣadām. GKP* 21 (4), 1968, 185-188.

> ..mentions evidence derived from popular belief, Yāska, Patañjali, Manu, etc. ..

124. JAYADATTA, Sastri. *Vedasyā 'pauruṣeyatvaṁ svataḥprāmāṇyaṁ ca. GKP* 17 (8), 1965, 419-423.

125. JAYADATTA. *Vaidika samasyā-samādhāna* (Hindi). *Vedavāṇī* 21 (12), Oct. 69, 10-12.

> ..discusses questions like : what is the meaning of *ṛṣi* ? is the mention of *ṛṣi-devatā-chandas* contemporaneous with Saṁhitā ? can every mantra be interpreted from *ādhyātmika*, *ādhidaivika*, *ādhibhautika* pts. of view ? are Vedāṅgas *vedamūlaka* ? can we have new knowledge besides Veda ?..

126. JHA, Suresh Chandra. *Vedāḥ apauruṣeyāḥ. Devavāṇī* 5 (1), Jan. 68, 6-8.

127. JOSHI, Harishankar. *Vaidika yogasūtra* (Hindi). Chowkhamba Sk. Series, Varanasi, 31+420.

> ..an attempt to offer a new interpretation of Veda..
>
> Rev. : Satyapal GUPTA, *VJ* 16 (12), 50–51.

128. JOSHI, Hemchandra. God as the author of the Vedas. *JGJRI* 22 (3-4), 1966, 177-192. (Also in *SP*, 26 ICO, 1964, p. 138 : " Īśvara as the author of the Vedas ").

> ..Udayana's refutation (in *Nyāyakusumāñjali*, ch. 2) of the Mīmāṁsā view that *śabda* (Veda) is eternal and that there is no author of the Veda..

129. KAKA RAM, Sastri. *Vedaḥ. SP* (21 AIOC), 1961, p. 230.

130. KAKA RAM, Sastri. *Vedeṣv itihāso vedānām apauruṣeyatvanityatvapratipādane anyatamo hetuḥ. PAIOC* (22nd Session) 2, 1966, 38-45. (Also in *SP*, 22 AIOC, 1965, 238-239).

> ..accepts the historicity of some Vedic references..

131. Kaka Ram, Sastri. *Vedasya mahattvam*. *SP* (23 AIOC), 1966, Part III, p. 52.

132. Kaka Ram, Sastri. *Vedam adhikṛtya*. *PAIOC* (21st Session) 3, 1968, 32-44.

133. Kaka Ram, Sastri. *Vaidikadharmasya vijñānamūlakatvaṁ prativyakti vibhinnatvaṁ ca*. *SP* (24 AIOC), 1968, 267-268.

134. Kapadia, B. H. *Vaidika nividono sāmānya paricaya* (Gujarati). *Svādhyāya* 2 (2), 1965, 169-174.

135. Karambelkar, V. W. *Vedāṁcī mantramayatā* (Marathi). *Raupya Mahotsava Smaraṇikā*, Brāhmaṇa Sabhā, Karvir, Kolhapur.

..process by wh. Vedic mantras become effective is explained with the help of illustrations drawn from modern sciences..

136. Karapatra, Swami. *Vedāpauruṣeyatvaparīkṣaṇasya parīkṣaṇam*. *Sūr*. 40 (3-9), 1964.

..serially..

137. Karapatra, Swami (Hariharananda Sarasvati). *Vedasvarūpavimarśaḥ*. *Tripathi Fel. Vol.*, 1965, S 1-14. (Also in *Sūr*. 42, 1966, 77-82; 264-285).

138. Kashikar, C. G. The traditional Vedic recitations: a wonder of memory. *BITC* I, 1961.

139. Kashikar, C. G. *Mantrabrāhmaṇayor vedanāmadheyam*. *Vedavāṇī* 17 (10), Aug. 65, 2-4.

..controverts Yudhisthira's view that Mantra alone is Veda..see 297-298 below..

140. Kashikar, C. G. *Vedaśākhāmīmāṁsā*. *R. Dravid Fel. Vol.*, 1971, Ved. 16-20.

..śākhās arose on account of the differences in the matter of the *viniyoga* of mantras and of performance of ritual rites..

141. Kashikar, C. G. The Veda and the Vedic tradition. *Sanskrit and Maharashtra*, CASS Publ., Univ. of Poona, 1972, 3-16.

..deals with the traditions of Vedic study and Vedic ritual in Maharashtra..see : *VBD* III. 33. 14a..

142. KASHIKAR, C. G. *Jñānakośakāra ketakara āṇi vedavidyā* (Marathi). *Ketkar Patrikā*, 2, 1972, 75-87.

..crit. exam. of KETKAR's views re. various problems connected with Veda..

143. KAVIRAJ, Gopinath. *Vedānāṁ vāstavikaṁ svarūpam. Sūr.* 39 (7), July 63, 190-193; 39 (8).

144. KHAN, Muhammad Faruq (ed.). *Veda aur kurāṇa* (Hindi). Markazi maktaba jammat-e-Islami-Hindi, 1970, viii+168.

..a collection of 27 essays..

145. KHEM CHAND. *Vedon men mantron kī punarukti* (Hindi). *GKP* 21 (4), Feb. 69, 18-21.

146. KINJAWADEKAR, Shripad Sastri. Vedic literature. *SP* (26 ICO), 1964, 143-144.

147. KOBAYASHI, Ensho. On the Vedic studies by Sri Aurobindo (Jap.). *JIBS* 20 (2), Mar. 72, 869-874.

148. KULKARNI, E. D. *Vedādhikāra* (Marathi). Poona, 1968, 38.

..discusses questions such as : (1) did women study Veda in ancient times ? (2) the need for the study of Vedá; (3) imp. of Vedic mantras and ritual..

149. KUNHAN RAJA, C. *Vedo nāmottamaṁ kāvyam. JKU OML* 12 (1-2), 1963, 45-68.

150. LOHANI, Bhaskarananda. *Vaidika sāhitya aur saṁskṛti* (Hindi). Chowkhamba, Varanasi.

151. LOMMEL, H. [Ṛgveda and Brāhmaṇas]. *Symbolon* (Jahrbuch für Symbolforschung, ed. Julius SCHWABE) 4, Basel-Stuttgart, 1964, p. 156.

152. MAHESHWARANANDA, Swami. *Vedagauravam-anādinidhanalakṣaṇam. GKP* 20 (1-2), 1967, 44-46.

153. MALKANI, G. R. The authority of Śruti or Revelation. *Phil. Quart.* 34 (1), April 61, 35-38.

154. MANOHAR. *Saba satya vidyāon kā pustaka: veda* (Hindi). *GKP* 18 (1-2), 1965, 85 ff.

155. MANOHAR. *Śrutirmahī: eka nayā dṛṣṭikoṇa* (Hindi). *GKP* 21 (7-8), 1969, 385-391.

..in the form of question-answer (*ṚV* VIII. 7. 20); the way of divinities; Vedic *upamā*; etc...

156. MATURAM. *Veda men koī itihāsa nahin* (Hindi). *Vedavāṇī* 14 (9), July 62, 9-11.

157. MAX MÜLLER, F. *The Vedas.* Indological Book House, Varanasi, 1969, xi+152.

..(1) The Veda and Zend Avesta; (2) What is the Veda? (3) Hymns of the Vedas; (4) The religion of the Veda; (5) Vedic deities; (6) Veda and Vedānta..(reprinted from different writings: introd. by U. N. GHOSH)..

158. MEHARSIMHA. *Ārya samāja ke dasa niyamon ke sambandha men veda mantron kī khoja* (Hindi). *Vedavāṇī* 16 (10), Aug. 64, 9-11.

159. MISHRA, Bhagavat Prasad. *Vedasaṁrakṣaṇam. SS* 13, 69-85.

..Veda can be preserved thro. various traditions..

160. MISHRA, Raghuraj. *Vedārthavimarśaḥ. SS* 18 (4), 17-32.

161. MISHRA, Sivadas. *Vedāḥ vedāṅgāni ca. Saṁskṛta-Ratnākara* 29 (9), Sept. 67, 23-25.

162. MITRASENA. *Unnati ke patha para* (Hindi). Bhāratavarṣiya Vaidika Siddhānta Pariṣad, Aligarh, 1970.

..comments on *AV* VIII. 1.4; *ṚV* II. 28.5; I. 26.3..

Rev.: BHAVANILAL, *Āryamārtaṇḍa* 50, 15.

163. MUKHOPADHYAYA, Sujitkumar. *A Critical Study of the Śārdūlakarṇāvadāna* (from the Brāhmaṇic literary sources). Vishva Bharati Annals XII (Part I: Humanities), July 1967, 1-108.

..the Vedas and their branches; yajñas; gotra; gāyatrī and its origin; etc... (App. B : a collection of gotras)..

164. MUMUKSHU, Vedacharya. *Anusandhānam. GKP* 23 (3), 1970, 123-124.

..research needed about Veda..

165. MUNSHI, K. M. Kulapati Vani. *BJ* 17 (17), 21-3-71, p. 17.

..Vedas; Vedic social order; study of the Vedas..

166. MYLIUS, Klaus. Über den gegenwartigen Stand und die weiteren Aufgaben der Vedaforschung. *MIO* 12, 1966, 329-334.

167. NAGARAJA RAO, P. The wisdom of the Vedas. *I-AC* 14, Jan. 65, 5-11.

168. NAGASWAMY, R. Vedic scholars in the ancient Tamil country as gleaned from the Sangam classics and South Indian inscriptions. *VIJ* 3 (2), Sept. 65, 192-204.

169. NARADEVA. *Vedon se hī vedon ko dekho* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 65-68.

170. NARAHARIBHATTA. *Bhāratīyasaṁskṛteḥ ādhārabhūtāḥ catvāro vedāḥ. GKP* 18 (1-2), 1965, 40-43.

171. NARAYAN CHANDRA. Different varieties of arthavāda and their vidhikalpakatva (Bengali). *OH* 8 (1), 1960.

172. NIGAMA SARMA. *Vedānāṁ mahattvam. GKP* 19 (1-2), 1966, 24-28.

173. NIRMALANANDAGIRI, Swami. Central theme of the Brāhmaṇas, Āraṇyakas, and Upaniṣads. *Chetana* 7 (7), July 62, 117-120.

174. PALEKAR, V. K. Vedic research. *SP* (26 ICO), 1964, 185-186.

..draws attention to the necessity of overhauling the realm of Vedic research; of revising the methods of Vedic study..

175. PALIWAL, Krishna Vallabh. *Prof. Max Müller aur Veda* (Hindi). *Vedavāṇī* 17 (2), Dec. 64, 25-30.

176. PANDEYA, Suryabali. *Kyā veda mānavakṛta hai?* (Hindi). *Vedavāṇī* 19 (8), June 67, 19-24; 34-35.

..*mantrakṛt*=seer of the mantra or the employer of mantra ritualistically.. Veda is apauruṣeya..

177. PANDEYA, Tilakadhari. *Vedon kā adyatana pāṭha hi 'mūla' hai* (Hindi). *Kalyāṇa* 35 (4), April 61, 862-864.

178. PANDIT, M. P. *Studies in the Tantras and the Veda.* Ganesh and Co., Madras, 1964, 146.

..consists mainly of review notices of some studies in Veda .. on Puruṣasūkta, Nivids, Gāyatrī-upāsanā, etc.. (Tantras have carried out the Vedic imperative of harmony bet. matter and spirit)..

Rev.: A. S. GOPANI, *BJ* (8-11-64), 69; D. GURUMURTI, *AP* (May 65), 232-33; Swami HARSHANANDA, *PrBh* (Aug. 65), 357-358; S. RAJAGOPALAN, *Ved. Kes.* 51, 403.

179. PANDIT, M. P. *Mystic Approach to the Veda and the Upaniṣad.* Ganesh and Co., Madras, 127.

Rev.: M. K. VENKATARAMA IYER, *Pr Bh* 73, 237-238.

180. PANSE, G. M. Universal character of Vedic literature. *SP* (ISC) 2, 1972, p. 55.

181. PANT, Nayaraj. Vedic notes (Nepali). *Pūrṇimā* 3 (Pariśiṣṭa), Kathmandu, 1968.

..Purūravas-Urvaśī-saṁvāda; description of morning in the Veda; description of stars; nakṣatras, phases of moon; Agastya in the Veda..

182. PANT, Sridhar Prasad. *Vedānāṁ mahattvam. Divyajyotiḥ* 9 (3), Dec. 64, 12-15.

183. PARAMESHWARANANDA, Sastri. *Ko'sau vedaḥ? Viśva-Saṁskṛtam* 9 (1-2), 1972, 11-17.

184. PARANJAPE, V. *Bhāgavataṁ vaidikavāṅmayaṁ ca. SP* (25 AIOC), 1968, p. 22.

185. PARASHARI, Sudevachandra. *Veda-svarūpa-vicāraḥ. Viśva-Saṁskṛtam* 3 (4), Aug. 66, 349-351, 348.

186. PATHAK, R. P. Vedic teachings. *Vedic Light* 4 (5), July 70, 131-132.

187. PATWARDHAN, Ramchandra Pandurang. *Veda aur vedādhyayana prakāra* (Hindi). *Viśvambharā* 2 (2-3), 1964, 76-78.

188. PRABHU, R. K. Five riddles of Vedic antiquity. *JOIB* 12 (1), Sept. 62, 29-43.

> ..(1) Riddle of Vedic home; (2) of Vedic age; (3) of Vedic calendar; (4) of Vedic gods; (5) of Vedic yajñas...pre-hist. Arctic home of Veda=region of 86 1/2 degrees of north latitude...all Vedic sacrifices have the background of polar phenomena..age of *ṚV*-civilization, 9751 B. C...there was only one primary god, namely, the Arctic sun-god..

189. PRAKASHAVIRA, Sastri. *Vedo 'khilo dharmamūlam. GKP* 18 (10), 1966, 537-538.

190. PRIYAVRATA. *Veda ke ṛṣi* (Hindi). *Vedavāṇī* 18 (8), June 66, 11-13.

191. PURANI, Ambalal. Sri Aurobindo's approach to the Veda. VS, Tirupati, 1967, E 4-8.

> ..(mostly quotations from A.'s *On Veda*)..A.'s interpretation of Veda is psychological and spiritual; it brings out mystic import of Vedic symbols.. A. regards Veda as one piece—one subject-matter and common form..at the end of the paper is given a small list of psychological words used in *ṚV*.. (also see : *VBD* III. 30. 51-52)..

192. RAGHAVAN, V. *The present position of Vedic recitation and Vedic Sākhās.* Veda-Dharma-Paripālana-Sabhā, Kumbhakonam, 1962, 24.

> Rev. : K. K. R., *ALB* 26, 292; S. P., *Ved. Kes.* 50, 78.

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> ..this work by Nārayaṇa of Śrīmuṣṇam deals with the trad. hist. and ramifications of the 4 Vedas; incidentally answars some criticism re. *ŚYV*..

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195. RAMAMURTI, Sastri. *Mīmāṁsakarītyā viyadādiprapañco vedaś ca nityaḥ, PAIOC* (21st Session) 3, 1968, 61-69.

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..(1) Vedic lit. : discusses Maṇḍala, Aṣṭaka, Arcika, Iṭhimikā, etc. ..

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..(ed. by Dev Raj Channa; ed.'s preface : v-viii)..English transl. of R.'s *Le destin du Veda dans l'Inde : Evp.* Vol. 6 (*VBD* II. 31. 29)..describes the relation of Veda to certain Vedāṅgas, Darśanas, epics, Purāṇas..impact of Vedism on Śaivism, Vaiṣṇavism, Tantricism..real extension of Vedic thought in post-Vedic India..(see also : *VBD* III. 31.12)..

Rev. : Agehananda Bharati, *JAS* 26, 151; M. D. Balasubrah-

MANYAM, *ABORI* 47, 105-107; J. GONDA, *JOIB* 16, 95-97; C. G. KASHIKAR, *VIJ* 4 (1), 105-107; M. P. PANDIT, *Pr Bh* (Aug. 67), 359.

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..the so-called Aryan race; home of the Aryans=India; date of the Vedas (there are memories in *ṚV* of a period of 35,000 yrs. back from now); Yoga as the key to Vedic interpretation; symbolical approach necessary..

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213. SARMA, K. V. *Dakṣiṇa bhārata men vedon kā pracāra* (Hindi). *VJ* 21 (3-4), 1972, 68-72, 75.

..Hindi version of 212 above..

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Rev. : Chandraprakash ARYA, *VJ* 15 (10), 53-54.

216. SASTRI, Sukadeva. *Vedānām apauruṣeyatvam. R. Dravid Fel. Vol.*, 1971, *Ved* 1-3.

217. SATAVALEKAR, S. D. *Veda kī apauruṣeyatā* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 81-82.

218. SATAVALEKAR, S. D. *Veda kī mahattā* (Hindi). *VJ* 17 (1), April 68, p. 30.

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..no hist. of any individual in Veda..

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222. SEHGAL, S. R. *Janajīvana para vaidika chāpa* (Hindi). *VJ* 21 (3-4), 1972, 103-105.

..integration and family life..

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224. SHARMA, B. R. *Bhāratīya saṁskṛti ke mūlasrota—Veda* (Hindi). *VJ* 21 (3-4), 1972, 29-32.

225. SHARMA, Madan Mohan. Authenticity of the Vedic text. *SP* (26 ICO), Suppl., 1964, 34-36.

226. SHARMA, Munshiram. *Veda aur ārya* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 25-28.

227. SHARMA, Munshiram. *Vedon kā marmma kyā hai?* (Hindi). *Vedavāṇī* 16 (7), May 64, 12-13.

..four problems of Vedic study : (1) no. of Ṛcas (*ṚV* X. 114. 8 mentions 15,000; *ŚPBr.* X. 4. 2. 23 mentions 12,000 in *bṛhatī*; Vaiṣṇava Āgamas mention 16,000); (2) meaning of mantras; (3) lg. of Veda; (4) accentuation and pronunciation..(ref. to the work of Vaidika Śodha-saṁsthāna, Kanpur)..

228. SHARMA, Munshiram. *Vedon kā āvirbhāva* (Hindi). *GKP* 19 (1-2), 1966, 161-169.

..Vedas revealed in the *paśyantī* stage of Vāk; Vedas available in *vaikharī* form; *madhyamā* form gives mental glimpses..

229. SHARMA, R. C. *The Vedas: An Introduction.* Hoshiarpur, 1967.

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232. SHENDE, N. J. The Puruṣa-Sūkta (*ṚV* 10. 90) in the Vedic literature. *JUPHS* 23, 1965, 45-51.

..studies the sūkta as it occurs in *ṚV*, *AV*, *VS*, *Kāṇva-saṁ.*, *SV*, *TA*, and is ref. to in *ŚPB*, *ĀpŚS*, *VaitānaS*, *Ṛgvidhāna*, *Bhāgavata P*...

233. SHOBHANATH "PATHAKA". *Yuganirmāṇa men vedon kā yogadāna* (Hindi). *VJ* 19 (10), Jan. 71, 9-10.

234. SHRIBHAGAVADARYA, Swami. *Vedasandeśaḥ*. *GKP* 20 (1-2), 1967, 3-4.

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..(ed. with indices by H. BHATTACHARYA)..discusses various Vedic topics : Vedic divinities; Mantra-*Br.*, etc...

238. SIVAKUMAR SASTRI. *Vedānām apauruṣeyatvam*. *SP* (26 AIOC), 1972, p. 419.

239. SIVASANKAR. *Veda hī īśvarīya jñāna hai* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 23-36.

240. SMITH, R. Morton. The spread of the Vyāsa Vedas. *Pur.* 7 (2), July 65, 221-234.

..Purāṇa has list of Vyāsa's successors in various Vedas—this list can be coordinated at least with *SV* and *ŚYV*..

241. SONATAKKE, N. S. *Veda va avestā* (Marathi). *TMV Patrikā* 7 (6), May 68, 17-19.

242. SRIPADA SASTRI. *Lokamānya ke do mahān grantha* (Hindi). *VJ* 11 (5), July 62, 4-6; 8.

..*Arctic Home* and *Vedakālanirṇaya* by B. G. TILAK..

243. SRIVASTAVA, R. S. Sri Aurobindo's reflections on the Vedas. *DI* 11 (3), No. 43, July 71, 1-5.

..[*The secret of the Veda* by A. not yet published; Hindi transl. *Vedarahasya* published]..the true sense of the Veda concealed in veil of concrete and material figures and symbols and thus protected from the profane and revealed only to the initiated..two essential features of Vedic hymns : (1) It is the Absolute wh. creates the cosmos out of its own being; cosmos represents only its lower nature; (2) cosmos is the real creation of the Absolute by its force of *tapas*, Māyā being conceived as the creative power of the Absolute..

244. STAAL, J. F. *Nambudiri Vedic Recitation*. Mouton: Disput. Rheno-Traj. V, 's Gravenhage, 1961, 102+figures+map.

..recitation of *ṚV*, *YV*, *SV* by N. .. cat. of records..

Rev. : L. RENOU, *JA* 250, 294-96.

245. STAAL, J. F. *The Four Vedas*. New York, 20.

..introd. and notes by S. relating to recordings of Vedic recitation made by John LEVY and S., Asch Mankind Series, Album No. AHM 4126..(see 244 above)..

246. SUBBU REDDIAR, N. The Vedas in Sangam literature. VS, Tirupati, 1967, E 111-124.

..knowledge of Vedas, Vedic sacrifices, Vedic gods; Vedic influence in general..

247. SUBHASH CHANDRA. *Katham vedā apauruṣeyāḥ*? *GKP* 16 (2), Sept. 63, 49-54.

248. SUBRAMANIA SASTRY, S. *Saṅkarṣakāṇḍabhāṣya*. *AORM* 19 (2) etc., 1964.

..serially..

249. SWAMI, Surjandas. *Ṛṣi, chanda va devatā* (Hindi). *Svāhā* 1 (2-3), Jodhpur, Oct. 69, 1-24.

..the word *ṛṣi* used in Veda mainly in 4 senses : *asat* (*prāṇa*); *rocanī* (*nakṣatra*) *rūpa*; *prākṛtika* (*ādhidaivika*) *atīndriya maulika prāṇon ke draṣṭā* (*sākṣātkartā*); *mantron ke vaktā*..two classes of Ṛṣis :

(1) *sṛṣṭipravartaka*; (2) *vedapravartaka*..Chanda is *vāṅmaya* and *prāṇamaya*.. Devas : (1) *28 śaktiyon se yukta śarīradhārī cetana prāṇiviśeṣa*; (2) *manuṣyadeva*; (3) *mantravarṇika deva*..

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..(1) Vedic Ṛṣi-Kavi's conception of a divinity; (2) political division of the community acc. to Veda (ref. *ŚPBr.* 4.1.4. 1—6)..

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..(ch. 4 of author's thesis : *Development of Geographic Knowledge in India :* Ancient Period).. physiography poetically described in *ṚV*.. ref. in later Vedic lit. ..

254. TRIPATHI, Vindhyeshwari Prasad. *Vedapadārthavimarśaḥ brāhmaṇagranthānāṁ ca vedanāmadheyatvasyādhyanam. SS* 22 (2), 1967, 150-176.

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..an outline of the principal contents of Vedic lit., illustrated with a no. of specimens in Jap. transl. ..

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257. UDAYAVIRA SASTRI. *Aho vedavyākhyātāraḥ. GKP* 18 (1-2), 1965, 37-39.

258. UDAYAVIRA SASTRI. *Veda evaṁ sāṁkhyadarśana* (Hindi). *Śreya* 2, July 70, 22-35.

..Vedic sources of Sāṁkhya doctrine (mainly ref. to the word *tridhātu* in *ṚV*; also *triguṇa, svadhā, vṛkṣa, aditi*—all these words denote *mūla upādāna*..

259. UDAYAVIRA SASTRI. *Vaidika ṛṣiyon kā mantron se sambandha* (Hindi). *VJ* 21 (3-4), 1972, 33-35, 38.

..*kartṛvāda* - *draṣṭṛvāda*—difficulties in both..(*Ṛṣi kavi-nibaddha vaktā hain*)..

260. Udayavira Sastri. *Veda kī apauruṣeyatā* (Hindi). *VJ* 21 (3-4), 1972, 171-173.

261. Upadhyaya, Baladeva. *Vaidika sāhitya aur saṁskṛti* (Hindi). Chowkhamba, Varanasi.

262. Upadhyaya, Basudeva. Vedic study in early medieval age. *JBRS* 47, 1961, 163-169.

263. Upadhyaya, Gangaprasad. *Veda aur buddhivāda* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 68-71.

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Rev. : Anon, *GKP* 16 (1), 30-32.

265. Upadhyaya, Lakshmi Narayan. *Vedanityatvam*. *SP* (26 AIOC), 1972, p. 425.

266. Vaidya, R. V. *Astronomical Light on Vedic Culture*. Makarand Sahitya, Bombay, 1964, 8+114.

..systems of time units in Vedic age; sacrificial system in Veda; Vedic deities and Nakṣatras; etc. ..

267. Vaidyanath. *Veda tathā prakaraṇa aur punarukti* (Hindi). *Vedavāṇī* 15 (2), Dec. 62, 17-18.

..*yajña, daivata, adhyātma* (and *nityetihāsa*) are the *prakaraṇas*; no *punarukti* in Veda..

268. Vaidyanath. *Vedon ke viṣayanirdhāraṇa para vicāra* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 62-63.

..4 topics of Veda acc. to Dayananda : *vijñāna, karma, upāsanā, jñāna*..

269. Vaidyanath (ed.). *Vedic Light*. International Aryan League. Delhi.

..a journal mainly dealing with Vedic subjects..Dayananda's pt. of view..started in 1967..

270. Vaidyanath. *Vaidikaṁ vāgvijñānam*. *R. Dravid Fel. Vol.*, 1971, *Ve* 62-68.

271. VARADACHARI, V. Udayana on Vedas and Darśanas. *SVUOJ* 7 (1-2), 1964 (1968), 1-10.

..acc. to U., all schools of thought have their sources to be traced to Veda; but all schools are not equally authoritative..

272. VARENNE, Jean. Mantra védiques dans le Raurava-Āgama. *JA* 250, 1962, 185-189.

273. VARMA, Dhirendra. *Vaidika sāhitya ke adhyayana kī sthiti* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 90-91.

274. VARMA, K. M. Paul Horsch's Die vedische Gāthā- und Śloka-literatur. *VBQ* 32 (2), 1966-67, 192-206.

..(rev. article)..lit. wh. is not hieratic, but wh. introduces such subjects as theories of *ātman*, *karma*, *punarjanma*, wh. runs parallel to hieratic lit.; wh. is connected with music..see : *VBD* III. 38. 12..

275. VEDAMITRA (ed.). *Veda-svādhyāya*. Veda-svādhyāya-maṇḍala, New Delhi.

..(a popular monthly journal in Hindi devoted to Vedic subjects)..

276. VEDANANDA, Swami. *Sarvavidyānāṁ khaniḥ śrutiḥ*. *GKP* 19 (1-2), 1966, 21-23.

277. VEDANANDA SARASVATI, Swami. *Veda-paricaya* (Hindi). Govindram Hasananda, Delhi, 1970, 41.

..(Ārya Samāja pt. of view)..Vedic lg. is the oldest; *Br.* not to be included in Veda (also not *KYV*); Śākhās are not Veda; there is no hist. in Veda; there is natural and scientific order of subjects in Veda..

278. VEDAPRAKASH. *Vedānām māhātmyam*. *GKP* 15 (6), 1963, 213-15.

279. VELANKAR, H. D. Vedic studies. *BJ* 11 (1), 2-8-64, 36-38.

..Vedic Aryans conscious of the one eternal principle, *brahman*; concepts of *bhakti* and morality not unknown to them; no brother-sister marriage nor human sacrifice..

280. VENKATARAMA SARMA, V. *Vaidikaḥ prakṛtipāṭhaḥ*. VS, Tirupati, 1967, S 5-9.

..Saṁhitā, Pada, and Krama spoken of as Prakṛtipāṭhas; Ghana and Jaṭā as Vikṛtipāṭhas..

281. VENKATESWARAN, C. S. Presidential address: Vedic Section. *PAIOC* (22nd Session), 1966, 151-165.

282. VIDYANANDA " VIDEHA ". *The Exposition of the Vedas*: Vol. I. Ajmer, 1964.

..see : *VBD* III. 30. 96..English transl. of Hindi original publ. in 1957..[Veda is just one, with 4 sections : Jñāna (*ṚV*); Karma (*YV*); Upāsanā (*SV*); Vijñāna (AV)]..

Rev. : Stefano PIANO, *EW* 18 (1-2), 226-27; Siddheshwar VARMA, *VIJ* 6, 142-45.

283. VIDYANANDA " VIDEHA ". *Ratha kā susaṁcālana* (Hindi). *Savitā* 25 (1), Feb. 72, 7-8.

..explains *ṚV* VI. 65. 6; *YV* 29. 43..

284. VIDYASAGAR. *Veda aur purāṇa* (Hindi). *Vedavāṇī* 19 (1), 59-63 ; (2), 16-21.

285. VIDYAVATI. *Veda aur hama* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 65-69.

286. VIMALANANDA, Swami. On the peace invocations of the Vedas. *Ved. Kes*. 52 (7), Nov. 65, 304-307.

287. VISHVA BANDHU. *The Vedas and Śāstras : A General View*. VVRI : V. I. Series 33, 1966, 32.

288. VISHVA BANDHU. *Veda aur dayānanda* (Hindi). *VJ* 21 (3-4), 1972, 5-11.

..with ref. to ancient *apauruṣeyatvavāda*..

289. VISHVANATH. *Bāla-ṛgvedādibhāṣya-bhūmikā*. Govindram Hasanand, Delhi.

290. VOGEL, J. Ph. *The Goose in Indian Literature and Art*. Kern Inst. Memoirs, No. 2, Leiden, 1962, 74+12 plates.

..(author does not follow *haṁsa* back to Veda; *ṚV* IV. 40.5 is called *haṁsavatī ṛk* and is addressed to Agni, Sūrya, Prāṇa; *ṚV* X. 124.9 describes Indra as the wild gander moving on celestial waters—Rev.)..

Rev : S. KRAMRISCH, *JAOS*, 84, 475–76.

291. Ware, Shridhar Annashastri. *Vedārthālāpanapaddhatiḥ. Viśva-Saṁskṛtam* 2 (2), Feb. 65, 107-115. (Also in *PAIOC*, 21st Session, Vol. 3, 1968, 11-24; *SP*, 21 AIOC, 1961, p. 230).

292. Yamatola, M. *Veda-svādhyāya. VJ* 11 (12), Feb. 63, 39-45.

..discusses : *YV* 8. 36; 3. 24; 40; *ṚV* I. 2. 1; IX. 114. 3; I. 102. 2; *AV* 17. 1. 27; 6. 78. 3; etc. ..

293. Yudhisthira, Mimamsaka. *Daśame māsi sūtave. Vedavāṇī*, May 65.

294. Yudhisthira, Mimamsaka. *Vaidika padapāṭhon kā prayojana* (Hindi). *Vedavāṇī* 15 (10), Aug. 63, 4-9.

295. Yudhisthira, Mimamsaka. *Vedānāṁ mahattvaṁ tatpracāropāyāś ca.* Presidential address : Vedapariṣad : 12th Rajasthan Sanskrit Sahitya Sammelana, *GKP* 17, 1965, serially. (Also in *Bhāratī*, 15. 6, 224-232 ; *Saṁskṛta-Ratnākara* 27. 3, 34-52; Hindi version in *Vedavāṇī* 17 : serially).

296. Yudhisthira, Mimamsaka. *Veda kā carama lakṣya : adhyātma. Vedavāṇī* 17 (12), Oct. 65, 5-8.

..cf. Skandasvāmin on *Nir.* 7.5; also Kātyāyana, Yāska..

297. Yudhisthira, Mimamsaka. *Veda-saṁjñā-mīmāṁsā.* Bharatiya Pracya Vidya Pratisthan, Ajmer, 1965.

..discusses the def. *mantrabrāhmaṇayor vedanāmadheyam*..

298. Yudhisthira, Mimamsaka. *Mantrabrāhmaṇayorvedanāmadheyam. Vedavāṇī* 17 (10), Aug. 65, 4-11.

..apropos 139 above..acc. to Y., this def. is late; it is concocted by *KYV*..

299. Yudhisthira, Mimamsaka. *Vaidika pāṭhon kī samasyā* (Hindi). *Vedavāṇī* 18 (10), Aug. 66, 6-11.

..(ref. to *ṚV* I. 105. 18; X. 29. 1, among others)...Vedic *pāṭha* can be preserved only thro. oral trad. ..

300. Yudhisthira, Mimamsaka. *Śrīmaddayānandasarasvatīsvāmino vedabhāṣyasya vaiśiṣṭyam. GKP* 19 (6), 1967, 325-329.

..(1) Veda=only *mantra-saṁhitā*; (2) V. is *apauruṣeya*; *nitya*; (3) no hist. in Veda; (4) all Vedic words are *yaugika*, not *rūḍha*; (5) V. is *sarvajñānamaya*; (6) the essential theme of V. is *adhyātma*; (7) words like Agni, Vāyu, Indra, etc., denote only the Great God; (8) ritualistic significance of V. need not be rejected; (9) V. is a deliberate lit. composition; (10) no scope in V. for subjects suggestive of evil; (11) V. is *svataḥpramāṇa*; (12) *Br.*, Vedāṅgas, etc., can be utilised for the interpretation of Veda..

301. YUDHISTHIRA, Mimamsaka. *Kucha viṣayon para vicāra* (Hindi). *Vedavāṇī* 20 (11), Sept. 68, 3-5.

..*aghamarṣaṇa-mantra*=*ṛtaṁ ca satyaṁ ca*..(the word Hindu does not occur in any cl. Sk. work except the *Merutantra*, 33rd Prakāśa)..

302. YUDHISTHIRA, Mimamsaka. *Punarukta-mantra-mīmāṁsā* (Hindi). *Aryamaryādā* (16-8-1970), Delhi.

303. YUDHISTHIRA, Mimamsaka. *Veda kā saṁkṣipta paricaya* (Hindi). *Vedavāṇī* 23 (11), Sept. 71, 3-11.

IX. LEXICAL WORKS

35. DICTIONARIES, ENCYCLOPAEDIAS, INDEXES, ETC.

1. ABHYANKAR, K. V. *A Dictionary of Sanskrit Grammar.* GOS, No. 134, Baroda, 1961, xvi+416.

..authors, works, concepts..

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14. Gonda, J. *Ellipsis, brachylogy, and other forms of brevity in speech in the Ṛgveda.* VKNAW-Letterkunde, n. r., 67 (4) Amsterdam, 1960, 91.

Rev. : L. Renou, *JA* 248, 406-07.

15. Gonda, J. De "inspiratie" der indische dichters. *Forum der Letteren* 4, Feb. 63, 1-21.

16. Gonda, J. *The Vision of the Vedic Poets.* Mouton : Disputationes Rheno-Trajectinae VIII, The Hague, 1963, 372.

..discusses : root *dhī*, noun *dhī*, and its derivatives (*dhīti*, *dhīra*, etc.); also *dṛś*, *cakṣ*, *vip*; *vipra*, *ṛṣi*, *kavi*, *manīṣā*..

Rev. : L. Renou, *JA* 251, 402-04; H. P. Schmidt, *Oriens* 20, 276-81; R. Schmitt, *Kratylos* 13 (2), 185-87.

17. Jagannath, Sastri. *Vaidikasāhityālaṁkāramañjūṣā*. *Amṛtalatā* 3 (3-4), 1966-67, 89-95.

..serially.. Vedic illustrations of various rasas..

18. Mainkar, T. G. *Some Poetical Aspects of the Ṛgvedic Repetitions.* Univ. of Poona, 1966, 116.

..(B. V. Ashtekar Vedic Lectures)..

Rev. : L. R., *JAOS* 88, 374.

19. Mainkar, T. G. *Ṛgveda-kavi-vimarśaḥ.* LB Sastri KSV, Delhi, 1971, 4+63.

..(1) mental background of Vedic poets; (2) Vedic poets' view about poetry; (3) Vedic poets' view about contents of poetry..

20. Mishra, Harimohan. *Ṛgveda ke kaviyon kā bimba vidhāna* (Hindi). *VJ* 21 (3-4), 1972, 101-102.

..imagery of Vedic poets..

21. Mukhopadhyay, Indira. Development of the similes in Vedic prose. *SP* (24 AIOC), 1968, p. 19.

22. Nigam Sharma. *Prabhusammitaṁ vākyam.* *GKP* 21 (1-2), 1968, 15-18.

..Veda as poetry..

23. Ogibenin, B. L. Semantic aspect of the Vedic poetic language in connection with the problem of the reconstruction of the Indo-European poetic language (Russ.). Moscow, 1971.

..Vedic names of the dawn and the sun considered in their paronymic interrelations and viewed against the IE background..

24. PRAHLAD KUMAR. *Ṛgvede 'laṁkārāḥ*. *Sāg.* 9 (2), 1970, 161-173. (Also in *SP*, 25 AIOC, 1969, 369-370).

25. PRAHLAD KUMAR. *Ṛgvede yamakālaṁkāraḥ*. *Saṁskṛta-Ratnākara*, April May 71, Delhi.

26. PRAHLAD KUMAR. *Ṛgvede punaruktavadābhāsaḥ*. *JDSUD* 1 (1), Dec, 71, 86-95.

27. PRAHLAD KUMAR. *Ṛgvede śleṣālaṁkāravivecanam*. *SP* (26 AIOC), 1972, 370-71.

28. PURUSHOTTAM, C. G. The poetic value of the Atharva Veda. *Journal of Govt. Training Callege*, Mangalore, 1964.

29. RAGHAVAN, V. Seasons in Sanskrit poetry. *Organizer* (29-10-1967), 43-44.

..s. in Vedic lit. ..

30. RAHURKAR, V. G. A literary evaluation of the Gṛtsamada-sūktas. *Kaviraj Fel. Vol.*, 1967, 29-31.

..as poets, G. rank high; proficient in ballad-like compositions..

31. RAMANATH. *Vedon kī prahelikātmaka śailī : Ṛgveda kī kucha paheliyān* (Hindi). *GKP* 22 (11), 487-494; (12), 533-545.

..(a ch. in the author's Ph. D. thesis : *Vedon kī varṇana-śailiyān*).. mentions : I. 95.1 (two mothers feeding one child); I. 95. 2 (one son of ten maidens); I. 164.6 (a goat bearing six worlds); I. 164.7 (cows yielding milk from heads and water from feet); V. 47. 3 (a bull flying in the sky and changing its colours); etc...

32. RAMASVARUP. *Laukika padyātmaka saṁskṛta sāhitya kā vaidika pūrvarūpa* (Hindi). *Viśvambharā* 2 (4), 1965, 74-77.

..classical metres, *rasas*, figures in Vedic lit. ..

33. RAM PRATAP. *Ṛgveda men kāvya ke vibhinna tattva* (Hindi). *Vedavāṇī* 17 (2), Dec. 64, 13-16.

..*alaṁkāra*, *rasa*, etc. ..

34. RAY, P. R. A note on some repetitions in *ṚV* II. *QJMS* 59, 1968, 9-16.

..repetitions in *ṚV* not neccessarily of magical import; they are basic factors of the nature of lit. creation; indicative of limited word-stock of Vedic poets; also due to similarity of themes and to the tendency to imitate ancient poets..

35. Ray, P. R. Concept of *kāvya* in Ṛgveda. *SP* (24 AIOC), 1968, p. 27.

..*k.* (in *ṚV*)=knowledge; wisdom; superior poetry..author tries to show how 'wisdom' came to mean 'poetry'..

36. Renou, L. Les vers insérés dans la prose védique. *Weller Fel. Vol.*, 1954, 528-534.

37. Schmid, Wolfgang P. Die Kuh auf der Weide. *IF* 64, 1959, 1-12.

..(1) in *ṚV*, cow as simile and metaphor for sacred poetry; also identified with the latter; (2) cow is created, given by gods; (3) she needs a good pasture-land and a good cowherd; (4) she complains about a miserly person; (5) pasture-land mentioned only in similes and not in metaphors..

38. Schmitt, Rüdiger. *Dichtung und Dichtersprache in indogermanischer Zeit*. OH, Wiesbaden, 1967, 375.

..seeks to collect and test the material brought forth by scholars since Kuhn (1853) for the reconstruction of uridg. Dichtersprache..*ṚV* taken into account..discusses such words as *śravas*, *kāru*, *vacas-takṣ*, *vanas*, *brahman*, *manas*, *nāma*, *ari*, etc...

Rev. : J. Gonda, *Lingua* 23, 301-09.

39. Schmitt, Rüdiger. De Darii regis dicto *dahyāušmaiy duruvā ahatiy*. *Die Sprache* 16, 1970, 80-81.

..considers also *ṚV* II. 17. 5cd; *AV* XII. 1. 11cd; 17ab..

40. Shashi Kumar. Magico-religious similes in the Vāsiṣṭha Maṇḍala. *SP* (23 AIOC), 1966, p. 6.

41. Shashi Kumar. A study of figures of speech in the Ṛgveda with special reference to the Vāsiṣṭha Maṇḍala. *SP* (25 AIOC), 1969, 367-368.

42. Tatacharya, A. Ramanuja. *Ṛgvedīyāḥ upamāḥ*. *PAIOC* (21st Session) 3, 1968, 25-31.

..(over 2000 *upamās* in *ṚV*)..

42A. Thieme, P. Beseelung in Sprache, Dichtung und Religion. *Paideuma* 7 (4-6), *H. Lommel Fel. Vol.*, 1960, 313-324.

..on personification in poetry and rel...observations on *śva mumūrṣati, kūlaṁ pipatiṣati*..

43. Toporov, V. N. Analysis of several poetic texts / lower levels (Russ.). Progr. i tezisy docladov., Tartu, 1964, 92-97.

..(on pp. 96-97, there is an analysis of *ṚV* X. 125 on phonetic level..

44. Toporov, V. N. An analysis of several poetical texts / mostly, on the lower levels (Russ.). *Poetics*, The Hague, Paris, Warsaw, 1966, 61-120.

..in Part 3 of the paper, the author analyses the symbolical use of sound patterns in some Vedic passages..

45. Tripathi, Rama Mani. *Vaidika upamāon men laukika upamāna* (Hindi). *Viśvambharā* 7 (3), 1972, 8-14.

46. Upadhyaya, R. The Ṛgvedic poets. *JUS* 7 (7), Sagar, 1958, 161-163.

..the names of the real authors of Vedic hymns can't be generally known now..professional poets (*kīri*) and occasional poets..Soma as exhilaration for poets..great respect for poetic art..

47. Vagishwar. *Vaidika sāhitya saudāminī* (Hindi). *GKP* 23 (1-2), 1970, 50-66.

..serially..Vedic rhetoric..

48. Varma, Mahendra Kumar. *Poetic Beauty of the Rigveda.* S. S. Rai Varma, Damoh, 1963, 244.

..(second ed.; first ed. in 1959)..poetic appreciation of *ṚV* acc. to canons of Sk. poetics..description of nature..*dhvani*..similes..*rasa*..

49. Varma, Mahendra Kumar. Heroism in Rigveda. *Madhya Bhāratī* 2 (2), Jabalpur Univ., July 63, 91-99.

..*vīrarasa* in *ṚV*..

50. Varma, Mahendra Kumar. *Ṛgvede upamādhvaniḥ. SB* (22. 2. 64), Nagpur, p. 5.

..studies *ṚV* VII. 18. 4; X. 89. 2..

51. VARMA, Mahendra Kumar. *Ṛgveda kā sāhityika mūlyāṁkana* (Hindi). *VJ* 21 (3-4), 1972, 243-245.

52. VARMA, Mahendra Kumar. Elements of poetry in Ṛgveda. *SP* (26 AIOC), 1972, 382-383.

> ..seeds of *rasa, dhvani, alaṁkāra* in *ṚV*..*ṚV* X. 34 (*karuṇa*); VIII. 45. 4 (*vīra*); VIII. 96. 4 (*bhīva-dhvani*); I. 86. 3 (poetic suggestion)..

53. VARMA, Mahendra Kumar. Poetry of the Gṛtsamadas. *CASS Stud.* 1, 1972, 83-92.

54. VELANKAR, H. D. Similes in the Atharvaveda. *JAS Bom* 38, 1963, 19-43.

> ..analysis of over 325 similes..

55. VELANKAR, H. D. Emotional simile in the Ṛgveda. *Bh. Vid.* 25 (3-4), 1965, 1-43.

> ..(the main purpose of emotional simile is to bring to the mind of the hearer those feelings and emotions wh. are invariably associated with the upamānas adopted in it; it is to be distinguished from decorative simile)..classified under six heads acc. to relationships thought of, e.g. mother and child, lover and beloved, friend and friend, etc...emotional similes from *ṚV* given with English transl. and notes..indexes..

56. VELANKAR, H. D. Kavi and kāvya in Ṛgveda. *PAIOC* (23rd Session), 1969, 253-258. (Also in *SP*, 23 AIOC, 1966, 1-2).

> ..(ref. L. RENOU : *JA* 241, 1953, 180-83)..V. does not accept R.'s views fully; acc. to V., kavi primarily signified an individual (divine or human) who had an intuitional knowledge of cosmic matters..the words derived from *ku* (=to speak), the speech being prophetic or oracular..

57. VELANKAR, H. D. Word-economy and Ṛgvedic interpretation. *PIOC* (26th Session) 3.1, 1969, 139-145. (Also in *SP*, 26 ICO, 1964, 265-67; *ABORI* 45, 1964, 1-18).

> ..see : *VBD* III. 4.58..

58. VELANKAR, Kamal N. The cow and the horse in the Ṛgvedic simile. *SP* (22 AIOC), 1965, p. 243.

59. VENKATASUBBIAH, A. Some similes in the Ṛgveda. *ALB* 28 (3-4), Dec. 64, 161-207.

..VIII. 41.1; 29.6; VII. 85.1; IX. 94.1-2; IV. 21.1; 15.6; I. 92.4; 122.2; X. 68.1..

60. VINOD CHANDRA. *Vaidika saṁhitāon men alaṁkāra* (Hindi). *GKP* 20 (6), 345-354.

61. WÜST, W. Von indogermanischer Dichtersprache. Probleme-Theorien-Pragmatisches. *Rema* 12 (1967-68), 1969, 112.

..Vedic passages quoted and discussed.. (comparison bet. *ṚV* and Pindar).. in the last part, especially on *ṚV* I. 161.9..

Rev. : R. SCHMITT, *Die Sprache* 17, 67-68.

62. WÜST, W. Zum Problem einer indogermanischer Dichtersprache. *SCOAPO* 3, 1969, 251-280.

..Ṛgvedic, Gāthic, Greek examples..

63. WÜST, W. Dichtersprachliche Zusammenhänge Zwischen Veda und Pindar. *Franz Altheim Fel. Vol.* (*Beiträge zur Alten Geschichte und deren Nachleben*), Berlin, 1969, 24-34.

64. WÜST, W. Von indogermanischer Dichtersprache. *Anthropos* 66, 1971, 241-242.

..(summary of 61 above)..

37. METRE, ACCENT, MUSIC, RECITATION.

1. ABHYANKAR, K. V. A new light on the method of the recital of Vedic texts with accents. *ABORI* 48-49, 1968, 353-359.

..the original Udātta tone of the nature of the stress accent was, in a way, completely ignored in the utterance of the ancient Vedic Saṁhitās in verse, being superseded by the musically adjusted Svarita and Anudātta tones in wh. the later prose Saṁhitās and some *Br.* texts came to be recited..

2. ABHYANKAR, K. V. Accent in Sanskrit. *ABORI* 50, 1969, 41-55.

..among other points : original verse text of *ṚV*; peculiar features of the original text; *saṁhitīkaraṇa;* scrutiny of Puruṣasūkta and Pavamānasūkta; crit. observations on ESTELLER's theory; re-reading of the text is necessary..

3. ABHYANKAR, K. V. Udātta accent before and after the age of the Veda-Saṁhitās. *JOIB* 19 (3), Mar. 70, 213-215.

> ..when Sk. was spoken lg., i.e. some centuries before Yāska and Pāṇini, people spoke accented Sk., and the stressed vowel was called Udātta.. method of recital characterized by 3 tones (U., An., Sv.) applied to *ṚV*..

4. ABHYANKAR, K. V. *Vedapaṭhanācyā āṭha vikṛtī* (Marathi). VSMV 1971, 1972, 78-90.

5. AMARANATH, Sastri. *Vaidika-svara-samīkṣa* (Hindi). Rishikula Vidyapeeth, Haridwar, 1964. 190.

> Rev.: RAM GOPAL, *VIJ* 3, 309; VRAJANANDAN, *VJ* 14, 55-56.

6. ANANTHANARAYANA, H. S. Some problems in Vedic accentuation. *IA* (3rd Series) 5 (2), April 71, 55-61.

> ..particularly re. accent of the verb..

7. ARNOLD, Edward Vernon. *Vedic Metre in its Historical Development*. Mot. Ban., Delhi, 1967, xiv+335.

> ..reprint of the original ed. of 1905..

8. BASU, Jogiraj. Music, dance, and drama in the Vedic age. *Pr. Bh.* 66, May 61, 223-227.

> ..ref. to 'vocal music', 'instrumental music', dance, drama, in Vedic lit... these were not only prevalent, but were quite popular..

9. BHASKARA RAO, S. The Vedic metre. VS, Tirupati, 1967, E 35-39.

10. BHATTACHARYA, Bhabani Prasad. Some observations on the utterance of circumflex accent in Ṛgveda-Prātiśākhya. *SP* (26 AIOC), 1972, p. 507..

> ..the circumflex arises from a combination of acute and grave syllables into one syllable; the first half of this latter is acute and the other half is grave..author discusses this and other views..

11. BHATTACHARYYA, Nirada Varana. *Vaidika-svarasvarūpa-vimarśaḥ*. *Praṇava-Pārijāta* 14 (3), 1971, 42-45; (4), 1972, 61-64.

12. **Bhattacharyya**, Sivaprasad. The Jānaśrayī Chandoviciti and its author. *JOIB* 10 (4), June 61, 409-422.

13. **Bhattacharyya**, Sivaprasad. Jottings on Sanskrit metrics. *OH* 8, 1-34; 9, 35-64.

14. **Bhise**, Usha R. The development of the Indian musical scale. *SP* (26 AIOC), 1972, 345-346.

..origin of the musical scale of seven notes traceable to the trad. of Vedic recitation; *ṣaḍja*, *ṛṣabha*, etc., mentioned in Śikṣā works, but the earlier counterparts of these notes enumerated in *Taitt. Prāt.* as *kruṣṭa*, *prathama*, etc.; the *caturyama* (four original notes) of *Taitt. Prāt.* identical with the four *svaras* of Vedic recitation (Ud., An., Sv., Pr.)..

15. **Bon Maharaj**. Die Einzigkeit der vedischen Lesung. *Kairos* 7, 1965.

16. **Bon Maharaj**. The uniqueness of Vedic reading. *SPP* 7 (1), Feb. 67, 1-13.

..see 15 above..also see: *VBD* III. 34. 60..

17. **Cardona**, G. Pāṇini's definition, description, and use of Svarita. *Kuiper Fel. Vol.*, 448-461.

..see : *VBD* III. 25. 40..

18. **Chandratre**, P. D. Longer metres in Rigveda. *Bull. Chunilal Gandhi Vidyabhavan* 14, 1969, 1-7.

..*atichandāṁsi* : Atijagatī (52 syllables); Śakvarī (56); Atiśakvarī (60); Aṣṭi (64); Atyaṣṭi (68); Dhṛti (72); Atidhṛti (76) ..indicate that Vedic seers were actuated by spirit of experimentation as they evolved longer metres out of comparatively shorter ones..

19. **Chattopadhyaya**, Amar Kumar. *Vaidikasvarālocanam*. *SSPP* 50, 111-118; 173-178; 206-211; 231-239.

20. **Chaube**, Brajavihari. *Śatapathabrāhmaṇa kī svaraprakriyā* (Hindi). *URSHS* 3, 1968-69, 61-73. (Also in *SP*, 24 AIOC, 1968, 9-10. " ..*evaṁ usakī svarāṅkana paddhati*).

..in *ŚPBr.*, only 2 accents : Udātta and Anudātta; no Svarita; Ud., wh. results from the combination of Ud. and An., is called *bhāṣika svara*..An. marked with a horizontal stroke below the syllable; Ud. left unmarked..

21. DANIÉLOU, Alain. *Die Musik Indiens : Platte I : Veda-Rezitation und-Gesang*. UNESCO Collection : A Musical Anthology of the Orient : Bärenreiter Verlag, Kassel-Wilhelmshöhe.

Rev. : Fritz BOSE, *Mundus* 3 (3), 226-27.

22. DESHPANDE, G. T. On the accent of the vocative. *NUJ* (H) 18 (2), Oct. 67.

23. GANAPATI SASTRI, Hebbar. *Ekā svaramīmāṁsā. ABORI* 51, 1970 (1971), 210-212.

..see : *VBD* III. 1. 45..

24. GONDA, J. The *Anuṣṭubh* stanzas of the Ṛgveda. *ALB* 31-32, 1967-68, 14-51.

..describes the composition and syntactic structure of *anuṣṭubh* stanzas in *ṚV*..

25. GOSWAMI, O. *The Story of Indian Music*. Asia Publishing House, Bombay.

..*ṚV* and *SV* chants discussed; nature and extent of influence of pre-Aryan and non-Aryan cultures on Aryan musical culture..

26. GUPTA, Sudhir Kumar. Conception of metre in the Ṛgveda. *SP* (26 AIOC), 1972, 353-354.

..word *chandas* and names of metres primarily ref. to some cosmic phenomena..*chandas* from *chad* (=to cover) or *chand* (=to please) might have signified creation yielding the sources of development, pervasion and delight..

27. JHA, Sukheshwar. Elucidation of the salient feature of the *svaritīya udātta*. *SP* (26 AIOC), 1972, 355-356.

28. JHALA, G. C. Kampa in the accent-system of the Ṛgveda. *JAS Bom* 41-42, 1966-67, 43-45.

..possibility of independent Svarita being followed by another independent Svarita..*ṚV* VII. 21. 9..

29. KRISHNASWAMI, S. Drums of India through the ages. *JMA* 38, 1967, 72-82.

30. KURYŁOWICZ, J. Indo-European metrical studies. *Poetics, Poetyka, Poetika*, Warsaw, 1961, 87 ff.

..analysis of Vedic and Greek lengthening shows that there can be no question of any IE tendency towards metrical lengthening..

31. Laddu, S. D. The laukika, vaidika, and yājñika accentuation with the Munitraya of Sanskrit grammar. *Dandekar Fel. Vol.*, 1969, 93-111.

..(1) sacrificial utterance was in parts specialised Vedic Sk. and in parts specialised spoken Sk.; (2) utmost accuracy in pronunciation and accentuation required in sacrifice; (3) at some (probably early) stage, Mantras might have been recited with *traisvarya* in sacrifice; (4) the so-called *ekaśruti* in sacrifice was probably a uniformly loud voice employed in the recitation of Vedic Mantras; (5) by the time of Pāṇini, *ekaśruti* mode of recitation optionally extended to the utterance of Vedic Mantras even outside the sacrificial context, i. e., in daily lesson..

32. Mishra, Gopal Chandra. *Vaidikī svarabhaktiḥ. Saṁskṛta-Saṁjīvanam* 24 (6), Sept. 63, 7-8.

..five kinds of *svarabhakti* mentioned in *Yājñavalkya-Śikṣā:* Kariṇī, Kurviṇī, Hariṇī, Hāriṇī, Haṁsapadā..discusses these..

33. Mishra, Videha. A critical study of the Vedic accent. *JBRS* 53, 1967, 1-16.

34. Mitra, Arati. Some observations on the epithets of the Vedic and Sanskrit metres. *SP* (26 AIOC), 1972, 70-71.

..etymology of *gāyatrī* and *uṣṇih*..

35. Mukherji, Amulya Dhan. Rhythm in Sanskrit syllabic metres. *JAS Ben* 7 (3-4), 1965 (1968), 143-162.

..metrical trad. in Old Aryan (148-49); basic features of Indo-Iranian metres (149-50)..(similarity bet. I-I and old Greek metres)..

36. Mukherji, Amulya Dhan. Rhythm in uneven syllabic metres in Sanskrit. *JASBen* 11, 1969, 68-88.

..*ardhasamavṛtta* or *viṣamavṛtta* metres (5 more imp., among them)—their prototypes to be found in those Vedic metres in wh. vss. of disparate length are combined to form stanzas..perhaps it was from Triṣṭubh that these metres originated; but there are difficulties in accepting this view..

37. Munishwar Deva, Sastri. *Vedārtha karane men svara kā mahattva* (Hindi). *VJ* 21 (3-4), 1972, 56-58.

38. MYLIUS, Klaus. Die Identifikationen der Metren in der Literatur des Ṛgveda. *WZKMUL*, GsR, 17 (2-3), 1968, 267-273.

..metres are identified with gods, ritual concepts, *varṇas*, human body and limbs, animals and minerals, geographical and astronomical objects, etc. .. fully tabulated..

39. NAYAK, Hariprasad. *Bhāratīya saṁgīta kī aitihāsika paraṁparā* (Hindi). *Saṁgīta*, May 68, Hathras.

40. NIJENHUIS, E. Wiersma-te. *Dattilam*: A compendium of ancient Indian music (Introduction, translation, commentary). Orientalia Rheno-Trajectina, XI, Leiden, 1970, viii+477+34 pp. of music examples.

..(thesis)..comm. explains the terminology of ancient Indian music with ref. to, among others, Vedic lit. ..

41. PARANJAPE, S. S. *Bhāratīya saṁgīta kī rūparekhā—vaidika kāla se gupta kāla taka* (Hindi). *Nādarūpa* 2, BHU, Jan. 63, 61-69.

42. PARANJAPE, S. S. *Bhāratīya saṁgīta kā itihāsa* (Hindi). Chowkhamba Rashtrabhasha Granthamala 9, Varanasi.

..(from Vedic times to the age of the Guptas)..

43. PRAJNANANANDA, Swami. Music-materials in the Puṣpasūtra. *Nādarūpa* 2, BHU, Jan. 63, Part II : 34-42.

..*Puṣpasūtra* (=Sāmaprātiśākhya) written by Puṣparṣi Auḍavraji; comm. by Ajātaśatru (commences from 5th Prapāṭhaka); *Puṣpasūtra* contains ten Prapāṭhakas, the 9th deals with Sāmagānas..the second section of the 9th Prapāṭhaka is most imp. for music-materials..author gives a resume of that section..

44. PRAJNANANANDA, Swami. Orchestra and chorus in ancient India. *JMA* 35, 1964, 88-102.

..description of Mahāvrata in *ŚS* : wives of priests used to sing songs in chorus to obtain offspring; Hotṛ on the swing; unmarried girls used to dance round the sacrificial fire, with waterpitchers wh. were to be emptied .. (cf. J. GONDA, " Ascetics and courtesans ", *ALB* 25, 78-79)..

45. PRAJNANANANDA, Swami. *A Historical Survey of Indian Music*. Anandadhara Prakashan, Calcutta, 1965, 500.

..opening ch. deals with music in Vedic age; ch. 2 with music in the *Nāradīya-śikṣā*.. (see : *VBD* II. 37.22 : *Saṁgīta-o-saṁskṛti* : Rev. : T. S. Parthasarathy, *JMA* 25, 140-42)..

Rev. : V. R., *JMA* 37, 213-14.

46. Raghavan, V. *Nādayoga.* Morris College of Hindustani Music, *Silver Jubilee* Vol., Lucknow, 1952, 25-26.

..on the Vedic origin and sacred associations of music..

47. Raghavan, V. Vedic chanting, music, dance and drama. Orient Longmans : *Proc. of Intern. Seminar on Trad. Cultures in SEA,* 1960, 168-178.

48. Raghavan, V. Sāmaveda and music. *JMA* 33, 1962, 127-133.

..explains the structure and plan of *SV* and its sections; deals with details of sāman-singing..Kauthuma and Jaimimīya styles of singing as seen in diff. parts of south India..relation of sāmagāna to Indian music..

49. Ramakrishnan, T. S. The music in the chant of Sāmaveda hymns. *JMA* 38, 1967, 59-62.

50. Rarate, V. R. *Kyā sāmaveda kī lupta gānaparaṁparā punarujjīvita ho sakatī hai* ? (Hindi). *Vedavāṇī* 24 (7), May 72, 3-5.

51. Ray, R. L. Centres of Vedic music. *Nādarūpa* 2, BHU, Jan. 63, 54-60.

52. Schlingloff, Dieter. *Chandoviciti.* Berlin, 1958, 72+8 tables.

..see : *VBD* II. 27.5..

Rev. : H. Berger, *ZDMG* 111, 231-32; Rita Taticchi, *EW* 12, 273.

53. Shastri, A. D. Svarita. *Bull. Chunilal Gandhi Vidyabhavan* 14, Aug. 69, 37-38.

..*samāhāraḥ svaritaḥ*—this def. does not apply to enclytic sv. but only to independent svarita..

54. Shivaramaiah, B. K. The three dimensions of Ṛgvedic versification. *SP* (26 AIOC), 1972, 378-379.

..(1) a set no. of syllables; (2) a somewhat fixed order in the alternation of light (*laghu*) and heavy (*guru*) syllables; (3) pitch-accent..

55. SIHLER, Andrew. Sievers-Edgerton phenomena and Rigvedic metre. *Lg* 45 (2.1), June 69, 248-273.

..metrical configuration alone is sufficient to account for such facts as that *ṚV* words beginning with a single consonant followed by a light first syllable (a short vowel + a single prevocalic consonant, e. g., *karati*, *pṛthu*, etc.) are found to occur only rarely in positions where they follow a word ending with a light syllable.. most (or perhaps all) of the original *gamati* types of data are insignificant as evidence supporting the SE theory..

56. SRIVASTAVA, Dharmavati. *Prācīna bhārata men saṁgita* (Hindi). Bharatiya Vidya Prakashan, Varanasi, 1968, 300.

..hist. of Ind. music from Vedic times to Gupta period, presented in its cultural and sociological aspects..ch. 1 describes music in Vedic times, including chanting of Sāmaveda, dancing, various musical instruments..

Rev. : Omkaranath SARMA, *BJ* (19-5-68), 68.

57. STAAL, J. F. *Nambudiri Veda Recitation.* Mouton, 1961, 102.

..see : *VBD* III. 34.244..

Rev. : A. MINARD, *I-IJ* 6, 302-03.

58. TRIPATHI, Chabinath. *Chanda-vyavasthā : mahattva evaṁ prayojana* (Hindi). *Saptasindhu* 13 (10), Oct. 66, 25-35.

..Pāṇini, Yāska, *Up.* have discussed various theories re. origin of metres..

59. VARADARAJAN, B. Music in the Sāma Veda. VS, 1967, E 50-58.

..see : *VBD* III. 9.13..

60. VARADARAJAN, Brinda. Ancient music : the music of the Sāma-veda and the songs of the śaivite and vaiṣṇavite saints. *BITCM* 1, 1967, 22-45.

..sāmagāna ; sāman-chant; technique of lit. and chanting explained..

61. VEDAPATI, Sastri. *Yajñakarma men mantroccāraṇa evaṁ ādhunika svaravāda* (Hindi). *Vedavāṇī* 13 (3), Jan. 61, 13-18.

62. WALIMBE, R. S. *Prācīna bhāratīya svaraśāstrātīla svaramaṇḍala* (Marathi). *Saṁskṛti-Sugandha*, 1970, 191-218.

63. WELLESZ, Egon. *The New Oxford History of Music*, Vol. I : Reprint, 1960.

..see : *VBD* II. 37. 50..

Rev. : W. STAUDER, *Oriens* 16, 309-12.

64. YUDHISTHIRA, Mimamsaka. *Vaidika-Chandomīmāṁsā*. Ramlal Kapur Trust, Amritsar.

65. YUDHISTHIRA, Mimamsaka. *Vaidika vāṅmaya men prayukta svarāṅkana prakāra* (Hindi). Bharatiya Pracyavidya Pratisthana, Ajmer.

Rev. : BHAGAVADDATTA, *GKP* 18 (11), 594; 612.

66. YUDHISTHIRA, Mimamsaka. *Vaidikasvaramīmāṁsā*, with Hindi commentary. Bharatiya Pracyavidya Pratisthana, Ajmer, 1965, 57.

..see : *VBD* II. 37. 53..65 above is the Hindi title of this..also see: *VBD* II. 37. 54..

38. LITERARY FORMS : LITERARY CRITICISM.

1. ALSDORF, L. The Ākhyāna-theory reconsidered. *JOIB* 13 (3), Mar. 64, 195-207.

..discusses earlier theories on the subject..old Ākhyāna-vss., quoted from the store of popular Ākhyāna-poetry, were put to magical use by the secondary addition of an appropriate spell; what was incorporated into *ṚV* was not an original Ākhyāna but this secondary magic combination; this magic sūkta might, and probably wd., be recited without the prose portions..

2. ALSDORF, L. The *ākhyāna* problem reconsidered. *PICO* (26th Session) 3. 1, 1969, 14-20. (Also in *SP*, 26 ICO, 1964, p. 50).

..Saṁvādasūktas : OLDENBERG's *ākhyāna*-theory (rejected by HERTEL and VON SCHROEDER who characterised Saṁvādasūktas as 'dramatic' pieces); GELDNER sponsored "ballad" theory ("lyrical poems with epical subjectmatter and dramatic layout"); CHARPENTIER regards Ss. as pieces of epic poetry not needing any additional prose..A. finds O.'s theory fundamentally sound; acc. to A., we have in *ṚV* a certain no. not of original Ākhyānas but of Ākhyāna-stanzas quoted for special reasons and in some cases and in various ways adapted to their new *ṚV*-setting..see 2 above..

3. **Benegal**, S. *A Panorama of Theatre in India.* ICCR, New Delhi, 1968, vii+132.

4. **Bhagvat**, Durga. The riddle in Indian life, lore, and literature. *Folk-lore* 7-8, 1963.

5. **Bhagvat**, Durga. *The Riddle in Indian life and Literature.* Popular Prakashan, Bombay, 1965, xxxi+135.

..ch. 2 : The Vedic Riddle..

6. **Dange**, Sadashiv A. *Ṛgvedātīla sūktī* (*mhaṇī !*) *āṇi lokanīti* (Marathi). *Navabhārata* 19 (12), Sept. 66, 19-28.

..see : *VBD* III. 4. 11..

7. **Fatah Singh**. *Sāhitya aur saundarya* (Hindi). Sanskriti Sadan, Kotah, 134+11.

..principles of aesthetics in Vedic lit. (among other topics)..

8. **Fatah Singh**. *Kāmāyanī-saundarya* (Hindi). Bharati Bhandar, Allahabad, 1966, 317.

..(3rd ed.)..lit. and philosoph. appreciation of *K.* from the pt. of view of Veda..

9. **Feistel**, Hartmut-Ortwin. *Das Vorspiel auf dem Theater: Ein Beitrag zur Frühgeschichte des klassischen indischen Schauspiels.* Tübingen Univ., 1969, 151.

..(dissertation)..

10. **Gupta**, Anand Swarup, Purāṇa, Itihāsa, and Ākhyāna. *Pur.* 6 (2), July 64, 451-461.

..P., I., Ā.—allied subjects since early *Vedic* times.. (1) P. and I. found used sometimes together (*ŚPBr.* X. 5. 6. 8; *Ch Up* III. 4. 1. 2.; VII. 1.2), sometimes separately (*AV* XV. 6. 10-11; *ŚPBr.* XIII. 4.3. 12-13; *Gopatha* I. 10; *BAU* II. 4. 10)..in *AV*, *Br.*, and *Up.*, I. and P. seem to denote particular kinds of passages in *Br.* ..(acc. to Sāyaṇa on *ŚPBr.* XIII. 4.3, I.=cosmological myths; P.=stories like that of Purūravas and Urvaśī; Śaṁkara on *BAU* II. 4. 10, reverses Sāyaṇa's def.)..in earlier periods, P. connoted stories, whether imaginary or factual; later, a distinction came to be made : P.=mythical; I.=factual..four clear stages : (1) P. included I. also (*AV* and some *Pur.*); (2) P. and I. as distinct (some Vedic and Pur. passages); (3) I. included P. (*Kauṭ. Arth.* I. 5); (4) P. tended to include I. and all other subjects of human interest..

11. Horsch, Paul. Vedische Gāthās und Ślokas. *WZKSA* 6, 1962, 1-14. (Also as a brief report in *ZDMG* 111, 1961, 398-399).

..see 12 below..

12. Horsch, Paul. *Die vedische Gāthā-und Śloka-Literatur.* Francke Verlag, Bern, 1966, vii+516.

..(see : *VBD* III. 33.24)..as basic materials for his research, H. has collected from *Br.* and older *Up.* all the anonymous stanzas explicitly labelled as Gāthā or Śloka by the texts themselves (also those, the authorship of wh. is ascribed to mythological beings).. threefold purpose : (a) to investigate more exactly than heretofore the relation of Vedic G. Ś. lit. to Buddhism and Jainism; (b) to indicate the after-effect of this lit. genre on Hinduism; (c) to inquire into the origin, i.e., the institutors of G. vss...acc. to H., these anonymous fragments of stanzas, wh. originated mostly in secular and popular circles, already contain the rudiments of later Hindu lit.; show many associations with the new turn of thought emerging about the middle of 1st mill. B. C.; and form, as it were, the missing link bet. Brahmanism and Śramaṇism..H. emphasizes that the ultimate source of both epic and drama is intimately connected with G. lit., wh., in its turn, is derived from the non-hieratic or unorthodox sphere such as the Kṣatriya-milieu or the Vrātya community..

Rev. : G. Buddruss, *Mundus* 4 (4), 315-16, E. Frauwallner *WZKSA* 11, 210-11; M. Mayrhofer, *Die Sprache* 14 (2), 187-88; M. A. Mehendale, *VIJ* 5 (2), 218-220; L. Renou, *JA* 254, 307-11; George von Simson, *Erasmus* 19, 647-50; N. Tsuji, *I-IJ* 12 (1), 27-34; J. C. Wright, *BSOAS* 31 (2), 449.

13. Indu Shekhar. *Sanskrit Drama : its Origin and Decline.* Or. Rh.-Tr., VII, E. J. Brill, Leiden, 1960, xxviii+214+9 plates.

..seeks to spotlight the non-Aryan elements wh. may have helped in the birth of Sanskrit drama..

Rev. : M. Hara, *Toyo Gakuho* 44, 610-15; E. Sluszkiewicz, *Rocz. Or.* 28, 140-44; P. Thirugnanasambandham, *TC* 11 (2), 201-03.

14. INDU SHEKHAR. Drama. *Cultural Forum* 6 (2), Jan. 64, 65-68.

..contribution of the refined and cultured pre-Aryans..born of pre-Aryan parentage, nurtured by epic trad., adopted by Śūdras and other lower ranks, Sk. drama met with disapproval of the priestly class.. therefore, had stunted growth..

15. JACQUOT, Jean (ed.). *Les théâtres d'Asie*. CNRS, Paris, 1962, viii+308+plates.

..pp. 7-48 : "about Sk. theatre"—RENOU; "classical theatre of India"—J. AUBOYER; "characteristics of Indian dramaturgy"—A.-M. ESNOUL; "the basis of classical Ind. theatre"—K. M. VERMA; "some religious elements in Indian theatre"—BAKE..

Rev. : C. J. D., *BSOAS* 26, 237; W. KIRFEL, *OLZ* 1963, 596-98; G. LOBSINGER, *As Stud* 17, 57-58; Rita TATICCHI, *EW* 13 (4), 388-89.

16. KARAMBELKAR, Usha. *Saṁvāda-sūkte* (Marathi). *Navabhārata.*

..Agastya-Lopā. (April 69); Saramā-Paṇi (Sept. 69); Vṛṣākapi (June 70); Yama-Yamī (April 71); Pur.-Ur. (June 71)..(from Ph. D. thesis : *The Ṛgvedic Dialogues : A Study* : Univ. Nagpur)..

17. MISRA, Vidyaniwas. Foundations of Sanskrit poetics. *A. N. Jha Fel. Vol.*, 1969, 375-393.

..complex concept of *vāk* as embodied in *ṚV* and *Br.*..

18. PARIKH, Rasiklal C. *Ānanda Mīmāṁsā* (Gujarati). MS Univ., Baroda.

..three lectures on aesthetics and lit. crit...Up. concept of Ānanda.. doctrine of *bhūmā*..

19. PRASAD, Jayakishan. *Saṁskṛta Nāṭya Sāhitya* (Hindi). Vinod Pustak Mandir, Agra, 1969, 228.

20. RAY, P. R. Concept of Kāvya in the Ṛgveda. *Dandekar Fel. Vol.*, 1969, 177-180.

..see : *VBD* III. 36.35..

21. RENOU, L. Sur le genre du sūtra dans la littérature sanskrite. *JA* 251 (2), 1963, 165-216.

22. VON SCHROEDER, L. *Mysterium and Mimus im Rigveda.* Kritische Untersuchung und literar-historische Darstellung der

dialogischen und dramatischen Lieder, Saṁvādas, im Rigveda. 1972, 501.

..reprint of ed. of 1908, Leipzig..

23. SEN GUPTA, D. P. Laughter in sacred literature. *VBQ* 29 (1), 1963-64.

24. SHARMA, Bhavani Datta. *Vede sāhityikatattvam. Saṁskṛta-Saṁmelanam,* Bihar, July-Sept. 70.

25. SYRKIN, A. Ya. Some aspects of the study of humour and examples from ancient Indian literature (Russ.). *Programma* .., Tartu, 1964, 35-37.

..traces of humour in Veda..e. g. Maṇḍūkasūkta in *ṚV*..

26. SYRKIN, A. Ya. Contribution to the study of humour in ancient India (Russ.). *Materialy po istorii i filologii Tzentr. Asii,* No. 3, 1968, 66-78.

..mentions, among others, *ṚV* IX. 112; X. 86; etc. ..

27. THIEME, P. Das indische Theater. *Fernöstliches Theater,* ed. by H. Kindermann, Kröner Verlag, Stuttgart, 1966, 21-120.

28. THIEME, P. Les origines du théatre Indian. *Annales de la Faculté des Lett. et Sci. Hum. d'Aix,* 41, 1966, 269-289.

29. UPADHYE, A. N. *Bhārata men varṇanātmaka kathā-sāhitya* (Hindi). *Anekānta* 22 (6), Feb. 70, 266-275.

..serially : first instalment..(Hindi transl. by K. VANTHIA of U.'s introd. to his ed. of *Bṛhatkathākośa*)..Vedic and related lit. ..

30. *Vaidikavāṅmaye kāvyaśāstrasya mūlānveṣaṇam. Saṁskṛta-Bhavitavyam* 18 (19-20), Aug. 68, p. 5.

XI. LINGUISTIC STUDY

39. LINGUISTIC STUDY OF THE ṚGVEDA.

1. ATKINS, Samuel D. The RV *dyaus*-paradigm and the Sievers-Edgerton law. *JAOS* 88 (4), 1968, 679-708.

..(ref. *Lg* 11 : " Siever's law and IE weak grade vocalism" by EDGERTON)..there are many aberrent cases in *ṚV* to S-E law; one of the most puzzling is that of *dyaus* and its forms; A. sorts out and accounts for the occurrence of exceptions to the law in this paradigm..

2. BENVENISTE, E. Note additionelle. *BSL* 55, 1960, 18-19.

..(appendix to RENOU, " Les dérivés abstraits en *-tāt-* et *-tāti-* du Ṛgveda ", *BSL* 55, 10-17)..acc. to B., *-tati-* also in Iranian; therefore, Indo-Iranian..

3. DEVASTHALI, G. V. Prakritism in the Ṛgveda. *Proc. of the Seminar in Prakrit Studies*, Univ. of Poona, 1970, 199-205.

..variations in the *ṚV* lg. in its various aspects..discussed with ref. to Hemacandra's *Śabdānuśāsana* (Pariśiṣṭa)..

4. DURR, J. A. Die Zusammensetzung bei den Infinitiven und Gerundien im Ṛgveda. *Schubring Fel. Vol.*, 1951, 11-18.

5. ELIZARENKOVA, T. Ya. *The Aorist in the Ṛgveda* (Russ.). Izdatel'stvo vostočnoj literatury, Moscow, 1960, 151.

..description of different structural types of the aorist in *ṚV*, of the actual frequency of forms of the paradigms of different aoristic types, and of the parallel functioning of more than aoristic stems from the same verbal root..study of mutual relations bet. the modal and non-modal, augmented and non-augmented forms of the aorist, as well as bet. the aorist and other verbal forms capable of expressing the meaning of past tenses..an attempt to analyse the origin of different structural types of the aorist in the *ṚV* by means of internal reconstruction; as a result of this internal reconstruction the idea of co-existence in the verb of the *ṚV* of two systems : the one devoid of the opposition of tense, hypothetically interpreted as the opposition of an action connected with an agent (injunctive) to an impersonal state (perfect) and the other characterised by the opposition of grammatical tense.. (Also see : " On the problem of the tenses in OIA " in Summaries of Papers by USSR delegation, 25 ICO, Moscow, pp. 21: 8 below)..

Rev. : F. B. J. KUIPER, *I-IJ* 5, 245-46.

6. ELIZARENKOVA, T. Ya. Znacheniye osnov prezensa v Rigvede. *Yaziki Indiyi*, Moscow, 1961, 91-165.

.." the meaning of the present-stems in the *ṚV* "..by comparing the non-systematic elements of verbal forms in *ṚV*, E. comes to the conclusion that tense and aspect oppositions of the later period were preceded by oppositions of active verbal forms to passive verbal forms..description of the formal structure and semantics of the ten present-classes of the verb in *ṚV*, and of their mutual relations..

7. Elizarenkova, T. Ya. On the linguistic aspect of the translation of the Ṛgveda (Russ.). *Istorija i kultura drevnej Indii*, Moscow, 1963, 101-117.

..not all the aspects of the lg. of *ṚV* can be adequately reproduced by means of modern lgg. (e.g. the injunctive of the verb, the ambivalent meaning of a part of laxis, etc.)..in some cases, the transl. of *ṚV*-hymns into modern Western lg. wd. remain ambiguous..

8. Elizarenkova, T. Ya. On the problem of the development of tenses in Old Indo-Aryan (the Ṛgveda). *PICO* (25th Session) 4, Moscow, 1963, 167-174.

..the category of tense had not yet become completely grammatised by the time of *ṚV;* this is proved by the neutralisation of tense opposition in a considerable no. of forms, as well as by the non-obligatory use of the augment, and a lesser distinctive power of tense as compared to mood..an indirect support is provided by the evidence of the abundance of nominal phrases in *ṚV* as well as cases of absolute use of prefixes and of omission of the verb.. (see 5 above)..

9. Gonda, J. *Epithets in the Ṛgveda.* Mouton : Disp. Rheno-Traj. IV, 's-Gravenhage, 1959, 270.

Rev. : R. Hauschild, *OLZ* 1963, 387-89.

10. Gonda, J. *The Aspectual Function of the Ṛgvedic Present and Aorist.* Mouton : Disp. Rheno-Traj. VII, 's-Gravenhage, 1962, 286.

..G.'s primary concern is to establish the aspectual uses of *ṚV* aorist indicative as opposed to imperfect; studies this question in the context of IE lgg. generally; compares Ṛgvedic situation with that in *Br.* and Pāṇinian Sk. .. acc. to G. : the aorist often refers to special cases, single objects or details, isolated occurrences; it is not rarely used in connection with processes wh., tho. durative in nature, are viewed without regard to duration..the imperfect often emphasizes the idea of continuance, the chief interest in a past process being in its development or unlimited continuity; as opposed to aorist, imperfect expresses ' variety ', ' vision ', frequency, heterogeneity, ' perspective ', simultaneity..

Rev. : R. Ambrosini, *SSL* 3, 90-98; T. Elizarenkova, *OLZ* 60 (1965), 391-95; H. Flaceliere, *Kratylos* 9, 151-55; W. P. Lehmann, *JAOS* 84, 457-59; Charles Malamoud, *I-IJ* 8, 64-67; L. Renou, *JA* 250, 308-09; J. C. Wright, *BSOAS* 27 (2), 499.

11. Hammerich, L. L. Wenn der Dualis lebendig ist. *Die Sprache* 5, 1959, 19-26.

..(considers *mitrā* for Mitra and Varuṇa; *ahanī* for day and night)..

12. Hoffmann, Karl. Retroflexes in *ṚV* VIII. *WuS* 21, 1940, 149 ff.

13. Kapadia, B. H. The composition of infinitives and gerunds in the Ṛgveda. *JBomU* 31 (2), 1962, 25-34.

..(English transl. of 4 above)..

14. Lehmann, W. P. On the reading of some *ya*-suffixes in the Rigveda. *Kuiper Fel. Vol.*, 1968, 39-45.

..(1) *iya* after resonant or obstruent plus laryngeal; (2) *iya* after laryngeal plus resonant/obstruent; (3) further occurrences..

15. Manessy-Guitton, J. *Les substantifs en -as- dans la Ṛk-Saṁhitā. Contribution à l'étude de la morphologie védique.* Publ. de la Section des lang. et litt. 8, Facult. des Lett. et Sci. hum., Univ. de Dakar, Dakar, 1961, xx+286.

..(1) problèmes de vocalisme; (2) thèmes à suffixes complexes; (3) questions d'accentuation; (4) esquisse sémantique et conclusion..

Rev. : J. Filliozat, *JA* 250 (3), 462-65; A. Minard, *BSL* 58 (2), 50-56; W. P. Schmid, *IF* 69, 67-70.

16. Manessy-Guitton, J. Les adjectifs simples en *-as-* dans la Ṛk-Saṁhitā. *I-IJ* 7 (4), 1964, 259-83.

..(14 adj. considered)..

17. Mishra, Hari Mohan. Secondary nominal suffix *-ita* in the Ṛgveda. *SP* (23 AIOC), 1966, p. 28.

18. Pisani, V. Subjunctive of future in Ṛgveda? *ALB* 31-32, 1967-68, 12-13.

..*kariṣyāḥ* (*ṚV* IV. 30. 23; I. 165.9) : in the second passage, it is *kariṣyā* not *kariṣyāḥ*; thus, only one occurrence of *kariṣyāḥ* (IV.

30. 23); is it subj. of future? acc. to P., it is 2nd sing. optative of aor. . . the strange rubric, "subj. of the future", shd. be cancelled from *ṚV*-grammar. .

19. RASTOGI, Motilal. *Sāmavaśa sandhi* in the Ṛgveda. *BPSC* 6, Oct. Nov. 66, 1-18.

. . the term sāmavaśa sandhi occurs in *Ṛk-Prāt.*; it means lengthening of a short vowel (excepting *ṛ*) before the following consonant, wh. is also known as *pluti*; its main purpose is to make up the metrical deficiencies in Vedic mantras, where the orthographic quantity is different from the metrical (phonetic) quantity. . Śaunaka, following Śākalya, has, thro. his treatment of *S.*, helped us a great deal in understanding and appreciating the musical cadence of Vedic mantra, its imp. and working in the modulation of the quantities. .

20. RENOU, L. Langue et religion dans le Ṛgveda : quelques remarques. *Die Sprache* 1, 1949, 11-17.

. . (see : *VBD* II. 39.16) . . multi-significance of verbs : *vi*; *ā-bhṛ*; *pū*. .

21. RENOU, L. Les dérivés abstraits en *–tāt–* et *–tāti–* du Ṛgveda. *BSL* 55, 1960, 10-17.

. . semantically not exchangeable. . later *–tā–* takes over the function of *–tāti–* . . (see 2 above) . .

22. RENOU, L. Sur l'utilisation linguistique du Ṛgveda. *BSL* 61 (1), 1966, 1-12.

. . (ref. to words like *padbhiḥ-paḍbhiḥ* . . word-haplology . . *bodhi-edhi*; *yoktra-yojana; dīdhiti; vipra-vip*) . .

23. SGALL, Petr. Die Infinitive im Ṛgveda. *Acta Univ. Carolinae : Philologica* II (*Or. Prag.* 1), 1958, 135-268.

Rev. : A. MINARD, *BSL* 38 (2), 44; W. P. Schmid, *IF* 68, 201-04.

24. SHARMA, B. R. Usage of genitive as Kāraka in the Ṛgveda. Pāṇ. Sem., Kurukshetra Univ., 1972, pp. 6 (typed).

. . (six Kārakas generally assigned to six vibhaktis, excluding the genitive) . . in *ṚV*, gen. is used as Kāraka having direct relation with the verb, particularly, *aś-bhakṣ, pā, vid, cit-budh, juṣ, ī-bhikṣ, ā-dā, nir-vid, nam* . . (these usages not covered by *Aṣṭādhyāyī*) . .

25. SHIVARAMAIAH, B. K. The independent circumflex in Ṛgveda. *H-YJMU* 22 (1), Sept. 62, 1-8.

..peculiarities of Svarita in general, of Jātya Sv. in particular..

26. SIHLER, A. Word-initial semivowel alternation in the Rigveda. *Lg* 47 (1), 1971, 53-78.

27. TOPOROV, V. N. About some problems of Old-Indian toponimic studies (Russ.). *Toponimika Vostoka*, Moscow, 1962, 59-66. (Also : TOPOROV, "About the studies in Old-Indian toponimics" (Russ.), *Sov. po topon. vostoka*, Moscow, 1961, 9-13).

..analysis of a no. of Vedic toponyms and hydronyms in connection with the problem of localization of *ṚV*..

28. VEKERDI, J. On polymorphic presents in the Ṛgveda. *AO* (*Hung*) 12 (1-3), 1961, 249-287.

..majority of dimorphic or polymorphic present stems in *ṚV* display no semantic difference (as has been frequently assumed); in cases where such diff. still exists, it refers mostly to voice and not to aspect..frequent poetic improvization of accessory verbal forms unknown to the spoken lg. shows that the lg. of *ṚV* is by no means primitive or natural, but a liturgical-literary lg. with old traditions..accessory present forms don't go back to an earlier stage and are rather ephemeral phenomena..polymorphism itself, as a tendency, had existed already in the IA period and may have originated in the uncertain mode of present formation that can be observed, presumably, in the later stage of IE development..

29. VEKERDI, J. On the participle *iṣṇant-* in the Rigveda. *AO* (*Hung*) 23 (3), 1969, 377-378.

..in Vedic, (1) certain forms of some phonetically similar but semantically different verbal roots get mixed up (e. g. *kṣayati*=he possesses; *kṣeti*=he stays; *kṣayathāḥ*=you stay); (2) in Saṁ.-texts, participles are formed from a stem diff. from the finite verb forms (e. g. from *vaste*, we have *uṣāṇa*, *uṣamāṇa*, *vasāna*)..both these phenomena exemplified in *iṣṇant*–(from *iṣ*=to send, to desire)..acc. to V., the present *iṣṇāti* and part. *iṣṇant-* (wh. appear only in Vedic period and there too in later parts) must not have been a living formation but one of the artificial peculiarities of the liturgical and poetic style of hymns..

40. Linguistic Study of Other Vedic Texts.

1. Acharya, A. S. The anusvāra and ānunāsikya in the Taittirīya Saṁhitā. *BDCRI* 29, 1968-69 (1970), 1-6.

..*anusvāra*=a nasal to be produced after a vowel; *nāsikya*=nasal : a nasal sound different from *yama* and *anusvāra*; *yama*=nasalized tenseness of a stop consonant..(four types mentioned in *Prāt.*: voiceless unaspirated, voiced unaspirated, voiceless aspirated, voiced aspirated)..*ānunāsikya*=nasalization..

2. Acharya, K. C. Linguistic remarks on some words in the first Kāṇḍa of the Paippalāda-saṁhitā of the Atharvaveda. *Proc. AICL* 1, 1971, 96-99.

3. Ananthanarayana, H. S. *Studies in the Language of the Taittirīya Brāhmaṇa.* Univ. of Texas, 1962.

..doctoral dissertation..(xeroxed copy in CIIL Libr., Mysore).. a study of intonation contours, with a ch. considering the reconstruction of intonation contours for Proto-IE..proto-Sk. must have had a word-tone system, that is, contrasted pitches only on the stressed syllables and not on the unstressed syllables..

4. Ananthanarayana, H. S. Perfect forms in the Taittirīya-Brāhmaṇa. *BDCRI* 25, 1966, 32-41.

..statistical analysis of perf. and imperf. in *TBr.*..(from 3 above)..

5. Ananthanarayana, H. S. A frequency study of verbal prefixes in the Taittirīya-Brāhmaṇa. *JOU* (G. J. Vol.), Hyderabad, 1968, 87-109.

6. Ananthanarayana, H. S. *Verb Forms in the Taittirīya Brāhmaṇa.* DCRI (S. J. Series : 60), Poona, 1970, xvii+368.

..Part I: Verb- forms occurring in *TBr.* acc. to the various systems of roots arranged alphabetically; Part II : Verb forms themselves arranged alphabetically; Part III-1 : relative frequency of forms of Present, Perfect, Aorist, and Future; Part III. 2 : list of alphabetically arranged verb-forms with attached pre-verbs..

Rev. : G. Cardona, *JOIB* 21, 248-49; C. G. Kashikar, *IL* 32, 79-80; S. D. Laddu, *VIJ* 9 (1), 199-203.

7. Dharmadhikari, T. N. Phonetic peculiarities of the Maitrāyaṇī-Saṁhitā. *SP* (24 AIOC), 1968, 12-13.

8. FRENZ, Albrecht. Über die Verben im Jaiminīya Brāhmaṇa. Univ. Marburg, 1966, xx+98.

..(see *VBD* III. 15. 12)..primarily a morphological and lexicographical study..

9. GUPTA, Sudhir Kumar. *Brāhmaṇon men prāpta nirvacanon ke prakāra aur paryāya yojanā* (Hindi). *GKP* 19, 1966, 73-99.

..(see : *VBD* III. 18. 9)..classifies and studies etymologies and word-equations in *Br.* ..

10. HARTMAN, C. G. *Emphasizing and connecting Particles in the thirteen principal Upanishads.* Annales Academiae Scientiarum Fennicae, Ser. B, Tom. 143, 2, Helsinki, 1966, 180.

..*api, u, uta, eva, kila, khalu, ca, nu, vāva, vai, sma, svid, ha*—these particles and their various combinations studied from the pt. of view of etymology and pre-*Up.* significance..classifies their use by their significance and their position in the sentence..(A. FÜRST had concluded that the Up. lg. had no real individuality; acc. to H., the various combinations of particles give to the *Up.* an almost unique position in the hist. development of the lg.).. some archaic features relate them to the preceding Vedic period, but they also have several usages in common with cl. Sk... (philos. sections of *Up.* contain more particles than the hist. and metrical portions)..

Rev. : H. BERGER, *Kratylos* 13, 187-88; J. GONDA, *Lingua* 20, 98-101; R. HAUSCHILD, *OLZ* 65 (1970), 290-91; Ch. MALAMOUD, *La linguistique* 1968 (2), 149-51; M. MAYRHOFER, *WZKSA* 11, 209-10; M. A. MEHENDALE, *Erasmus* 19, 404-05; R. ROCHER, *JAOS* 88, 565-66; D. SCHLINGLOFF, *IF* 72, 321; L. A. SCHWARZSCHILD, *I-IJ* 12 (1), 34-35.

11. ICKLER. *Untersuchungen zur Syntax und Wort-stellung der Chāndogya-Upaniṣad.* Univ. Marburg.

..doctoral diss..

12. KULKARNI, E. D. Linguistic peculiarities of the Gṛhyasūtras. *PICO* (26th Session) 3. 2, 1970, 819-829. (Also in *SP*, 26 ICO, 1964, p. 57).

..phonology, morphology, syntax, lexicography..

13. MEHENDALE, M. A. Upaniṣadic etymologies. *Bh. Vid.* 20-21 (Munshi Indolog. Fel. Vol.), Jan. 63, 40-44.

..*Muṇḍaka* 2. 1. 5 : *puruṣa—pu* (*pumān*) *ru* (*retas*) *ṣa* (*siñcati*).. Up. etymology inspired by current pronunciation : *yajña* (pronounced *yadna*)—*yat+na* (*punāti*)..some etymologies imply that all nouns are derived from verbs..peculiar identifications lead to 'unorthodox' etymology, e.g. *yajus* from *yuj*..

14. MEHENDALE, M. A. Evidence for the affricate pronunciation of the cluster *ts* in the Maitrāyaṇī-Saṁhitā.

..see : *VBD* III. 10. 17..

15. MORGENROTH, W. Die Sprache der Chāndogya-Upaniṣad. *Istorija i kultura drevnej Indii*, Moscow, 1963, 223-234.

16. PALSULE, G. B. A case of a *v*-glide in the Taittirīya Brāhmaṇa. *SP* (26 AIOC), 1972. p. 367.

..*TBr.* 2. 4. 4. 4 contains the form *pro vārata;* P. regards it as derived from *pro ārata* with a *v*-glide developing bet. the two.. (Sāyaṇa takes *vārata* as imp. 2 pl. act. of the root *ṛ* with *ava* [*va*]; ANANTHANARAYANA gives *vārata* under *vṛ* 'to cover')..

17. RAMANATH. *Vaidika saṁhitāon men vyatyaya kī samasyā* (Hindi). *GKP* 21 (1-2), 1968, 65-71.

..mentions 11 kinds of *vyatyayas* (*sup*, *tiṅ*, *upagraha*, etc.)..

18. SCHRAPEL, Dieter. *Untersuchung der Partikel* IVA *und anderer lexikalisch-syntaktischer Probleme der vedischen Prosa nebst zahlreichen Textemendationen und der kritischen Übersetzung von Jaiminīya-Brāhmaṇa 2.* 371-373 (*Gavāmayana I*). Univ. Marburg, 1970, xiii+85.

..doctoral dissertation..photoprint..

19. WECKER, Otto. Der Gebrauch der Kasus in der älteren Upaniṣad-Literatur.

20. YUDHISTHIRA, Mimamsaka. *Yajurveda men prayukta* ⁵*ādi cihnon kā svarūpa aur uccāraṇa* (Hindi). *Vedavāṇī* 24 (7), May 72, 7-10.

41. STUDIES ON VEDIC LANGUAGE.

1. ANANTHANARAYANA, H. S. Evidence for plus juncture in old Indo-Aryan. *SVUOJ* 12 (1-2), 1969, 1-11.

...evidence from *TBr.*...

2. ANANTHANARAYAN, H. S. Intonation contours in Vedic: a hypothesis. *VIJ* 8 (1-2), 1970, 48-66.

> ..an attempt to determine the intonation morphemes of Vedic Sk... ('normal intonation contour' and 'emphatic intonation contour')..

3. BALASUBRAHMANYAM, M. D. An accentual problem in Paṇini and the Veda apropos of the word *hāyana*. *BDCRI* 25, 1966, 43-58.

> ..see: *VBD* III. 25.12.. (1) acc. to P.'s description, *h.* is a primary derivative stem, conveying the sense of *vrīhi* and *kāla*, and the vocable is a paroxytone; (2) the vocable not attested in *ṚV* and *SV*; in other extant accented Vedic texts, the word is oxytonised; *AV* knows only the sense, 'year'; *MS*, *KS*, *ŚPBr.* register the meaning 'a species of red rice'; (3) I-I / IE evidence shows that *h.*, probably a lost Vedic vocable, might have originally denoted 'winter' in I-I period..

4. BHATTACHARYA, S. A study of the meaning of *liṅ*. *JKUOML* 12 (1-2), 1963, 6-16.

> ..meaning of *liṅ* in Vedic injunctions like *yajeta*..acc. to Prabhākara, *kṛtisādhyatā* in relation to Apūrva is the meaning of *liṅ*; acc. to Kumārila, it is *vaktṛ-abhiprāya*..

5. BHAWE, S. S. Vedic language and Pāṇini. *SP* (26 ICO), 1964, 69-70.

> ..P.'s grammar is highly useful for interpreting Vedic lg...three objections: (1) P. never wrote a grammar for Veda; (2) P.'s treatment of Vedic lg. is cursory and therefore inapplicable to it; (3) modern Vedic grammars like those of WHITNEY and MACDONELL are quite adequate; therefore no necessity of studying P...these objections are answered by B...

6. BISWAS, A. T. S. Prakritism in Vedas. *SP* (25 AIOC), 1969, 208-209.

> ..*bekanāṭa* (*ṚV* VIII. 66. 10), *bakura* (I. 117. 21), *libujā* (X. 10. 13), *galdā* (VIII. 1. 20), etc.—these are to be treated as Prakrit or Desi words, wh. were current in the folk-speech during the Vedic times..

7. BISWAS, Samarendranath. "Pragṛhya" in Vedic and classical Sanskrit. *SP* (22 AIOC), 1965, 217-218.

8. Bopp, F. *Über das Conjugationssystem der Sanskrit-sprache in Vergleichung mit jener der griechichen, lateinischen, persischen, und germanischen Sprache.* 1971, 358.

..reprint of 1816 ed. (with memorials by K. J. Windischmann)..

9. Brahmamuni, Swami. "ꣳ", "ꣴ" *ity anayor nāmasvarūpoccāraṇāni. Vedavāṇī* 19 (12), Oct. 67, 31-32.

..(see : *VBD* III. 40. 20)..as used in *YV*, these are not independent *varṇas*; they are two types of *anusvāra*..

9A. Cardona, G. Greek *heîsa* and Sanskrit *satsat*. *Lg* 31 (1), 1963, 14-16.

..discussion of the correlations *yakṣi / yakṣat, vakṣi / vakṣat, satsi / satsat*..

10. Cardona, G. The Vedic imperatives in *-si*. *Lg* 41, 1965, 1-18.

..forms such as *yakṣi* from *yaj* are to be classed in the *s*-aorist system, not to be considered as archaic athematic present forms.. (ref. 51 and 70 below)..

11. Cardona, G. The Indo-Iranian construction *mana* (*mama*) *kṛtam*. *Lg* 46 (1), Mar. 70, 1-12.

..*mana-kṛtam* in Old Persian must be classed as a passive construction (not a possessive one); this accords with facts of Avestan and Indic; Ir. *manā kṛtam*: Ind. *mama kṛtam* arose thro. contact bet. nominal and verbal syntactic patterns as a variant of older I-I construction in wh. agent was denoted by instrumental nominal form..

12. Dressler, Wolfgang. Vedisch *dive-dive* und die idg. Iterativkomposita. *Brandenstein Comm. Vol.*, 1968, 39-47.

..pointing to examples in Hittite and Mycenaen Gk., as well as to the relatively large no. in Vedic texts, D. posits these constructs for PIE; these are compounds, and the favoured case was locative..

13. Elizarenkova, T. Ya. Nasalisation and its role in the history of development of the Indo-Aryan languages. *Kuiper Fel. Vol.*, 1969, 299-306.

..Vedic examples : *dṛṁh, bṛṁh*—forms from these with nasal infix ..Vedic sandhi : *sam+yāti* < *saỹyāti*..

14. **Gonda, J.** *Four Studies in the Language of the Veda.* Mouton : Disput. Rheno-Traj. III, 1959, 194.

..(1) on amplified sentences and similar structures in the Veda; (2) the meaning of Vedic *bhūṣati* (*bhū*=to make a person or thing prosper, to add strength to, to favour); (3) why are *ahiṁsā* and similar concepts often expressed in a negative form? (also: *abhaya*, *amṛta*, etc.); (*hiṁsā* belongs to Nature; *ahiṁsā* is anti-nature); (4) the original sense and etymology of Sk. *māyā* (*māyā*= incomprehensible insight, wisdom, judgement, and power enabling its possessor to create something or to do something ascribed to mighty beings; *māyā* is essentially one, that is to say, all its aspects have structural similarities; derived from *mā*=to measure, to create, to form)..

Rev. : G. Buddruss, *Oriens* 16, 368-70; T. Burrow, *JRAS* (1960), 94-96; F. Edgerton, *Lg.* 36, 120-25; R. Hauschild, *Kratylos* 6, 162-65; M. Mayrhofer, *OLZ* 1961, 524-28; A. Minard, *I-IJ* 4, 160-63; C. Pensa, *EW* 12, 191-92; J. Puhvel, *JAOS* 81, 321-25; J. C. Wright, *BSOAS* 25 (2), 415.

15. **Gonda, J.** *Enkele opmerkingen over syntaxis en versbouw voornamelijk in het Vedisch.* MKNAW-Letterkunde, n. r. 23, 3, Amsterdam, 1960, 27.

..see : *VBD* III. 36. 11, 13..(also "Enkele opmerkingen over woordvorming", *BTLVNI* 100, 1941, 127-172)..(cf. "Syntax and verse-structure in Vedic", 24 ICO, 1959, p. 534)..

16. **Gonda, J.** The unity of the Vedic dative. *Lingua* 11, 1962, 141-150.

..(scholars at variance re. the central function or most essential char. of dative)..acc. to G., the Vedic dative is in principle the case assumed by a nominal form when it refers to the "object in view"; this function implies a marginal position of the object (thing) with regard to that wh. the sentence states to exist, to be qualified, or to take place..

17. **Gonda, J.** *Old Indian.* E. J. Brill, Leiden, 1971, xii+230.

..(Handbuch der Orientalistik : Zweite Abteilung, 1. Band, 1. Abschnitt)..concentrates mainly on Vedic lg.; phonology, noun, verb, syntax and style, vocabulary; etymology; general introd. surveying Old Indian studies as a whole..

18. **Gupta, Sudhir Kumar.** *Dayānanda sarasvatī ke nirvaçanon aur arthon kā eka adhyayana* (Hindi). *Vedavāṇī* 12 (7), 1960,

19. GUPTA, Sudhir Kumar. *Dayānanda bhāṣya ke katipaya nirvacana* (Hindi). *Vedavāṇī* 13 (4); 14 (1).

20. GUPTA, Sudhir Kumar. Monosyllabic origin of the Vedic language. *JGJRI* 19, 1962-63, 47-94. (Also in *SP*, 26 ICO, 1964, 114-15).

21. GUPTA, Sudhir Kumar. *Kimartham arthanityaḥ parīkṣeta* ? *Amṛtalatā* 1, April 64 and July 64.

..monosyllabic origin of Vedic lg. necessitated this device to bring out the full import of a Vedic word..

22. GUPTA, Sudhir Kumar. *Vaidika bhāṣā kā ekākṣarī mūla* (Hindi). Report of the Summer School of Hindi Teachers : Rajasthan Univ., Jaipur, 1965.

23. GUPTA, Sudhir Kumar. *Vaidika bhāṣā kā svarūpa* (Hindi). *GKP* 18 (1-2), 72-84; 48.

..Vedic lg. embodies in it characteristics of all the main families of lgg. of the world; it is the oldest of all Indo-Hittite lgg.; falls bet. Devabhāṣā and Lokabhāṣā..

24. GUPTA, Sudhir Kumar. *Saṁhitāon men upalabdha nirvacanon ke prakāra* (Hindi). *Viśvaṁbharā* 3 (2), 1965, 33-42.

..eleven types of etymology..

25. GUPTA, Sudhir Kumar. *Vaidika bhāṣā ke nairukta adhyayana kī rūparekhā* (Hindi). *Viśvaṁbharā* 3 (4), 1966; 4 (1-2), 1967.

..among other things, traces hist. of etymological studies in India (from *ṚV* to present day) and the west..

26. GUPTA, Sudhir Kumar. Nature and scope of etymology in the context of Vedic words. *URSHS*, 1967-68, 61-89. (Also in *SP*, 23 AIOC, 1966, 22-23).

..(ref. to 77 below)..modern concept of etymology differs widely from the Indian one; its approach is linguistic wh. flows in two directions, phonology and semantics; it is not very helpful for the interpretation of Vedic words; may be used only as corroborating evidence..the very existence of IE lg. is doubtful; Indian etymology attaches secondary or no imp. to phonetic developments..

27. Gupta, Sudhir Kumar. *Vaidika bhāṣā kā vikāsa* (Hindi). *GKP* 20 (1-2), 1967, 181-192.

..traces development of Vedic lg. from its monosyllabic form..

28. Gupta, Sudhir Kumar. Law of palatalization : a rethinking. *IA* (3rd Series) 5 (1), 1971, 17-22.

29. Hoffmann, K. Die Ortsnamen-Paranthese im Altpersischen und Vedischen. *ZDMG* 110, 1960, 64-73.

30. Hoffmann, K. Der vedische Typus *menāmenam*. *KZ* 76 (3-4), 1961, 242-248.

..(from *JBr.*)..

31. Hoffmann, K. Der vedische Prekativtyp *yeṣam, jeṣma*. *MSS* 20, 1967, 25-37.

32. Hoffmann, K. *Der Injunktiv im Veda. Eine synchronische Funktionsuntersuchung*. Carl Winter : Idg. Bibliothek 3. Reihe (Untersuchungen), Heidelberg, 1967, 298.

..injunctive=unaugmented aorist and imperfect forms in general, in whatever sense they are used (H. suggests the name "memorativ")..inj. occurs profusely in *ṚV*; must be regarded as a grammatical category like any other; the main function of inj. is "Erwähnung" (wh. is to be contrasted with "Bericht" wh. is the main function of indicative)..acc. to H., aorist inj. (with *mā*) is used when the intention is to prevent an action wh. has not already taken place, while the present inj. is used to inhibit an action wh. is already under way; the latter is also used to express general, rather than particular, prohibitions..the use of inj. as a general or habitual present is very common in the Veda..also discusses use of inj. forms in the statement of past events; and modal uses of inj. ..

Rev. : T. Burrow, *JRAS* 1969, 86-87; G. Cardona, *Kratylos* 15, 47-51; G. Ferrari, *SSL* 9, 228-34.

33. Illop, P. O. [the opposition of Vedic aor. and imperf. is to be regarded as purely aspectual] *Mappy Comm. Vol.*, Moscow, 1935.

34. Kapil Deva. '*Catvāri vāk parimitā padāni' ity atra bhartṛhariḥ*. *Viśva-Saṁskṛtam* 3 (2), Feb. 66, 144 ff.

..*ṚV* I. 164.45; IV. 58.3; *Nir.* 13.9..

35. Kochergina, V. Word-compounding in Vedic Sanskrit. Faculty of Philology, Moscow Univ., 1951.

36. Kuiper, F. B. J. The genesis of a linguistic area. *I-IJ* 10 (2-3), 1967, 81-102.

..Indianization of Indo-Aryan; influence of Dravidian and Muṇḍa; discussion of cerebral-problem (entire *ṚV*-evidence examined; attestation of a word in *ṚV* does not go against possibility of adoption; in *ṚV* II-VII, there occur about 35 words of foreign or doubtful origin wh. contain a retroflex; *ṚV* VIII shows traces of a more profound non-Aryan influence : it has 12 new foreign words with retroflexes; in *ṚV* I and X, the newly introduced foreign words number 38; *AV* has 50 new borrowings)..(in early Vedic times, the distinction bet. Aryan and non-Aryan had a socio-rel., rather than an ethnic, char.)..traces found in *ṚV* of a puristic counter-movement..in *ṚV*, three unpredictable innovations are found to occur, viz., a new set of phonemes and two new traits of sentence-structure (one connected with a new gramm. category, i. e. gerund and the other with a completely new use of inherited *iti*) : role of Dravidian in this connection is undeniable..Appendix : *iti* in the *ṚV*..

37. Kurylowicz, J. Un mirage de la grammaire comparée. *BSL* 59, 1964, 1-10.

..different places of accent of prefigured verb-forms in Veda, Gk., Iran., Lith., and Russ. ..

38. Leumann, Manu. Über *u*-und *yu*-Adjektive des Altindischen. *Renou Comm. Vol.*, 1968, 467-478.

39. Lienhard, Siegfried. Dal sanscrito vedico al sanscrito classico. *Dal sanscrito all'hindi*, Venice-Rome, 1962, 9-31.

Rev. : V. Miltner, *Arch Or* 32, 477.

40. Makaev, E. A. Nominal declension in Vedic and Sanskrit (Russ.). *VJa* 6, 1964, 94-101.

..problem of hist. stratification of the grammatical and phonological features of Vedic and cl. Sk. with the purpose of defining general IE archaisms..

41. Makaev, E. A. *The language of the oldest Runen-inscriptions : a linguistic and historical-philological analysis* (Russ.). Acad. Sciences, USSR : Inst. for Linguistics, Moscow, 1965, 156.

..M. compares the structure of Runen-lg. with that of Sk. (ref. to Bhartṛhari)..acc. to Indian grammarians, sentence is the basic unity; word is secondary; this view is supported by Vedic Saṁhitās..

Rev. : Wolfgang KRAUSE, *IF* 71, 338-44.

42. MAKAEV, E. A. Archaismen und Innovationen im Vedischen. *Kuiper Fel. Vol.*, 1968, 32-38. (Original Russian version in *Jaz. Indii*, 1968, 391-400).

..stresses the imp. of a careful distinction bet. arch. and innov. in Vedic lg. for the determination of its place among IE lgg..

43. MAYRHOFER, M. Über Kontaminationen der indoiranischen Sippen von ai. *takṣ-*, *tvakṣ-*, **tvarś*. *Morgenstierne Fel. Vol.*, 1964, 141-148.

44. MAYRHOFER, M. Über spontanen Zerebralnasal im frühen Indo-arischen. *Renou Comm. Vol.*, 1968, 509-517.

..*ṚV* : *sthūṇā*, *maṇi*, *sthāṇu*; *AV* and *Br.* : *guṇa*, *dhāṇikā*, *pāṇi*, *vaṇij*, *aṇu*, *oṇi*, *paṇ*, *phaṇ*..(*maṇi*, *sthūṇā*, *sthāṇu*—in these cases cerebral must be spontaneous; less certain are *niṇya*, *tūṇa*, also *vīṇā*; discusses in more detail *pāṇi* and *vaṇij*..alludes briefly to a similar development of the group *-ṇḍ-*)..see : *VBD* III. 42.36..

45. MEHENDALE, M. A. *Some Aspects of Indo-Aryan Linguistics*. Univ. of Bombay, 1968, xi+123.

..lecture 1 : Yāska and Pāṇini (P. older than Y.); lecture 2: Lg. of *Br.* and of Yāska..(also discusses : Vedic pronunciation; internal reconstruction)..

Rev. : M. S. BHAT, *JBomU*, No. 75, 384-86; G. CARDONA, *Lg* 48, 171-79; KASHIRAM SHARMA, *Bhāṣā* 9 (4), 194-95; V. MILTNER, *ArchOr* 40, 86; Stella SANDAHL-FORGUE, *JA* 258, 381-83; B. SCHLERATH, *Kratylos* 14, 212-13; Siddheshwar VARMA, *VIJ* 8, 251-56.

46. MINISSI, N. Il vocalismo del protoario. *Pagliaro Fel. Vol.*, 3, 119-138.

47. MORGENROTH, Wolfgang. The so-called traces of laryngeals in Vedic Sanskrit. *PICO* (26th Session) III. 1, 1969, 123-126. (Also in *SP*, 26 ICO, 1964, p. 170 : full paper included in Papers of GDR delegation to 26 ICO).

..('laryngeal-theory can be generally defined as a theory of IE phonemes, wh. have remained partly only in Hittite and wh. are lost in all other IE lgg.)..sums up features of Vedic Sk. that are explained by laryngeal-theory, and concludes that it is possible to explain all the features of Vedic Sk. without the help of laryngeals..

48. Nara, Tsuyoshi. Shortening of the final vowel of instr. Sg. *-ena* and phonology of the language of Saraha-Doha. *BPSC* 4 (1), 1963, 1-9.

..influence of Vedic lg...

49. Narten, J. Formüberschneidungen bei ved. *vṛśc-vṛj*, *vṛh* (*bṛh*). *MSS* 14, 1959, 39-52.

..exact interpretation of the aor. forms : *s*-aor. of *vṛśc* and *vṛj*; *sa*-aor. of *vṛh*..

50. Narten, J. *Entstehung und Ausbreitung der sigmatischen Aoriste in der vedischen Literatur*. Erlangen-Nürnberg Univ., 1962, 378.

..doctoral dissertation.. polycopy..

51. Narten, J. *Die sigmatischen Aoriste im Veda*. OH, Wiesbaden, 1964, 311.

..language-historical and philological treatment of the subject.. ..indexes of aor.-forms arranged under various Sk. roots.; full discussion of interpretative difficulties.. (author presents a new explanation of Sk. seventh aor., type *adhukṣat*)..

Rev.: R. Hauschild, *OLZ* 1968, 70-71; L. Renou, *IF* 70, 216-21; J. C. Wright, *BSOAS* 29 (1), 167-68.

52. Narten, J. Über die vedischen Belege von *mīv*. *MSS* 18, 1965, 53-60.

..(*mīv*=to move or to set in motion : *ṚV* X. 10. 11: *kāmamūta*).. *ā mīv*; *prati mīv*..

53. Narten, J. Ai. *jambha-*, gr. *gombos* und Verwandtes. *KZ* 79 (3-4), 1965, 255-264.

..1. *jambh*=shatter, smash; 2. *jambh*=tear, show teeth; *jambhya*= molar tooth, grinder..

54. Narten, J. Das altindische Verb in der Sprachwissenschaft. *Die Sprache* 14, 1968, 113-134.

..draws attention to the urgent necessity of ai. (specially Vedic) verb-material being worked upon and got ready so that it adequately serves the purposes of linguistics..

55. NARTEN, J. Zum "proterodynamischen" Wurzelpräsens. *Kuiper Fel. Vol.*, 1969, 9-19.

..Vedic evidence..the I-I root * *stu* shows * *stāu*-in singular active forms, but * *stau-/stau̯*-in plural active and all middle forms..

56. OERTEL, Hans. On some genitival constructions in Vedic prose. *R. Dravid Fel. Vol.*, 1971, E 80-89.

..*VBD* I. 98.14 reprinted..

57. PATYAL, H. C. On the modal forms of the simple future in the Veda. *JUPHS* 31, 1969, 81-85.

58. RAM GOPAL. The suffix *tāti* in the Vedic language. *IA* (3rd Series) 5 (2), April 71, 99-102. (Also in *SP*, 24 AIOC, 1968, 24-25).

..' totality ' or ' entire range ' is the predominant sense conveyed by the verbal noun *tāti* (from root *tan*)..

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60. RENOU, L. Le futur dans le Veda. *BSL* 56 (1), 1961, 6-14.

..(ref. AVERY, *JAOS* 10, p. 312).. particularly implies ' reality ' and not ' modality '..

61. RENOU, L. Remarques générales sur la phrase védique. *Kurylowicz Fel. Vol.*, 230-234.

62. RYSIEWICZ, Z. Un cas de supplevitisme védique. *BPTJ* 9, Wroclaw / Krokow, 1952, 171-174.

63. SAMARPANANANDA, Swami. *Veda men apatya pratyaya* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 55-56.

64. SARMA, Ladukeshwar Sathapathi. Characteristics of ṛ as a complete sound and as an anaptyxis. *SP* (ISC) 4, 1972, p. 25.

65. SCHRAPEL, D. Untersuchung der Partikel *iva*..

..see : *VBD* III. 40. 18..

66. Sen, Sukumar. Compound verb in Indo-Aryan. *IL* 27 (Supplement), 1968, 61-65.

> ..four types : (1) substitute for a verb root (*vācam akrata*, *ṚV*); (2) expressive of continuous action (*vibhajan eti*, *ṚV*); (3) substitute for past and future tenses (*gamayaṁ cakāra*, *AV*; *mantrayām āsa*, *ABr.*); (4) substitute for optative and imperative moods (*ramayām akaḥ*, rare in Vedic prose)..

67. Ševoroškin, V. V. Cyclical processes in the Indo-Aryan languages (Russ.). *JaIPNC*, 377-383.

68. Shyam Kumar, Acharya. *Mūlaṁ saṁskṛtam evaṁ vaidikabhāṣotpattivijñānam.* Bharatiya Vidya Prachar Samiti, 1965, 288.

69. Solta, G. R. *Gedanken über das -nt- suffix.* SBÖAW, philos.-hist. Kl. 232 (1), 1958-59, 47.

> ..*-nt* im Arischen (pp. 23-25) : *jarant*, *bṛhant*, etc. ..
>
> Rev. : F. B. J. Kuiper, *Lingua* 8, 446-47.

70. Szemerényi, Oswald. The origin of the vedic imperatives in *-si*. *Lg* 42 (1), 1966, 1-6.

> ..(in *ṚV* about 150 forms in *-si*, formed from 23 roots are used as imperative second sing.).. acc. to S., these so-called imperatives are simple 2 sg. *s*-aor. subjunctives; they are shortened at an early date from the full form in *-sa -si*, wh. led to their formal isolation, though systematically they contd. in their earlier role, including their ability to be used in relative constructions demanding the subj.; it follows, therefore, that the *-si-* forms can't be projected as such into IE, and especially not as original infinitival forms.. (see 10 above)..

71. Theben, L. Cercetari de linguistica indo-ariana. *SCL* 18 (6), 1967, 672-766.

72. Thomas, E. J. Some linguistic superstitions. *Philologica* 1, 1921-22, 96-101.

> ..dative combines the functions of expressing the object indirectly concerned and of indicating motion towards..Hopkins ("The Vedic dative reconsidered", *Tr. Am. Phil. Assn.* 37, 87 ff.) makes it plain that in Vedic the dative really was a local case and that Gaedicke (*Der Accusativ im Veda*) wrongly explains away many local cases..

73. Tibiletti, Bruno M. G. [Über ai. Suff. *-oka-*]. *RIL* 99, 1965, 251-308.

Rev. : C. della Casa, *RSO* 44 (2), 174 ff.

74. Toporov, V. N. The problem of the nature of the locative in Old Indo-Aryan (Russ.). *KSINA* 62 : Jazyki Indii, Moscow, 1964, 166-183.

..discusses the diversity of syntactic functions of the Vedic locative case, and its tendency to become a *casus generalis*; describes the locative case by means of distinctive features..(see : author's *The locative case in Slavonic language*, Moscow, 1961, 380 : it contains remarks about Vedic loc. case and constructions with *abhi*, *api*, *apa*)..

75. Tripathi, Ramadeva. *Lokānuśrayaṇī vaidika bhāṣā* (Hindi). *Pariṣad-Patrikā* 6 (4), Jan. 67, 29-34.

76. Turner, R. L. Early shortening of geminates with compensatory lengthening in Indo-Aryan. *BSOAS* 33 (1), 1970, 171-178.

..*dū-ṇaśa* (*ṚV*); *svadhitīva* (*ṚV*)..the process of simplifying a consonant-group or shortening a long consonant with accompanying lengthening of the preceding vowel, wh. had begun in the pre-Sk. stage, was contd. throughout the hist. of Indo-Aryan..

77. Varma, Siddheshwar. Letter (15-5-1965) in the Appendix to "Nature and scope of etymology in the context of Vedic words" by S. K. Gupta. *URSHS*, 1967-68, 81-89.

..V.'s observations on G.'s "Yāskīya nirvacana", *Vedavāṇī* 17.. see : 26 above..

78. Varma, Siddheshwar. Studies in Sanskrit usage : I Vedic usage of the verb *śak-*. *VIJ* 7 (1-2), 1969, 22-24.

..poetical usage of *śak*; *śak* as a trans. verb (from 'be able' to 'give')..

79. Vidyanidhi, Sastri. *Vedaśabdānām anekārthapratyāyana-śaktimattvam*. *GKP* 19 (1-2), 1966, 6-7.

80. Wright, J. C. The so-called injunctive. *BSOAS* 33 (1), 1970, 184-199.

..[J. Avery (1885) : Vedic 'unaugmented verb-forms', commonly styled 'injunctives', cd. be used in a present sense as well as the preterite and modal senses confirmed by the later usage.. K. Hoffmann : The unaugmented forms distinguish aspect, but not tense or mood; their negative content is summed in the term ' memorativ '..Gonda : A hard-and-fast line bet. aor. and pres. stem seems to have been wanting in the case of injunctive – indifferent with respect to time and modality..Elizarenkova (paraphrasing Renou) : The injunctive–an unmarked and neutral mood–possesses a wide range of modal meanings; ' tenseless ', it is more accurately for the most part indifferent to distinctions of tense; aspectually, it can be treated as expressing both perfective or imperfective action and state]..W. seeks to show that Renou's view can no longer be considered to offer any confirmation of the view that the un-augmented verb-forms can fulfil the role of a present tense and must therefore be indifferent as regards tense..(many *ṚV* passages quoted and transl.)..also discusses : the prospective subj.; un-augmented imperfect in relative clauses; un-augmented imperfect with dependent un-augmented aor. ..

81. Zwolanek, R. *Vāyav indraś ca. Studien zu Anrufungsformen im Vedischen, Avestischen, und Griechischen.* MSS Beiheft N. F. 5, Kitzinger, München, 1970, viii+90.

..parts of invocation-forms ; asyndese, dvandva, comitative instrumental, elliptical ways..transition to *vāyavindraśca*..also considers *indraśca vāyo*..

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1. Abhyankar, K. V. Euphonic combination of *ṛ* and *ḷ* with *ṛ* and *ḷ*. *IL* 26, 1965 (1967), 1-7.

..vowels *ṛ* and *ḷ* include in them the consonants *r* and *l* respectively, wh. are completely merged in them; long *ṛ* and long *ḷ* have two *r* and *l* consonants making one *mātrā* and the vowel element making one *mātrā*..

2. Adoni, D. L. *Bhāratīya arthavicārācī pūrvapīṭhikā* (Marathi). VSMV 1968, 1969, 64-81.

..semantics in India..ref. in *ṚV*, *Nir.* (1-2)..also later gramm. texts..

3. Adrados, F. R. Sanskrit and Indo-European. *SP* (ISC) 2, 1972, 36-37.

4. Aklujkar, Ashok. Sanskrit and the linguistic sciences. *SP* (ISC) 2, 1972, p. 46.

5. ALEKSIDZE, E. G. Mesto častic otricanija v predlozenii v sanskrite (Russ.). *Jaz. Indii* (" Nauka "), Moscow, 1968, 331-339.

6. ALEKSIDZE, E. Augmentative or intensive particles in Sanskrit (Georgian). *Achvlediani Fel. Vol.*, 1968, 375-383.

7. AL-GEORGE, Sergiu. La fonction révélatrice des consonnes chez les phonéticiens de l'Inde antique. *CLTA* 3, 1966, 11-15.

8. AL-GEORGE, Sergiu. L'Inde antique et les origines de structuralisme. *SP* (10 Intern. Congress of Linguists), Bucharest, 1967, p. 10.

9. ALLEN, W. S. Indo-Aryan. *Phonetica* 4, 1959, 33-36.

10. AMBIKE, Susheela. *The syntax of sentence connections in early Sanskrit literature.* Univ. of Delhi, 1970, 5+113.

..(M. Litt. diss.)..on *atha, uta, ca, tu, vā, hi*..app. on *iti*..

11. ANDERSON, S. R. On Grassmann's Law in Sanskrit. *Linguistic Inquiry* 1 (4), 1970, 387-396.

12. BACCARANI, Anna . La filosofia de linguaggio. A proposito di un recente libro indiano. *Quaderni* 7, 1962-63, 119-122.

..ref. R. C. PANDEYA, *The Problem of Meaning in Indian Philosophy*, Varanasi, 1963..

13. BALADEVA SIMHA. *Śeṣasya kārakatvavicāraḥ. Viśva-Saṁskṛtam* 4 (3), May 67, 240-246.

14. BANDOPADHYAY, Pratap. Assimilation in Sanskrit. *CR* 177 (2), Nov. 65 (1967), 146-156. (Also in *SP*, 22 AIOC, 1965, 107-108).

..attempts to show how different varieties of this phenomenon have worked in the formation of words and their combinations in Sanskrit..

15. BASU, D. N. Feminine affix -(*ā*)*nī* in Indo-Aryan. *SP* (24 AIOC), 1968, p. 171.

..*-ānī* appears to be a case of double affixation..

16. BENVENISTE, E. Fondements syntaxiques de la composition nominale. *BSL* 62 (1), 1967, 15-31.

..discusses (among others) Vedic *devatā-dvandvas* : *dyāvāpṛthivī, pitarāmātarā, mitrāvaruṇā*;..also *navajvāra, mahā-dhana, mahā-vīra*..

17. Bernelle, A. L'indo-aryen. *Vie, Lang.* 118, 1962, 12-20+4 fig.

18. Beth, A. *Variatieverschijnselen in het-oud-Indisch.* Utrecht Univ. Thesis, 1943.

19. Bhattacharyya, Rabindrakumar. Role of Sanskrit sounds as found in Latin. *CR.* (NS) 2 (1), 1970, 61-72.

20. Bhayani, H. C. Saṁskṛta pratyaya ' otya ', gujarātī ' ocā ' (Gujarati). *Svādhyāya* 1 (4), Aug. 64, 390-393.

..(*-tya* used in Vedic and cl. Sk. for forming adj.; leaving aside a few exceptions, not applied to nouns or pronouns)..

21. Bidyananda. Concept of a suffix in Indo-Aryan. *JBRS* 49, 1963, 189-196.

22. Bidyananda. Some aspects of apophony in Indo-Aryan. *PICO* (26th Session) 3. 2, 1970, 801-806.

..(apophony=*apaśruti* : quantitative ablaut; metaphony=*anuśruti* : qualitative ablaut)..deals with the alternation bet. vowels and semivowels..P. 1.3.1. : *bhūvādayo dhātavaḥ* : author seeks to establish that (.1) Pāṇinian *bhūv* is an apophonic variation in the weak grade along with *bhū*; and that (2) the formation of *bhūv* is in conformity with formations in apophonic variations of the other semi-vowels..

23. Biswas, Asutosh. An examination of some so-called non-Aryan loan-words in Sanskrit. *JUG* 13 (1), 1962, 33-40. (Also in *SP*, 21 AIOC, 1961, 155-156).

..rejects Dravidian origin of *ulūkhala, śava, śūrpa, ilībiśa*, etc...

24. Biswas, Asutosh. *Bhāgavata Purāṇa : A linguistic study particularly from the Vedic background.* Vishveshvarananda Book Agency, Hoshiarpur, 1968, 428.

25. Bloch, Jules. *Application de la cartographie à l'histoire de l'indo-aryen.* Imprimerie Nationale, Paris, 1963, viii+81+20 maps.

..(ed. C. Caillat and P. Meile)..

Rev. : C. Caillat, *BSL* 59 (2), 39-44.

26. BLOCH, Jules. *Indo-Aryan* (*from the Vedas to modern times*). Adrien-Maisonneuve, Paris, 1965, ix+336.

> ..English transl. of *VBD* I. 95.2 by A. MASTER..English ed. largely revised by the author..(includes corrigenda provided by 8 scholars : short index)..
>
> Rev. : H. BERGER, *ZDMG* 119 (2), 391-92.

27. BRAHMAMUNI, Swami. *Avyayārthanibandhanam.* Pratapasimha Trust, Karnal, 1967, 49.

28. BROUGH, J. Theories of general linguistics in the Sanskrit grammarians. *TPS*, 1951, 27-46.

29. BROUGH, J. Some Indian theories of meaning. *TPS*, 1953, 161-176.

30. BURLAKOVA, M. I. The " phonologisation " of cerebrals in ancient India (Russ.). *Strukturno-Tipologičeskie Issledovanija* 238, Moscow, 1962, 60-69.

31. BURROW, T. Some Dravidian words in Sanskrit. *TPS* (1945), 1946, 79-120.

32. BURROW, T. Loan-words in Sanskrit. *TPS* (1946), 1947, 1-30.

33. BURROW, T. Shwa in Sanskrit. *TPS*, 1949, 22-61.

34. BURROW, T. *The Sanskrit Language*. Faber and Faber, London, 1965, 426.

> ..second ed. of *VBD* II. 42. 10..

35. BURROW, T. Sanskrit. *Current Trends in Linguistics*, Vol. 5, 1969, 3-35 (including bibliography).

36. BURROW, T. Spontaneous cerebrals in Sanskrit. *BSOAS* 34 (3), 1971, 538-559.

> ..spontaneous cerebralization has taken place in Sk. on quite a massive scale; there has occurred in Sk. a process of fission by wh. the original dentals of Indo-Ir. have in Indo-Aryan been partly replaced by cerebrals; IE etymologies for such words possible.. (original dentals become cerebrals without the presence of any predisposing influence : e. g. *ḍī*– ' to fly ' Vedic *dī*– ' to fly '; such

cerebralization is not only spontaneous but also sporadic and unpredictable)..Bailey suggests that fission of one sound into two took place early in IA, beginning in Vedic age; therefore, no possible influence of Prakrits; the case of cerebrals being due to loan-words from Dravidian or some other non-IE sources does not stand; in some cases, where Dravid. explanation has been previously proposed, a more satisfactory explanation now available from IE side (discusses, from this pt. of view, many words like *maṇḍ-*, *paṇḍita*, etc.)..(see : *VBD* III. 41. 44)..

37. Bykova, E. M. (ed.). *Jazyki Indii. Sbornik statej.* "Nauka", Moscow, 1961, 411.

..V. A. Kočergina (13-90), "Some traits of compound words in Sk." (see : *VBD* III. 41. 35); T. Ya. Elizarenkova (91-164), "The present tense in *ṚV*" (see : *VBD* III. 39.6)..
Rev. : Ch. Malamoud, *BSL* 59, 45-47.

38. Campanile, Enrico. Sul futuro perifrastico dell'antico indiano. *Pisani Fel. Vol.* I, 187-204.

39. della Casa, C. Una forma inedita di participio sanscrito : *supánt*. *AGI* 52 (2), 1967 (1968), 143-147.

40. Chanana, D. R. Rabstvo v drevnej Indii po palijskim i sanskritskim istočnikam. Moscow, 1964.

41. Charudeva, Sastri. *On the function and use of the preposition in Sanskrit.* Panjab Univ.

42. Chatterji, Suniti Kumar. The pronunciation of Sanskrit. *IL* 21, 1960, 61-82. (Also in *La Maitre Phonētique* 97, 1952, 2 ff.).

..consideration of sounds of Sk. acc. to old Pāṇinian standard; indication of the various present-day types of pronunciation for each of these sounds..

43. Chatterji, Suniti Kumar. Some thoughts on Sanskrit. *BRMIC* 22 (2), Feb. 71.

44. Chaturvedi, Ramadhin. *Saṁskṛtabhāṣāvijñānam.* Chowkhamba Vidyabhavan, Varanasi, 1964, 28+116.

45. Cowgill, W. On the origin of the Indic *eṣ*- precative. *MSS* 25, 1969, 27-38.

..apropos *VBD* III. 41. 31..

46. DANGE, Sadashiv A. Vowel-shortening and the Sanskrit sandhi. VSMV, 1969, 211-217. (Also in *SP*, 25 AIOC, 1969, p. 189).

..in sandhi, the difference bet. short and long vowels is nullified at the joining of vowels..

47. DANGE, Sadashiv A. "Root-germinants" in the Sanskrit language (*ghas* : *ad*). *IA* (3rd Series) 5 (1), Jan. 71, 1-5.

..suggests that no. of roots in Sk. was limited; there are 'cardinal' (=original) roots and those that can be called 'reflex'; the latter got generated from the former in the course of time, due to shades of pronunciation..examines cognate *ad* - *ghas*, viz. *kṣad* - *gras*.. (all these variants of *ghas* wh. has the most original sense of attacking prior to eating)..

48. DANGMAN, Joseph. Long vowel augments in Sanskrit and Greek aorists. *Linguistics* No. 35, Sept. 67, 7-27.

49. DESHMUKH, P. R. *Prakṛti-Prākṛta* (Marathi). *Navabhārata* 18 (10), July 65, 34-43.

..Prakrit is not *vikṛti* of Sk.; it is earlier than Sk.; was, perhaps, lg. of IV civil. ..

50. DESHPANDE, G. T. Import of the term *deva-vāṇī*. *NUJ* (*H*) 17 (2), April 67.

51. DRESSLER, Wolfgang. Altindisch *jh*. *Die sprache* 15, 1969, 168-170.

52. ELIZARENKOVA, T. Ya. The problems of diachronic phonology of Indo-Aryan languages (opposition of aspiration). *Papers* presented by USSR delegation to 27 ICO, 1967.

53. ELIZARENKOVA, T. Ya. The phonological meaning of the transition from the Old Indo-Aryan to the Middle Indo-Aryan stage. *Phonologie der Gegenwart*, Phonology Congress, Wien 1966, Proceedings, 1967, 88-99.

54. EMENEAU, M. B. The dialects of Old Indo-Aryan. *Ancient Indo-European Dialects*, 1966, 123-138.

..E. argues that the composers of *ṚV*-hymns (1200-1000 B. C.) spoke several dialects, one of wh. was ancestral and evolved into cl. Sk., whereas others evolved into Middle and Modern Indic dialects..(only 2 proto-IE words have circumvented this OIA channel and have turned up later in the vernaculars : *pard* and *gūtha*)..unusual insights into "proto-II" are yielded by the linguistically as well as geographically intermediary Dardic and Kafiri dialects..(MIA features occur in late Vedic texts; also sporadically in *ṚV* : *kim, pūruṣa*)..

Rev. : M. MAYRHOFER, *Die Sprache* 13 (1), 84b-87a.

55. EMENEAU, M. B. Onomatopoetics in the Indian linguistic area. *Lg* 45 (2.1), June 69, 274-299.

..(IA has undergone, from the beginning of its presence in India, an Indianization thro. contact with Dravidian, and probably with other lg.-families—J. BLOCH)..E. introduces a new instance of structural diffusion; ono. as a structural trait of the Indian linguistic area..

56. EMENEAU, M. B. Sanskrit syntactic particles—*kila, khalu, nūnam*. *I-IJ* 11 (4), 1969, 243-268.

..material from *ṚV, AV, ŚPBr., BAU, ChUp* taken into account..

57. ERHART, A. Zur Endung der 2. Person plur. medii. *Sbor. Praci filos. Fak. Brněnské Univ.* 15 (11), 1966, 79-82.

..Sk.-*dhvam*..

58. FABELO, T. D. El Sánscrito no es la primera lengua de la humanidad. *Univ. de la Habana*, No. 173, May June 65, 45-93.

59. FAIRBANKS, Gordon. H. Comparative Indo-Aryan. *Current Trends in Linguistics*, Vol. 5, 1969, 36-45 (including bibliography).

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62. GHATAGE, A. M. Pronunciation of Sanskrit clusters with *h*. *ALB* 25, 1961, 103-105.

..considers Pāṇ. VIII. 3. 23-27..

63. GHATAGE, A. M. *Historical Linguistics and Indo-Aryan Languages*. Univ. of Bombay, 1962, vi+158.

..(Wilson Philological Lectures)..Lecture 3: Comparative method and reconstruction of IA; Lecture 4 : Vedic Sk. and cl. Sk... Rev. : C. CAILLAT, *JA* 251 (2), 287-90; G. H. FAIRBANKS, *IL* 24, 123-26; G. R. FRANCI, *Qu.* 8, 183-84; H. HENDRIKSEN, *BSOAS* 27, 458-59.

64. GHOSH, Bata Krishna. *Linguistic Introduction to Sanskrit*. Sanskrit Pustak, Calcutta, 1970.

..reprint of *VBD* I. 101.6..

65. GONDA, J. On abuse of the term " attraction ". *Proc. of Classical Assn. of South Africa* 8, 1965, 1-10.

66. GONDA, J. On the use of the absolutive in Sanskrit. *Kaviraj Fel. Vol.*, 1967, 262-265.

..adds to the examples given by earlier writers..(among them, from *ŚS* and *GS*)..

67. GONDA, J. Review of *Studien zur verbalen Pluralität* by Wolfgang DRESSLER, Wien, 1968, 253. *Lingua* 24, 1969, 194-200.

..(in ch. 3, D. deals with-*sk*-Präsentien).. G. discusses *-c (c)h-* Pr. in Sk.; he makes an excursus about Vedic verbs : *yamati-yacchati*, *mūrcchati*, *gacchati*, etc...

68. GONDA, J. Abbreviated and inverted nominal compounds in Sanskrit. *Kuiper Fel. Vol.,* 1968, 221-246.

..discusses a large no. of less common or irregular compounds wh. have remained unnoticed..

69. GONDA, J. Sanskrit. *Quinto Lingo*, Mar. 69, 54-56.

70. GRAY, J. E. B. Aspirate sandhi. *BSOAS* 27, 1964, 615-619.

71. HARA, Minoru. *Sansukurittogo*. Gengo-shūkyō 8, Tokyo, 1964, 22.

..introductory description in Jap. of the Sk. lg..

72. HARTMAN, Carl Gustav. Development of the Sanskrit particle *api*. *Kaviraj Fel. Vol.*, 1967, 271-275.

..examines use of *api* in *ṚV*, *Up.*, Epics, Dramas, fables..adverbial use of *api* in *ṚV* is rare (10 times, hardly; even as a part of a composition and as a preposition, *api* is not very frequent in *ṚV*; in *Up.*, the use of *api* has developed considerably..

73. Hartmann, P. *Nominale Ausdrucksformen im wissenschaftlichen Sanskrit*. Heidelberg, 1955.

..*VBD* II. 42. 44..

Rev. : W. P. Schmid, *IF* 65, 65-71.

74. Harweg, Roland. *Kompositum und Katalysationstext vornehmlich im späten Sanskrit*. Mouton : Janua Lingarum, 1964, 164.

..aims at a linguistic description of the nominal compounds from a strictly synchronistic and formal pt. of view, by opposing to them the respective semantically equivalent analysed forms (wh. H. calls Katalysationstexte) .. def. of word (words are the minimal answers that can be given to certain questions : Minimum-Wortfrage-Antwort-Korrelate); compounds are words, whose parts can be asked about, but wh. constitute an answer as a whole; a word is a compound if it contains more than one contentive.. two aspects in each word : "contentives" (lexical) and "functors" (grammatical)..

Rev. : V. Miltner, *ArchOr* 33, 520-21; A. Wezler, *Mundus* 4, 118-120.

75. Hauri, Christoph. *Zur Vorgeschichte des Ausgangs -ena des Instr. Sing. der a-Stämme des Altindischen.* Vandenhoeck und Ruprecht, Göttingen, 1963, 143.

..*-ena* under the influence of *-ebhiḥ*..the forms *anā* and *enā* in Vedic; ending *-ā* in Vedic; development of *-ena* in Indic..

Rev. : Hans von Kamptz, *GGA* 218, 312-17; F. B. J. Kuiper, *I-IJ* 8, 67-70; Ch. Malamoud, *BSL* 62 (2), 23-25; W. P. Schmid, *IF* 69, 71-72.

76. Hauri, Christoph. Der Stamm *amū-* "jener" des Altindischen. *KZ* 78, 1963, 115-125.

77. Heilmann, Luigi. Linguistica e filosofia. *Quaderni* 2, 1957, 3-19.

..ref. to *ṚV* X. 125 : *catvāri vāk parimitā*..

78. Henry, Victor. *Éléments de sanscrit classique*. Adrien-Maisonneuve, Paris, 1963, xvi+284.

Rev. : Guy Jucquois, *Le Muséon* 81 (1-2), 284.

79. Hoenigswald, Henry M. A property of 'Grassmann's law' in Indic. *JAOS* 85, 1965, 59-60.

80. HOFFMANN, K. [Predicative adverb in Sk.: Sk. preverbs in -*ā*] *MSS* 1-2, 1952.

81. HOFFMANN, K. Wiederholende Onomatopoetika im Altindischen. *IF* 60, 1952, 254-264.

82. HOFFMANN, K. Materialen zum altindischen Verben. *KZ* 79, 1965, 171-191; 83, 1969, 193-215.

..*añc-, chand-, du-, path-, mreḍ-, edhate, dīṣva* (*dā*), *purāṇi, abhinas, liliyur, ami, jakṣ*..(WACKERNAGEL, *AG* IV)..

83. INSLER, S. Studies about the Sanskrit *ar/r*. *IF* 72, 1967, 250-258.

84. INSLER, S. The origin of the Sanskrit passive aorist. *IF* 73, 1968, 312-346.

..216 forms III sing. pass. aor. encountered within *ṚV*; well represented over the 10 Maṇḍalas; derived from 41 roots..(app.: study of Avestan *vaozirdm*)..

85. INSLER, S. The Sanskrit *sa*-Aorist. *MSS* 26, 1969, 43-50.

..suggests modification for part of the explanation given in *VBD* III. 41.51..(also see: 84 above)..

86. INSLER, S. On preterodynamic root present inflection. *MSS* 30, 1972, 55-64.

..see: *VBD* III. 41. 55..

87. ITIL, A. Turkish-Sanskrit linguistic contacts at a glance. OH: *XVII Deustcher Orientalistentag* 1969, Wiesbaden, 1969.

88. ITKONEN, T. Zur Synchronie und Diachronie der Sandhi-Erscheinungen. *Virittäjä* 3, Helsinki, 1964.

89. IYER, S. Venkitasubramonia. The difference between Bhaṭṭoji D īkṣita and Nārāyaṇa Bhaṭṭa with regard to certain phonetic observations. *VIJ* 8 (1-2), 1970 (1971), 86-102.

..(1) the duration of Udātta in the Svarita vowel; (2) nasality in *yama*; (3) the quantity of the alternative substitute for *ṛ* in combination with a *savarṇa*; (4) the *bāhyaprayatnas*..

90. JAYADATTA, Sastri. *Sabdaśāstra men liṅgatattvanirūpaṇa* (Hindi). *Vedavāṇī* 19 (3), Jan. 67, 10-16.

91. JĒGERS, B. Über die Verwandtschaft der Sippe von ai. *panthās* " Weg ". *Sprākliga Bidrag* 3 (11), Lund, 1958, 61-86.

92. JHA, Pasupati. *Śabda-śakti-vivekaḥ. Viśva-Saṁskṛtam* 4 (3), May 67, 262-267.

93. JOSHI, Hemachandra. *Saṁskṛta aur hindī ke sārthaka aṁka* (Hindi). *Bhāṣā* 8 (1), Sept. 68, 57-59.

..etymology of numbers in Sk...

94. JOSHI, K. R. *Saṁskṛtabhāṣāyāṁ dvivacanam. SP* (24 AIOC), 1968, p. 178.

..origin of dual in cosmogonical ideology of the Indians, particularly of the Vaiśeṣikas..

95. JOSHI, S. D. Verbs and nouns in Sanskrit. *IL* 23, 1962, 60-63.

96. VON KAMPTZ, H. Zur Vorgeschichte des Ausgang *-ena* des Instr. Sing. der *a*-Stämme des Altindischen. *GGA* 218 (3-4), 1966, 312-317.

..apropos 75 above...

97. KANKAR, Navalkishor. *Pūrvaṁ saṁskṛtabhāṣā lokabhāṣā āsīt. Saṁvid* 3 (1), Aug. 66, 56-61.

..Yāska and Pāṇini seem to ref. to Sk. having been *vyavahārabhāṣā*..

98. KANKAR, Navalkishor. *Saṁskṛtabhāṣā, tasyā āvaśyakatā ca. GKP* 23 (3), 1970, 129-132.

99. KAUSIK, Jagadish Prasad. *Bhāratīya bhāṣāon kā itihāsa* (Hindi). Apollo Prakashan, Jaipur, 1969, 10+3+330+5.

..ch. 1: Home of the Aryans : Saptasindhu; ch. 2 : Vedic and cl. Sk...

100. KELKAR, C. B. *Saṁskṛtabhāṣāyāṁ havarṇaḥ. SP* (26 AIOC), 1972, p. 154.

101. KERNS, J. Alexander; SCHWARTZ, Benjamin. Some duals and optatives in Sanskrit. *JAOS* 85 (2), 1965, 205-206.

102. KIRFEL, W. Die Lehnwörter des Sanskrit aus den Substratsprachen und ihre Bedeutung für die Entwicklung der indischen Kultur. *Lexis* 3, 1952-53, 267-85.

..*VBD* II. 42. 53.. (ref. to BURROW and KUIPER).. words in the field of natural phen.; minerals, metals, plants, animals; (derived from Proto-Muṇḍa or Proto-Dravid...Aryans adopted from the natives the names of plants, etc., with wh. they had not been familiar.. Dravid. region must have extended far into North India at the time of Aryan invasion..

103. KOCHERGINA, V. A. O nekotorikh slozhnikh slovakh Sanskrita. *Yaziki Indiyi*, Moscow, 1961.

..a detailed investigation in Tatpuruṣa, Karmadhāraya, and Bahuvrīhi compounds..

104. KOTULKAR, M. V. *Arthavadadhāturapratyayaḥ prātipadikam. Surabhāratī*, 1967, 56-58.

105. KUIPER, F. B. J. Zur Kompositionellen Kürzung im Sanskrit. *Die Sprache* 7, 1961, 14-31.

..remarks on the voc. sg. *devĭ*, voc. du. in –ă, etc.; explained as on account of loss of laryngeal..considers *tuvigri*, *papri*, *suṣuti*, etc...

106. KUIPER, F. B. J. The Sanskrit nom. sing. *viṭ*. *I-IJ* 10, 1967, 103-125,

..excursus on BURROW's theory of PIE *TK* < Sk. *kṣ*..

107. KUNJUNNI RAJA, K. Allophones of the dental nasal in Sanskrit : a fourteenth century discussion. *SVUOJ* 5 (1-2), 1962, 12-14.

108. LADDU, S. D. A pre-Patañjalian grammatical observation. *IA* (3rd Series) 2 (4), Oct. 67, 40-41.

109. LEHMANN, W. Ph. Inferences on the Proto-IE verb system based on internal analysis of Sanskrit (Russ.). *VJa.* 2, 1961, 24-27. (Original in *PICO*, 25th Session, Vol. IV, Moscow, 1963, 163-166).

110. LEUMANN, Manu. Merkmale des Sanskrit als Brahmanen-sprache und als Kunstsprache. *As. Stud.* 18-19, 1965, 207-215.

111. LEUMANN, Manu. Zu den lautlichen Fernwirkungen im Altindischen. *Kuiper Fel. Vol.*, 1969, 53-59.

..discusses dissimilation and haplology in Sk...

112. MAHADEVA SASTRI, K. Vedic and classical Sanskrit. VS, Tirupati, 1967, E 59-61.

..ref. to Dravidian influence on the evolution of IA lgg...

113. MALAMOUD, Ch. Le probléme du nombre: Sanskrit. *Bull. de la Faculté des Lettres de Strasbourg*, 43 (6), Mar. 65.

114. MANESSY-GUITTON, J. Observations sur les adjectifs en *-u-* à propos de Skr. *uru–*. *Word* 19 (1), April 63, 31-38.

115. MANESSY-GUITTON, J. De la composition à la dérivation. : les ' dérivés ' sanscrits en *–āc–, īc–, –ūc–*. *Proceedings of the 9th Congress of Linguists*, 1964, 818-826.

116. MANESSY-GUITTON, J. Les noms sanscrits en *–nas–*. *I-IJ* 8 (3), 1965, 171-196.

117. MANSION, J. *Esquisse d'une histoire de la langue sanscrite*. Geuthner, Paris, 1931.

Rev. : J. NOBEL, *DLZ* 55 (1934), 1738-41.

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119. MAYRHOFER, M. Goten in Indien und "*–i–* Umlaut". *Zeitschr. f. deutsches Altertum* 89, 1958, 289-290.

120. MAYRHOFER, M. Seitenfüllsel [* *iōs–* im Indo-arischen]. *KZ* 76, 1959, p. 159.

121. MEHENDALE, M. A. Two notes on internal reconstruction, *IL* 27 (Supplement), 1968, 53-56.

..reconsideration of HOENIGWALD's rule of internal reconstruction ..illustrations from Sk. paradigms..

122. MIKKOLA, Eino. *Die präpositionale Hypostase, Apostase, und Metabase im Lateinischen, Griechischen, und Altindischen.*

..see: *VBD* III. 45. 164..

Rev. : J. GONDA, *Forum der Letteren* 1965, 48-50; *Mnemosyne*, S. IV, 18 (4), 405-07.

123. MIRONAS, R. The principal traits of historical and comparative phonetics of Sanskrit and Lithuanian (Lithuanian). *Liet. T. S. R. aukst. Mokyklu Mokslo Darb., Filos.*, 29, 1968, 55-66.

124. MISHRA, Hari Mohan, Sanskrit and semantics. *SP* (ISC) 2, 1972, 47-48.

125. MISRA, Vidhata. *Akṣara-samāmnāya. SP* (23 AIOC), 1966, p. 188.

..trad. enumerations of the *varṇas* found in different Sk. works..

126. MORESCHINI QUATTORDIO, Adriana. Sintagmi nominali predicativi in indiano antico e in celtico. *SSL* 5, 1965, 50-64.

127. MORGENROTH, W. Zur Stammabstufung der altindischen Nomina auf *-añc-*. *WZUG* 9, GsR 4 / 5, 435-440.

..(cf. *ArchOr* 27, 1961, 575-581 : " Das Paradigma der altindischen Nomina auf *-añc-* ", by M.; also a short resumé in *ZDMG* 111, 408)..M. mentions 45 forms..

128. MRINALKANTINATH. Declension of Old Indo-Aryan *pathin. SP* (24 AIOC), 1968, 180-181.

..it is non-heteroclitical as the forms in the paradigm are vowel-gradational and analogical..

129. NAG, B. C. Inner beauty and vitality of Sanskrit. *IR* 65 (6), June 66, 255-256.

130. NARA, Tsuyoshi. Historical changes of the verbal systems of Indo-Aryan languages. *JAAS* 3, Tokyo, 1970, 1-11.

131. NARAYANA RAO, K. S. Research note : addendum on the initial cluster *dv* and *sr* in Sanskrit. *Speech Monogr.* 30 (3), 1963, p. 307.

132. NRISIMHADEVA, Sastri. *Sandhikarmaṇi vicāravimarśaḥ. GKP* 14 (7), Feb. 62, 228-230.

133. NRISIMHADEVA, Sastri. *Varṇon kā sthāna, prayatna, taṭhā pratyāhāra viveka* (Hindi). *GKP* 17 (5), 1964-65, 306-310.

134. PANDEY, Kapil Deva. Syntactical significance of case-endings in Sanskrit. *Prajñā* 10 (2), Mar. 65, 223-227.

135. PARIENTE, A. Nota a los futuros sintéticos del antiguo indio. *Emerita* 33 (1), 1965, 23-46.

..future synthetical in Sk...

136. PATHAK, G. S. Sanskrit, the living language of India. *TTDJ* 19 (2), Feb. 68, 17-20.

(breadth of outlook in Vedic period, truly remarkable.. ref. to "hymn to earth" in *AV*)..

137. PATHAK, J. R. *Bhūvādayo dhātavaḥ* (*1. 3. 1*). *Surabhārati* 4, 1966, 25-27.

138. PETERSON, M. *Verbs of speech in Sanskrit*. Moscow Univ.

139. PINNOW, Heinz-Jürgen. Sanskrit–Eine Sprache ohne Vokal-phoneme ? Vorschläge zur Erstellung des Phonemsystems des Altindischen. *Folia Linguistica*, 1969, 255-306+17 tables.

..a structuralist study of sound-position in Sk... (summary in *Anthropos* 66, 245-46)..

140. PORIZKA, Vincene. Deictic demonstratives in Indo-Aryan. Notes on some special uses. *Arch. Or.* 31, 1963, 198-215.

141. RAY, Punya Sloka. The vowels of Sanskrit. *Word* 20 (3), 1964, 353-359.

..at the time of its codification, Sk. was a syllable-tone lg. without vowels..

142. RENOU, L. La théorie des temps du verbe (d' aprés les grammairiens sanskrits). *JA* 248, 1960, 305-337.

143. RENOU, L. La linguistique sanskrite et quelques-uns de ses problèmes. *Kratylos* 6 (2), 1961, 113-121.

144. ROCHER, L. L'aspect verbal en vieil indien. *RBPh* 36, 1958, 118-127.

145. SALUS, Peter H. On the origin of the dvandva. *Orbis* 12, 1963, 551-554.

..considers the views of G. MEYER, DELBRÜCK, H. PAUL, HIRT, EDGERTON (dvandvas arose out of the elliptic dual).. (1) How ancient are IE dvandvas? acc. to S. : all branches of IE have either nominal or adjectival dvandvas; therefore, this type of compound arose in the parent lg.. (EDGERTON seems to believe that devatā-dvandvas are the oldest; S. thinks that compounds with 'teens' are oldest)..(2)How did they arise? the relationship of dvandvas with *āmreḍitas* (distributive in nature) is apparent..

146. SALUS, Peter H. The types of *Āmreḍita*. *Orbis* 14 (1), 1965, p. 37.

..two basic types of reduplicating compounds (*āmreḍita*) : (a) those that express intensification; (b) those that express distribution (e. g. *pañcapañca*=" five each ")..

147. SASTRI, Bhudeva. *Sabdon ke vyākaraṇika vargīkaraṇa kā vyāvahārika evaṁ dārśanika ādhāra* (Hindi). *Gaveṣaṇā* 1 (1), Jan. 63, 56-60.

..Yāska classifies words on the basis of the relations wh. subsist bet. words and their denotative and connotative meanings; in English and Hindi grammars, classification of words is based on their functions; these two classifications are not contradictory but complementary..

148. SASTRI, Indrachandra. *Paṁjābī aur prācīna saṁskṛta* (Hindi). *VJ* 13 (7), Sept. 64, 33-36.

149. SATO, M. S. Das Problem des Passivs zwischen dem Sanskrit and dem Tibetischen. *JIBS* 18 (2), Mar. 1970, 55-62.

150. SCHMID, W. P. [*-yu* " wünschend " als zweites Kompositionsglied] *IF* 62, p. 226.

151. SCHMID, W. P. Zum Problem *kṛṇoti-karoti*. *IF* 65 (3), 235-248.

152. SCHMID, W. P. Lit. *kláusti* " fragen " und das altind. Futurum. *IF* 67, 1962, 1-15.

153. SEN, Sukumar. Zetacism and Rhotacism in Germanic, Italic, and Sanskrit. *IL* 25, 1964.

154. SEN, Sukumar. Sanskrit in Bengal and Bengali. *IL* 33 (2), 1972, 123-127.

> ..OIA was introduced in Eastern India not at some post-Vedic epoch, but at a pre-Vedic or early Vedic stage..Asuras (=elder brothers of Devas), who were pushed away to the east (as described in the *Brāhmaṇas*), are reminiscent of pre-Vedic or early Vedic Aryan settlers in the East (i. e. outside Brahmanical Aryandom)..

155. SEN GUPTA, Sailendra Nath. Uṇādi suffixes and words derived with such suffixes. *JASBen* 6 (3-4), 1964.

156. SEN GUPTA, Sunil. Transformation of *jana,* an Old Indo-Aryan morpheme and its polyfunctional characteristic in New Indo-Aryan. *Z. Phonet. Spw. Kommunik-Forschung* 20 (3), 1967, 247-250.

157. SHAHIDULLAH, M. The Indo-Aryan parent speech. *IL,* Dec. 59.

158. SHARMA, Janakinath. *Saṁskṛta bhāṣā aur usakā ṭīkā sāhitya* (Hindi). *Bhāṣā* 10 (1), Sept. 70, 70-75.

159. SHARMA, Manohar. *Loke vede ca. Varada* 4 (2), Rajasthan Sahitya Samiti, Bisau, April 61.

160. SHARMA, R. K. Visarga in Sanskrit. *Emeneau Fel. Vol.,* 1968, 307-309.

> ..*visarga* in Sk. may be treated as a separate phoneme rather than as an allophone of *s* or *h*..

161. SHUKLA, Lakshmishankar G. *Puṣpitaḥ phalitaḥ vāksamāmnāyaḥ. Surabhāratī* 7, 1969, 39-43.

> ..deals with *varṇas*..

162. SIDDHANTASHASTREE, Rabindrakumar. Sanskrit sounds unchanged in other languages. *CR* 177 (3), Dec. 65, 229-264.

> ..(Aryans were indigenous people of Northern India; migrated to other countries from there; their original lg. was an early form of Sk., not much different from Vedic Sk. .. IE is figment of imagination)..Sk., Persian, Gk., Latin, etc. considered..long lists of words given..

163. SIDDHANTASHASTREE, Rabindrakumar. Role of Sanskrit sounds as found in Persian. *CR* 179 (3), June 66 (1968), 237-262.

164. SIDDHANTASHASTREE, Rabindrakumar. Persian as a carrier of Sanskrit sounds to other languages. *CR* 181 (1), Oct. 66, 13-19.

..earliest migration of Aryans from their home in India to other countries took place more than 10,000 yrs. ago..Persian as a medium bet. Sk. and Aryan lgg. of Europe : author demonstrates this thro. various lists of words..

165. SIMONSSON, Nils. Audumbarāyaṇa's theory of sound. *OS* 10, 1961 (1962), 22-30.

..(re. the interpretation of the *Nir.* passage, *indriyanityaṁ vacanam*, etc., by LIEBICH, STRAUSS, SARUP, BROUGH)..author gives his own interpretation : acc. to Audumbarāyaṇa, what is uttered resides in *indriya*; sound is not an ephemeral affair of the individual but something much more comprehensive..

166. SINGH, Baldeva. *Padapadārthasamīkṣā*. Univ. of Kurukshetra, 1969, 27+287.

..deals with fundamental principles of word-formation in cl. Sk. acc. to Pāṇinian system..

167. SINGH, J. D. Allophones of *v* and *y* in Sanskrit. *Emeneau Fel. Vol.*, 1968, 310-312.

..*y*, the voiced palatal fricative, is realized phonetically as 'fortis' initially and in a few other lexically controlled environments; elsewhere, the 'lenis' variety occurs..

168. SINGH, J. D. The bases of Sanskrit phonology. *KURJ* (Arts and Humanities) 2, Jan. 68, 107-115. (Also in *PICL*, 8th Session, Bucarest, 1971, 145-153).

169. SINHA, Radha Mohan. *Saṁskṛta sāhitya men upasargon kā bala* (Hindi). *Bhāṣā* 11 (2), Dec. 71, 59-65.

170. SIVANARAYANA. *Asti kṛñir bhauvādiko na vā? Viśva-Saṁskṛtam* 5 (2), Feb. 68, 183-186.

171. SLUSZKIEWICZ, E. Uwagi w kwestii spolszczania wyrozów sanskrychkich. *Przeglad Orientalistyczny* 4, 1969, 383-385.

172. SPEIJER, J. S. *Sanskrit Syntax*. E. J. Brill, 1968, x+402.

..with an introd. by H. KERN..reprint of 1886 ed..

173. **SREEKRISHNA SARMA, E. R.** *Die Theorien der alten indischen Philosophen über Wort und Bedeutung, ihre Wechselbeziehung, sowie über syntaktische Verbindung.* Marburg Univ., 1954.

..doctoral dissertation..(also by the same author : "Syntactical meaning—two theories", *ALB* 23, 1959, 41-42)..

174. **STAAL, J. F.** Sanskrit and sanskritization. *JAS* 22 (3), May 1963, 261-275.

175. **STAAL, J. F.** Indian semantics I. *JAOS* 86 (3), 1966, 304-311.

..rev. of K. KUNJUNNI RAJA, *Indian Theories of Meaning,* Madras, 1963; R. C. PANDEYA, *The Problem of Meaning in Indian Philosophy,* Delhi, 1963..

176. **STAAL, J. F.** *Word Order in Sanskrit and Universal Grammar.* Foundations of Language, Supplementary Series, Vol. 5, D. Reidel Publ. Co., Dordrecht, 1967, xi+98.

..(examines some problems of Sk. word-order from the pt. of view of generative grammar)..I. Introduction; II. Indian theorists on word-order in Sk. (Vedic ritualists; Pāṇini and his successors; and Mīmāṁsakas : Vedic ritualists' interest in lg. confined to "utterances", that is, holy utterances in Veda; they never ref. to "sentences" and the Vedic lg. usage); III. Western Sanskritists on word-order in Sk.; IV. Summary and conclusions (to Indian grammarians word-order was free in the sense that the order of items in a sentence had no significance for the expression of grammatical relations; the Western Sanskritists' concentration on texts led them to conclude that there are "certain preferential, traditional, habitual, or, at least, most frequent arrangements"; in other words, Western Sanskritists were mainly interested in the use of lg. or in *performance,* while Indian theorists stressed the "underlying regularities of lg. or *competence*")..

Rev. : T. BURROW, *JRAS* 1969, 87-88; G. CARDONA, *I-IJ* 12, 232-239; J. GONDA, *Lingua* 23, 248-53; G. HÄGG, *OS* 19-20, 216-24; F. KIEFER, *ALH* 19, 419-22; W. H. MAURER, *PEW* 19, 202-04; G. OBERHAMMER, *WZKSA* 14, 211; Werner THOMAS, *IF* 74, 220-23; J. C. WRIGHT, *BSOAS* 31 (1), 205.

177. **STAAL, J. F.** Room at the top in Sanskrit : Ancient and modern descriptions of nominal composition. *I-IJ* 9, 165-198.

..narrowing the gap bet. Sk. and linguistics..outline of the generative syntax of compounds in Sk. ..

178. STAAL, J. F. Sanskrit philosophy of language. *Current Trends in Linguistics*, Vol. 5, 1969, 499-531.

179. STRUNK, Klaus. Neue Gesichtspunkte zu Genesis und Struktur von Nasalpräsentien nach art der ai. 7 Klasse. *KZ* 83 (2), 1969, 216-226.

..discusses, among others, Sk. forms like *punati*, *śṛṇoti*, *pṛṇakti*, *yunakti* (5, 9, 7 *gaṇas*)..see: *VBD* III. 45. 244..

180. SUBRAMANIA IYER, K. A. Sanskrit and the philosophy of language. *SP* (ISC) 2, 1972, 43-44.

181. SVENNUNG, J. *Anredeformen. Vergleichende Forschungen zur indirekten Anrede in der dritten Person und zum Nominativ für den Vokativ.*

Rev. : J. GONDA, *Lingua* 9 (1), 101-105.

182. TARAPOREWALA, Irach J. S. *Sanskrit Syntax.* Mun. Man., Delhi, 1957, vii+91.

183. THIEME, P. [Futur und Desiderativ im Altindischen] *ZDMG* 111, 1961.

184. TIWARI, Bholanath. *Saṁskṛta bhāṣā men prayukta kucha prācīnatama videśī śabda* (Hindi). *JGJRI* 25, 1969, 567-572.

..Sumerian, Aegian, Uralian, words..

185. TOPOROV, V. N.; IVANOV, V. V. *Sanskrit* (Russ.). Izdatelstvo vostočnoj literatury, Moscow, 1960, 133.

..a brief survey of Sk. grammar from the structuralist position.. considers Vedic lg. and Sk., their relationship, etc. ..

Rev. : Ch. MALAMOUD, *JA* 250, 153-158; V. MILTNER, *ArchOr* 30, 177-78; A. MINARD, *BSL* 58 (2), 47-50.

186. TOPOROV, V. N. About some analogies in the works of ancient Indian grammarians of the problems and methods of contemporary linguistics (Russ.). *KSIṆA* 57, 1961, 123-133.

187. TOPOROV, V. N. The Old-Indian Language. *Bol'šaja Sovet. Encikl.*

188. TOPOROV, V. N.; IVANOV, V. V. *Sanskrit*. "Nauka", Moscow, 1968, 119.

..revised English transl. of 185 above..

189. TRIPATHI, Bhagirath Prasad. *Taddhitāntāḥ kecana śabdāḥ*. Mot. Ban., Varanasi, 1969.

..eleven *taddhitānta* words crit. and comparatively studied..trad. Sk. grammar and modern linguistics..

190. URSEKAR, H. S. Sanskrit as a spoken language. *JOIB* 21 (3), Mar. 72, 166-173.

191. VALE, R. N. Nominal suffix *-a* in Sanskrit. *BDCRI* 25, 1966, 145-147. (Also in *SP*, 23 AIOC, 1966, 169-70 : "A law about nominal suffixes beginning with *a-* in Sanskrit").

..all suffixes beginning with *a-* are affixed as a whole to consonant-ending bases, whereas their initial *a-* is generally dropped in the case of vowel-ending bases..

192. VARMA, Satyakama. *Śabda kā svarūpa* (Hindi). *Bull. of PG Studies* (evening class), Delhi Univ., 1963, 35-42.

..Patañjali and Yāska think that a word is the phonetic expression wh. conveys some meaning..

193. VARMA, Satyakama. *Bhāṣātattva aur vākyapadīya* (Hindi). Bharatiya Prakashan, New Delhi, 1964, 240.

194. VARMA, Satyakama. *Svara aur antaḥstha : bhāṣāvaijñānika dṛṣṭi* (Hindi). *GKP* 18 (3), 226-229; (4), 262-266; (5), 307-310.

195. VARMA, Satyakama. *Ākhyāta aur kriyā* (Hindi). *GKP* 21 (11), 540-543; 22 (3), 145-148; (4), 187-193.

..(ch. 7 from the author's *Vyākaraṇa-darśana*)..

196. VARMA, Satyakama. Divisibility of phoneme and ancient Indian linguists. *PICO* (26th Session) 3. 2, 1970, 881-882.

..*apinihiti* (noted in *Prātiśākhyas*) is in the form of an undeveloped sound, coming in bet. two anomalous sounds and remaining unpronounced at least apparently (e. g. *p* bet. *t* and *m* in *ātmā*) : Pāṇ. 8. 3. 28-30..also P.'s concepts of *savarṇa* and *varṇaikadeśa*.. (Bhartṛhari uses the terms : *varṇabhāga* and *varṇāntarasarūpa*)..

197. VIDYĀNIDHI. *Yathottaraṁ munīnāṁ prāmāṇyam.* GKP 16 (6-8), 1964, 221-222.

198. VOROBYEV-DESYATOVSKY, V. S. *Razvitiye lichnykh mestoimeniy v indo-ariyskikh yazikakh.* Moscow, 1956.

..study of the hist. development of personal pronouns in the I-A lgg., from their ancient forms in Vedic Sk. to their modern equivalents in the living I-A lgg. ..

199. VYAS, Bhola Shankar. *Saṁskṛta Bhāṣā.* Chowkhamba Rashtrabhasha Prakashan Granthamala, Varanasi.

..(Hindi transl. of T. BURROW's *Sanskrit Language*)..

200. WÜST, W. Antikritisches, II. *Rēma* 7, 1961, 119-136.

..how far is it warranted to derive OIA words from non-Aryan lgg. of India ?..(apropos : M. MAYRHOFER's review of PINNOW's book, *OLZ* 56, 300)..

201. YAMAZAKI, Tsugihiko. Questions surrounding the concept of śabda (Jap.). *JIBS* 10 (1), Jan. 62, 282-278.

202. YUDHISTHIRA, Mimamsaka. *Ādibhāṣāyāṁ prayujyamānānām apāṇinīyaprayogāṇāṁ sādhutva-vivecanam. Vedavāṇī* 14 (1), Nov. 61, 73-80.

..and in subsequent issues ..

203. ZAWADSKA, Irena, About the history of the transcription of the Sanskrit consonants *ś, ṣ, s* (Polish). *LPosn* 9, 1963, 166-169.

204. ZWICKY, A. M. Jr. Three traditional rules of Sanskrit. MIT Res. Lab. Electron., quarterly progress report, 74, 1964, 203-204.

..phonology of cl. Sk. ..

43. GRAMMARS, GRAMMATICAL STUDIES, CHRESTOMATHIES, ETC.

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..the first occurrence of the word in this sense in *Ṛk-Prāt.* 13. 31..

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Rev. : E. F. K. KOERNER, *Lg* 48, 428-45; O.SZEMERÉNYI, *Mundus* 6 (4), 291–92.

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metal-names shown to vouchsafe dating IE community before 2nd mill. B. C... notion of 'Ancient European'; Hittite, Gk., and Indo-Ir. had left the community before 2000 B. C.)..

Rev. O. Szemerényi, *Kratylos* 14, 146-150.

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..see: *VBD* II. 46.43..

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..*Siddhāntakaumudī* (close of *ṇijanta* section) : *prārthayanti śayanotthitaṁ priyāḥ*—where is this quotation from? acc. to K., it is a misquotation from *Raghu.* 19. 29..

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..many Vedic and Sk. examples; L. speaks of vocalization of laryngeals in Sk. only; also of laryngeal umlaut in Sk. ..seems inclined towards Indo-Hittite hypothesis..

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..P. on Pāṇ. VI. 2. 91 : *divodāsāya gāyata vadhryaśvāya dāśuṣe*; accent of *vadhryaśva*..in *ṚV* VI. 61. 1, the reading is *divodāsam*..

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..Vedic lg. and its char. ..Sk. lg. ..

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> ..(1) origin and development of grammar; (2) terminology and rules of Vārttika; (3) relation bet. Pāṇini and Kātyāyana; (4) K.'s vārttikas separated from the statements of *Mahābhāṣya*; (5) Kātyāyana and other Vārttikakāras; (6) *iṣṭi-śloka vārttika*..

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..(ref. to Thieme's discussion of Goldstücker's view that Pāṇini was unacquainted with either *VS* or *ŚPBr.* : P. may have referred to *VS* with the expression *prācām*)..a ref. to *VS* exclusively not in *Aṣṭādhyāyī*, but in the Mahābhāṣya, wd. point to an effort on the part of P.'s commentators to extend the application of the grammar to *ŚYV*..*Mahābhāṣya* on P. 2. 3. 61 quotes from a *Br.* wh. resembles *ŚPBr.* 3. 8. 2. 26-27..Kāt., the commentator on P., presumably belonged to the Kāt. school of *ŚS*..

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..'*ityākusmīyāḥ* '–*sikau* on *Pāṇ.-Dhātupāṭha* 10. 299 : *mān pūjāyām* is doubtful and deficient..

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..word as *brahman* or god..*ABr.* 6. 3...

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106. Rajkishor Simha. *Saṁskṛta-bhāṣāvijñāna* (Hindi). Vinod Pustak Mandir, Agra, 1971, xii+283.

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Rev. : W. Hinz, *ZDMG* 115, 392-96; B. Schlerath, *OLZ* 61 (1966), 265-67; P. Thieme, *KZ* 85, 297-98.

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schen und Altpersischen), *Altarmenischen, usw.* de Gruyter, Berlin, 1967; Band I: 1, xlvii+622; 2, ix+623-1098; Band II: Teil 1, xv+688; Teil 2, xxii+997; Teil 3 (1), xi+496; (2), 497-1052.

..reprint of second ed., Berlin, 1930 (Band I. 1-2); second ed., Strassburg, 1906, 1911, 1916, 1916 (Band II. 1-3)..English transl. by Joseph WRIGHT and others, Chowkhamba Sk. Studies 84, Varanasi..

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..based on 40 above..reprint..

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43. CARDONA, G. *On haplology in Indo-European.* Haney Foundation Series 1, Univ. of Penn., Philadelphia, 1968, 87.

..C. seeks to show that haplology is not essentially separable from regular sound change amenable to formulation in terms of what are called sound laws..Vedic group of *-yā-* feminines with instr. sing. in *-yā-* instead of *-yayā*.. Vedic infinitives in *-tavāi* from an original dative of a *-tu-* abstract (*-tavai*) and a particle *ai*., discussion of Vedic *-si*-forms..

Rev. : A. BAMMESBERGER, *IF* 75, 282-84; R. S. P. BEEKES, *Lingua* 26, 210-14; K. STRUNK, *ZDMG* 121, 327-30; O. SZEMERÉNYI, *Lg* 46, 140-46.

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..Indo-uralisch similarities and correspondences..

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..answers objections to Indo-Uralic hypothesis..

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..derives early and later Indian and Iranian forms from one I-Ir. set..

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Rev. : A. TOVAR, *Emérita* 28, 171-73.

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..evidence from *OIA*..(cf. *AV* 4. 22. 3)..

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..several Vedic and Sk. ref. ..

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..considers *ṛkṣa, kṣam, takṣ,* etc...

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..indo-ir. words pertaining to this meaning complex..

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..Vedic taken into account frequently..

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62. EVANGELISTI, Enzo. Una congruenza lessicale latino-indiana (a proposito del *mundus* sotterraneo). *Pisani Fel. Vol.*, 347-366.

..*maṇḍala*..

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..(Handbuch der Orientalistik, I. Abt., 2. Bd., 1 und 2. Abschn., Lfg. 2).. III. Hittite, Luwian, etc., by A. KAMMENHUBER..

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..the invading Iranians had a rel. similar to that of the Indo-Aryans with their faith reflected in Veda; just as there seem to have been Indo-Aryans who did not follow the Vedic rel. of the majority of their brethren (cf. W. RAU, *Staat und Gesellschaft*, p. 17), so probably there were Iranians who did not follow the majority rel. in Iran (as represented in Younger Avesta); the pre-Zar. rel. situation in Western Iran thus wd. be resolved into ancient Near Eastern influences *plus* the old Ir. rel. with the Magi as priests of this fusion..later, Z.'s message was integrated with the rel. of the majority and this became Zoroastrian rel. ..

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68. Georgiev, V. On the present state of IE linguistics. *PICL* 9, 1964, 738-742.

69. Georgiev, V. *Introduzione alla storia delle lingue indo-europee.* Edizioni dell'Ateneo, (Incunabula graeca 9), Rome, 1966, vi+477.

..(revised and enlarged Italian transl. of Russian original publ. in 1958, Moscow)..during the first neolithic age, Idg. tribes lived in middle-and-south Europe, bet. Rhein and Don; our reconstruction can lead us back only to a group of dialects, closely related but not fully identical in vocabulary and grammar..G. stresses close kinship of Balto-Slavic with Germanic and explains away, for the most part, its alleged close kinship with Indo-Ir...Indo.-Ir. chronology : palatalization of the velars at the end of the 4th or beginning of 3rd mill. B. C. ; delabialization of the labiovelars about 2600-2400 B. C. ; change *e <*a about 2200-2000 B. C. ..

Rev. : G. Jucquois, *Le Muséon* 81, 284-87; P. Nober, *Orientalia* 36, 96-98; V. Pisani, *Lingua* 23, 177-88; C. Poghirc, *Stud Clas-Rom* 9, 293-98; J. W. Poultney, *Lg* 44, 334-43; R. Schmitt, *Kratylos* 13, 35-41; D. Slusanski, *Rev. roum. ling.* 13, 253-64.

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71. Gonda, J. *The Character of the Indo-European Moods.*

..see : *VBD* II. 45.77..

Rev. : J. Humbert, *BSL* 55 (2), 53-56; E. Polomé, *RBPh* 39, 555-57; S. Stati, *SCL* 12, 282-85; Werner Thomas, *IF* 65, 84-87.

72. Gonda, J. 'Prolepsis' of the adjective in Greek and other ancient Indo-European languages. *Mnemosyne*, S. IV, 11, 1958, 1-19.

73. Gonda, J. Reflections on the Indo-European medium I. *Lingua* 9 (1), 1960, 30-67; II. *Lingua* 9 (2), 1960, 175-193.

..an attempt to understand the 'basic meaning' of the 'middle voice' underlying the various functions wh. as a rule are enumerated in grammars..acc. to G., the 'original' or 'essential' function of the medial voice was not exactly to signify that the subject 'performs a process that is performed in himself', but to denote that a process is taking place with regard to, or is affecting, happening to, a person or a thing..Sk. illustrations..

Rev. : S. STATI, *SCL* 12, 440-42.

74. GORNUNG, B. V. *Considerations re. the problem of the formation of the IE linguistic unity. Proto-IE components or absorption of substrats* (Russ.). "Nauka", Moscow, 1964, 12.

Rev. : V. PISANI, *Paideia* 20, 26.

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76. GRÖNDAHL, F. *Die Personennamen der Texte aus Ugarit.* Päpstl. Bibel-Inst., Rome, 1967, vii+435.

..Indo-Aryan names (pp. 298 ff.)..

77. GUNNARSSON, J. On the IE "Dental Spirants". *NTS* 24, 1971, 21-82.

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..(in construction like *āsīd rājā nalo nāma*, *nāma* originally stood in 'partitive apposition' to *rājā*)..

Rev. : K. H. SCHMIDT, *Kratylos* 15, 218-20.

79. HALL, R. A. On realism in reconstruction. *Lg* 36, 1960, 203-206.

80. HAMP, E. P. **–ues* in Indo-European. *Acta Linguistica Hafniensia* 12 (2), 1969.

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82. HENCKEN, H. *Indo-European Languages and Archaeology.*

..see : *VBD* II. 81. 58..

Rev. : L. R. PALMER, *Antiquity* 31 (124), 264-68.

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84. HIERSCHE, Rolf. Gab es im Idg. ein *o*-stufiges Präsens ? *IF* 68, 1963, 149-159.

..considers *aghaḥ*, *stanihi*..

85. HIERSCHE, Rolf. *Untersuchungen zur Frage der Tenues aspiratae im Indogermanischen.* OH, Wiesbaden, 1964, xii+264.

..material from Ai. also examined (79-175)..considers : *kṣa-khya*; *atiṣṭigh–atiṣṭhigh*; *vaniṣṭu-vaniṣṭhu*; *nariṣṭa-nariṣṭhā*; *sthā-upasti-abhiṣṭi* ..(the surd aspirates did not belong to PIE system of phonemes; Sk. *skh–*, *sth–*, *sph–* represent pre-Vedic prakritisms)..

Rev. : E. H., *KZ* 82, 154; F. B. J. KUIPER, *I-IJ* 9, 218-27; W. MEID, *Die Sprache* 12 (1), 99-101.

86. HOENIGSWALD, H. M. A contribution to Indo-Iranian phonology : the voiceless aspirates. *PICO* (25th Session) 2, Moscow, 1963, 324-326.

87. HOENIGSWALD, H. M. Evidence for laryngeals (Indo-Iranian). *Evidence for Laryngeals* ed. by Werner Winter, Janua Linguarum, Series Maior 11, Mouton, The Hague, 1965, 93-99.

88. HOFFMANN, K. Av. *daxma–*. *KZ* 79, 1965, p. 238.

..*d.* = grave (to be derived from idg. **dhṃbh*, 'to bury') .. (cf. Vedic *takman* from **tapman*)..

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90. HOFFMANN, K. Ap. * *dadauva–*. *KZ* 79, 1965, p. 300.

91. HOFFMANN, K. Drei indogermanische Tiernamen in einem Avesta-Fragment. *MSS* 22, 1967, 29-38.

..Vedic correspondences..

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..the Gāthic optatives *varəzimā-ča*, *srəvīmā*, *zaēmā* fit into the general IE verbal system..also ref. to Vedic forms like *syāma*, *syāta*, *bhūyāma*, *śaviṣṭha*..also *ṚV* forms : *akarma*, *aganma*, *agāma*, etc. ..

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..Vedic verbal system..peculiar forms and their use in Vedic.. injunctive in *ṚV*..

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..reprint..

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..compares Privativlokativ in *ṚV* : *askambhane* (X. 149.1); *avaṁśe* (II. 15. 2); *abudhne* (I. 24. 7); *arajjau* (II. 13. 9)..

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..Chaldean and Mittanian..

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..philological study of the Kukkuli texts on horse-training..

Rev. : Rudolf WERNER, *As Stud* 16, 147-49.

101. KAMMENHUBER, Annelies. Die Sprachen des vorhellenistischen Kleinasien in ihrer Bedeutung für die heutige Indogermanistik. *MSS* 24, 1968, 55-124.

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103. KAZAMA, Kiyozo. On the supposition of PIE *e, a, o* (Jap.). *NagoKR* 11, 1963, 97-118.

104. KEILER, Alan R. *A Phonological Study of the Indo-European Laryngeals*. Mouton : Janua Linguarum, Series practica, 76, 1970, 106.

105. KERNS, J. Alexander; SCHWARTZ, B. Chronology of athematics and thematics in PIE. *Lg* 44 (4), 1968, 717-719.

106. KERNS, J. C. *The Eurasiatic pronouns and the Indo-Uralic question.* Fairborn, Ohio, 1967, 52.

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..Sk. illustrations..

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..Sk. constructions with objective negation only..

Rev. : Klaus STRUNK, *IF* 67, 102-07; C. J. RUIJGH, *Lingua* 9, 311-13.

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..(third revised ed.)..

Rev. : G. CARDONA, *Lg* 36, 534-39; L. ZGUSTA, *Arch Or* 29, 503.

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Rev. : P. TROST, *LF* 86, 154-55.

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..doctoral dissertation..

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..*VBD* II. 45. 123..

Rev. : B. SCHLERATH, *Oriens* 13-14, 457-58.

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..second ed. of *VBD* II. 45. 120.. (discussion of Vedic *sadhri -añc-*, *prati -añc-*, *viṣu -añc-*, *anu -añc-*)..Indic nominal derivation, nominal compounds, finite verb..

Rev. : J. PUHVEL, *Lg* 38 (4), 405-16.

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..*VBD* II. 45. 124..(in Vedic Sk., the personal or finite verbal forms may be stressed or enclitic, the distribution of the two variants or allomorphs being conditioned by the position of the verb in the sentence or by the kind of sentence..the relation bet. the primarily unstressed and secondarily stressed forms accounts for a whole series of accentual anomalies hitherto unexplained in Vedic grammar)..

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122. KURYLOWICZ, J. Probleme der indogermanischen Lautlehre. *Innsbrucker Beiträge zur Kulturwissenschaft*, Sonderheft 15, 1962, 107-115.

123. KURYLOWICZ, J. *The Inflectional Categories of Indo-European*. Carl Winter, Heidelberg, 1964, 246.

..discusses such topics as " Perfect and Voice ", " Aspect and Tense ", " Mood ", etc. ..seeks to formulate morpho-semantic laws on the analogy of familiar "sound laws" and to probe the development of the means of expressing the concepts mentioned above..

Rev. : F. R. Adrados, *Emerita* 33, 398-400; R. Ambrosini, *SSL* 4, 137-44; R. Hauschild, *OLZ* 1968, 68-69; W. Meid, *Die Sprache* 12, 103-09; V. Pisani, *AGI* 52, 170-72; J. Untermann, *Gnomon* 40, 163-67; J. C. Wright, *BSOAS* 29 (1), 167-68.

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..Vedic ref. : *ā+gacchati*; *upa+ā+yanti*; *abhi+pra+arc*; *vi+parā+itana*..

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126. Kurylowicz, J. (ed.). *Indogermanische Grammatik*. Carl Winter: Idg. Bibl., Heidelberg; Band II: Akzent und Ablaut, by J. K., 1968, 371; Band III: Formenlehre, Erster Teil: Geschichte der idg. Verbalflexion, by Calvert Watkins, 1969, 248.

..planned in 4 volumes, in collaboration with several scholars.. (K. relies on Vedic for PIE accent)..

Rev. : R. Anttila, *Kratylos* 15, 37-40; B. Barschel, *WZUH* 21 (1972), 99-102; O. Klima, *Arch Or* 40, 81-82.

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Rev. : L. Zgusta; K. Zvelebil, *Arch Or* 29, 127-30.

128. Lane, George S. On the formation of the Indo-European demonstrative. *Lg* 37, 1961, 469-475.

129. Lazzeroni, R. Per una definizione dell'unità indoiranica. *SSL* 8, 1968, 131-159.

130. Lazzeroni, R. Considerazioni su -*as* > -*o* in sanscrito e in avestico. *SSL* 9, 1969, 185-197.

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..selection of 18 writings (transl. into English, where necessary) giving a survey of the formative phase of IE linguistics..(begins with William JONES)..

Rev. : O. KLIMA *Arch Or* 39, 496.

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133. LEROY, M. Stratificazioni cronologiche nei rapporti fra le lingue indoeuropee. *Atti III Convegno Intern. di Linguisti*, Mailand, 1961, 63-79.

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135. LIEBERT, Gösta. Die indoeuropäischen Personalpronomina und die Vokalabstufungstheorie. *Stud. Ling.* 11, 1957, 28-43.

..appendix to *VBD* II. 45. 131 (Rev. : A. DEBRUNNER, *Krat.* 3, 28-35; J. PUHVEL, *Lg* 35, 645-55; W. P. SCHMID, *IF* 65, 82-84)..

136. LIEBERT, Gösta. Analogie oder Erweiterung? Zur Flexion der nominalen -*ā*-Stämme im Indoiranischen. *Stud. Ling.* 41 (2), 1960, 95-113.

137. LIEBERT, Gösta. Indoiranica. *OS* 11, 1962, 126-154.

..Ap. *vazraka-*, aw. *vazra*, ai. *vajra-*; *vajra* in both abstract and concrete senses; *vajra*=magic potence; *vajra* and *vāja* etymologically related..(indo-ir. *vazra- denoted a kind of virile procreative potence; later an adj. meaning "possessing such power" (*vāja*); then substantive meaning "bull-phallus"; then weapon, thunderbolt—in Indian thought connected with rain-phenomenon)..

138. LINDEMAN, Fredrik Otto. Sur un type particulier du degré zéro en indo-européen. *Stud. Ling.* 17, 1963, 87-90.

..*prīṇāti*, *prīta*, *priya*..

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Rev. : Gordon H. FORD JR., *Lg* 46, 146-49.

140. LOHMANN, Johannes. Der Sinn der indogermanischen Etymologie. *Kratylos* 11 (1-2), 1966, 79-98.

..ref. (among other things) to ‘ die reine Gesinnungsreligion ’ des Zarathustra..*varna* (in Awesta); *yajña-* and *yasna-*..“ die altarische Sozialreligion ” represented thro. Varuṇa, Mitra, Aryaman, and the concept of *ṛta*..*nitya–*, *arya–*, *ari–*, *ārya–*...

141. MAHESHWARI, S. T. *Ādi bhāropīya bhāṣā men mūla svara ‘ e ’ va ‘ o ’ kī saṁdehāspada upasthiti* (Hindi). *Bhāṣā* 8 (3), Mar. 69, 110-111.

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..idg. lg.-geography..

Rev. : K. H. SCHMIDT, *IF* 70, 80-81.

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145. MALLIK, Madhusudan. From Indo-European to Indo-Iranian. *IPC* 16 (4), Dec. 71, 301-308.

..from 1500 B. C., the Indo-Iranians as conquerors entered the Mitanni kingdom..

146. MANESSY-GUITON, J. *Recherches sur les dérivés nominaux à bases sigmatiques en sanscrit et en latin.* Univ. Dakar: Fac. des lett. et scien. hum., publ. de la section de lang. et litt., 13, Dakar, 1963, 190.

Rev. : W. DRESSLER, *WZKSA* 10, 224; J. PERROT, *REL* 43, 532-34; R. ROCHER, *Latomus* 25, 171-72.

147. MARCHAND, J. W. Was there ever a uniform Proto-Indo-European? *Orbis* 4 (2), 1955, 428-31.

..assumption of a uniform PIE, with little or no dialect mixture, does not conflict with the reality wh. must have existed; such an assumption must lie at the basis of all our reconstruction..(E. PULGRAM, " Family-tree, wave theory, and dialectology ", *Orbis* 2: seems to assume that the existence of a uniform PIE is merely a scholarly myth; so too PISANI; R. G. KENT, *Lg* 24, 194 : insists on the desirability of assuming uniform Ursprache; its non-acceptance removes the basis for scientific linguistics)..

148. MARTINET, A. Non-apophonic *o*-vocalism in Indo-European. *Word* 9, 1953, 253-267.

149. MAYRHOFER, M. Zu den arischen Sprachresten in Vorderasien. *Die Sprache* 5, 1959, 77-95.

..1. the personal names; 2. the certain material : names of gods and appellatives; 3. can the ascertained material help in determining the char. of west-Asian Aryan lg. ?..(no possibility of Indian migration in that region; west-Asian features in Veda are doubtful; " Hurro-Aryans " and Indians experienced, in respect of a more or less similar lg., quite different hist. developments)..

150. MAYRHOFER, M. Über einige arische Wörter mit hurrischem suffix. *AIONL* 1 (1), 1959, 1-11.

..Hurr. *matunni-* epithet of God Ea (Lord of wisdom) : ṚV *matutha-* (wise) IX. 71. 5; *assussani* : Ved. *aśva-śam-*..

151. MAYRHOFER, M. Altpersisch *Hamātar-*. *AIONL* 1 (1), 1959, 13-14.

..*ham-mātar-=Ved. sam-mātar-..

152. MAYRHOFER, M. Indo-Iranisches Sprachgut aus Alalah. *I-IJ* 4, 1960, 136-149.

153. MAYRHOFER, M. Der heutige Forschungsstand zu den indoiranischen Sprachresten in Vorderasien. *ZDMG* 111, 1961, 451-458.

154. MAYRHOFER, M.; SCHMITT, R. Eine notiz zur altiranischen Namenkunde. *Orientalia* 31 (3), 1962, 313-321.

..*Vohvasti* (Avesta)=*atithiḥ vasuḥ* (not *vasvasthi*)..

155. MAYRHOFER, M. Altpersische Späne. *Orientalia* 33 (1), 1964, 72-87.

..comparisons with Vedic Sk...

156. MAYRHOFER, M. " Hethitisch und Indogermanisch ": Gedanken zu einem neuen Buche. *Die Sprache* 10 (2), 1964, 174-197.

..with ref. to Sk...

157. MAYRHOFER, M. Ein arisch-hurritischer Rechtsausdruck in Alalah ? *Orientalia* 34 (3), 1965, 336-337.

..*mīḍha-* in *ṚV* (=strife, race, victory) : **mizdha-* in *A.* has some legal sense : ' reward for arresting a renegade '..

158. MAYRHOFER, M. Indogermanische Sprachwissenschaft heute (in Finnish). *Vir* 1965, Helsinki, 1965, 241-254.

159. MAYRHOFER, M. Zahlwortkomposita des Kikkuli-Textes. *IF* 70, 1965, 11-13.

..*uartanna* (usually connected with *vartana* ' turn '): better to be connected with *vartani* in *ṚV*, ' way, track '..the *i*-endings changed to *a*-endings (e. g. *daśa+aṅguli=daśāṅgula*; *tri+añjali=tryañjala*; *–vartani* to *–vartana*)..

160. MAYRHOFER, M. Hethitisches und arisches Lexikon. *IF* 70, 1966, 245-257.

..no conclusive evidence for a closer contact bet. these idg. dialects out of wh. Hethitisch-Luwisch and Arisch have arisen; also no linguistic indications for a " commonness " shortly before reaching the hist. seat in South Russian region..the hist. proximity of the Hittites and the Indo-Aryans of the Hurrian region has, for a long time, not led to the supposed linguistic-cultural exchanges; this presumably happened in 14th cent. B. C. when the Aryan lg. of Mitanni region had already been consolidated..

161. MEHENDALE, M. A. Two avestan notes. *I-IJ* 5 (1), 1961, 61-66.

..1. *vībərəthwant–* (*vī+bar* : separate vss. or parts of vss. with pauses in between : cf. *vi-har* in Sk. ritual texts : *ABr*. 1. 2. 35. 1; 2. 37. 1..2. *yāna* (in Avesta : request)—Sk. *yā*=to request..

162. MERIGGI, P. Affiinità strutturali fra indeuropeo e altre famiglie linguistiche. *PICL* 3, Mailand, 1961.

rejects the possibility of the relationship of Idg. with another lg. family, at least in genealogical sense..

163. MEZGER, Fritz. IE *se–*, *swe–* and derivatives. *Word* 4 (2), 1948, 98-105.

..*sama* (in Sk.)..

164. MIKKOLA, Eino. Die präpositionale Hypostase, Apostase, und Metabase im Lateinischen, Griechischen, und Altindischen. Einige Wirkungsformen der gestaltenden Kraft der Sprache. *Arctos*, N. S. 3, 1962, 55-118.

..*VBD* III. 42. 122..

Rev. : A. ERNOUT, *RPh* 38, 335; J. GONDA, *FdL* 6, 48-50; *Mn* 18, 405-06; D. M. JONES, *CR* 15, 126-27; F. LOCHNER-HÜTTENBACH, *AAHG* 17, 42-43; R. ROCHER, *Latomus* 23, 117-18; K. H. SCHMIDT, *IF* 69, 62-63.

165. MILEWSKI, T. Die Differenzierung der indoeuropäischen Sprachen. *Lingua posnan.* 12-13, 1968, 37-54.

..phonological and lexical facts..

166. MILLER, D. Gary. *rt*-clusters in Avestan. *Lg* 44 (2), 1968, 274-283.

..Indo-Ir. **–rt–* is represented in Avestan sometimes as *Ř* (written *š*), sometimes as *rt* (cf. *aša* <**ṛta–* or **arta*)..many Vedic forms considered..(cf. L. H. GRAY, *JAOS* 61, 101-104)..

167. MIRONAS, R. Remarks re. the origin of the phonological system of IE. *Kalbotyra* 3, 1961, 235-239.

168. MISRA, Satya Swarup. The problem of alternation of aspirates and non-aspirates in some IE cognates. *SP*, 23 AIOC, 1966, p. 145.

169. MISRA, Satya Swarup. *A Comparative Grammar of Sanskrit, Greek, and Hittite*. 1968, xvi+155.

170. MORGENSTIERNE, G. [Mitanni languages] *NTS* 13, 1945.

..expect a much more profound Western Asian influence upon Indian lg. and culture than what we actually find..

171. NAERT, Pierre. La situation linguistique de l'aïnou I: 1. Aïnou et indoeuropéen; 2. Nouvelles étymologies. *Orbis* 10 (2), 1961, 394-410.

..(the lg. of Ainu in Japan is an IE lg.)..certain Vedic words philologically connected with aïnou words..

172. NAGY, Gregory. *Greek dialects and the transformation of an IE process.* Harvard Univ. Press, 1970, 14+200+6.

..(SIEVERS : in OIA, *-iya-* and *-ya-* alternate acc. to whether the preceding consonant is itself preceded by a heavy syllable—long vowel or vowel plus consonant—or a light syllable—short vowel; cf. *mitriya, satya;* EDGERTON, while systematically generalizing this law, proposes what has come to be known as " the converse of Sievers' Law ", stating that *iy* cd. not occur where *y* was required, e.g., after a short vowel plus a single consonant, so that an etymological sequence *ati-ya-* was reduced to *atya-* .).. N. shows that this system underwent a crucial change when intervocalic laryngeals were lost..ref. to Avestan and Vedic (pp. 41 ff.)..
Rev.: O. SZEMERÉNYI, *Kratylos* 14, 157-165.

173. NEHRING, A. Zur Realität des Urindogermanischen. *Lingua* 10, 1961, 357-368.

..critique of E. PULGRAM, *Lg* 35, 421 ff.; *Lingua* 10, 18-37..acc. to N., reconstructed PIE and real PIE are one and the same..

174. NEHRING, A. Idg. " sechs ". *Die Sprache* 8, 1962, 129-131.

175. NEUMANN, Günter. *Indogermanische Sprachwissenschaft 1816 und 1966.* Innsbrucker Beiträge zur Kulturwiss., Sonderheft 24, 1967, 35+4 tables.

Rev. : R. SCHMITT, *Kratylos* 13, 180-83.

176. ONDRUŠ, Š. Zur Frage der gemeinsamen Elemente in den indogermanischen und finnisch-ugrischen Bewegungs-zeitwörtern. *Kratylos* 11 (1-2), 1966, 112-18.

177. PALMER, L. R. The concept of social obligation in Indo-European. *Latomus* 23, 1956, 258-269.

178. PAREL'MUTER, I. A. [on the original function of the IE perfect] *Vop. Jaz.* 1, 1967, 92-102.

179. PEETERS, Christian. A phonemic definition of IE *bh dh gh. KZ* 85 (1), 1971, 1-4.

..in contradistinction of what has been assumed, Sk. does not represent the IE state of the so-called voiced aspirates..

180. PETERSON, M. Formation of aorist bases in Ancient Indian and other IE languages. Moscow Univ.

..see : *VBD* III. 42. 138..

181. PIRJEKO, L. A. *Fundamental questions regarding the Ergative-construction, on the basis of Indo-Iranian material* (Russ.). " Nauka ", Moscow, 1968, 71.

182. PISANI, V. L'indoeuropéen reconstruit. *Lingua* 7, 1957-58, 337-348. (Also in *PICL* 8, Oslo, 1958, 405-06).

..*VBD* II. 45. 184..Idg. was a " Sprachbund " formed out of lgg. wh. did not originally belong together; reconstructed Idg. represents to a large extent a kind of " Ursanskrit ", wh. had conquered vast territories and was taken up by other peoples.. (same view expressed in Rev. of BIRWÉ's *Griechisch-arische Sprachbeziehungen* in *AGIt.* 41, 159 ff.; and in " Indogermanisch und Sanskrit ", *KZ* 76, 43 ff.)..

183. PISANI, V. La question de l'indohittite et le concept de parenté linguistique. *SLS*, Torino, 1959.

Rev. : L. ZGUSTA, *Arch Or* 32, 453.

184. PISANI, V. Sull'indeuropeo ricostruito. *SLS*, Torino, 1959.

Rev. : L. ZGUSTA, *Arch Or* 32, 453.

185. PISANI, V. Le ricostruzione dell' indeuropeo e del suo sistema fonetico. *AGIt* 46, 1961, 1-11.

..proto-IE represents an aggregate of dialects; these dialects, wh. were independent of one another, tended towards unification with the help of isoglossen..

186. PISANI, V. *Glottologia indeuropea.* 1961, xlvi+324.

..third revised and enlarged ed. of *VBD* II. 45. 177..

Rev. : L. ZGUSTA, *Arch Or* 34, 455.

187. PISANI, V. Concetto storico di indeuropeo. *PICL* 3, Mailand, 1961, 11-29.

188. PISANI, V. *Le lingue indeuropee.* Studi Gramm. e Ling., 5, Milan, 1964, 119.

..second ed. of *VBD* II. 45. 171..imp. features of Sk. (14-20); Indian lg.-elements..speaks of Proto-Sk. to wh. the essential features of individual idg. lgg. can be traced back..

Rev. : B. Rosenkranz, *IF* 70, 78-80; L. Zgusta, *Arch Or* 34, 92-93.

189. Pisani, V. Relitti " indomediterranei " e rapporti greco-anatolici. *AIONL* 7, 1966, 41-51.

190. Pisani, V. The reconstruction of IE and of its phonological system from Bopp to Brugmann, and a new view of the problem. *IncL* 5, 1966, 16-20.

191. Pisani, V. La questione indouralica e la parentela linguistica. *Paideia* 22, 1967, 121-125.

192. Pobozniak, Tadeusz. The instrumental in Gāthā. *Folia Orientalia* 7, Kracow, 1965, 119-171.

..I. The IE instr. ; II. OIA instr. : formal aspects; meanings; III. Old Iranian instr. ..

193. Pokorny, J. Die indogermanische Spracheinheit. *Handbuch der Weltgeschichte* by A. Randa, pub. Otto Walter, Freiburg, 1954, 397 ff.

194. Pokorny, J. Gedanken zur Indogermanenfrage. *Kretschmer Comm. Vol.* 2, 1957, 83-85.

..typological features lead to the hypothesis of Uridg. ..

195. Porcig, V. *Die Gliederung des indogermanischen Sprachgebiets* (Russ.). Izd. " Progress ", Moscow, 1964, 332.

..Russ. transl. of *VBD* II. 45. 186..

196. Poultney, James Wilson. Some Indo-European morphological alternations. *Lg* 43 (4), Dec. 67, 871-882.

..the sigmatic future and the Vedic infinitive in *-dhyai* derived their *y* from the present formations with stems in *yo*; the genitive sing. and dative-abl. pl. endings must be otherwise explained..

197. Poultney, James W. Some Indo-European final diphthongs. *AJPh* 90 (2), 1969, 146-160.

..the final *ai*, in many instances, arose thro. phonetic alteration of final *oi* before the break-up of the IE speech community..evidence from OIA..

198. PUHVEL, J. The sea in Hittite texts. *J. Whatmough Fel. Vol.*, 1957, 225-237.

..('sea' had great significance for land-locked people like Hittites; 'sea' much glorified in their texts)..hist. of *aruna-*; it is a native Hittite word..(may have originally ref. to "Black Sea")..

199. PUHVEL, J. *Laryngeals and the Indo-European Verb.* Univ. of Calif. Publ. in Ling., 21, 1960, viii+79.

Rev. : W. COWGILL, *Lg* 39 (2), 248-70; A. ERHART, *Arch Or* 40, 79-80; J. KNOBLOCH, *Kratylos* 9, 204; W. THOMAS, *OLZ* 66 (1971), 538-41; A. TOVAR, *Emerita* 29 (2), 351-52.

200. PULGRAM, E. Linguistic expansion and diversification. *J. Whatmough Fel. Vol.*, 1957, 239-252.

..(three basic ways of linguistic expansion : diffusion, infiltration, and migration)..considers spread and diversification of PIE..

201. PULGRAM, E. Proto-Indo-European reality and reconstruction. *Lg* 35, 1959, 421-426.

..there was PIE, but not 'einheitlich'..reconstructed PIE and real PIE need not be and in all likelihood are not the same linguistic item..see 173 above..

202. PULGRAM, E. New evidence on Indo-European names. *Lg* 36 (2), 1960, 198-202.

..ref. to *VBD* II. 45. 191..

203. PULLEYBANK, E. G. The Indo-European vowel system and the qualitative ablaut. *Word* 21 (1), April 65, 86-101.

..(1) IE vowel system shd. be analysed as a two-term close-open contrast wh. one can write as *ə - a*; (2) the alternation of close-open vocalism was used in IE to express a contrast bet. *extrovert* and *introvert* meaning..

204. RAMAT, Paolo. Gr. *ieros,* scr. *iṣiraḥ* e la loro famiglia lessicale. *Die Sprache* 8, 1962, 4-28.

205. RAVINDRA KUMAR. *Pārasika-sāhāyyena āṅglabhāṣāyāṁ saṁskṛtaśabdānāṁ praveśaḥ. SSPP* 48 (2), June 65, 28-37.

..see : *VBD* III. 42. 164..

206. RAVINDRA KUMAR. *Grīsīyabhāṣā-sāhāyyena āṅglabhāṣāyāṁ saṁskṛtaśabdānāṁ praveśaḥ. SSPP* 48 (5), Sept. 65, 111-119.

207. RAYALL, G. S. *Consonantal Changes in Indic and Romance Languages*. VVRI, Hoshiarpur, 1969, ii+1+6+92.

Rev. : Siddheshwar VARMA, *VIJ* 8, 263-67.

208. RISCH, Ernst. Die indogermanische Sprachwissenschaft am IXth International Congress of Linguists. *Kratylos* 8, 1963, 11-13.

209. ROMANELLI, R. C. O vocabulário indo-europeu e seu desenvolvimento semântico. *Kriterion* 63, 125-170; 64, 107-148.

210. ROSENKRANZ, B. Zur indo-uralischen Frage. *Anthropos* 61, 1966, 890-891.

..(summary of an article publ. in *AIONL* 7, 1966, 155-179).. the relationship bet. Idg. and Uralisch is very well documented..

211. ROSETTI, A. Sur la structure syllabique en indo-européen. *RLing* 9, 1964, 3-4. (The same in Roumanian : *SCL* 15, 1964, 5-6).

212. RUIJGH, C. J. La fluidité de théories gratuites et le problème du verbe indo-européen. *Lingua* 25 (2), May 70, 200-204.

..apropos 258 below; see 3 above..

213. SAFAREWICZ, J. The development of tense formants in the IE verbal system (Russ.). *Probl. indoevr. jaz.*, Moscow, 1964, 13-117.

214. SAHAL, Kanhayalal. *Yūropīya bhāṣāon aur bhārata kī āryabhāṣāon kā abhinna saṁbandha* (Hindi). *Bhāṣā* 5 (1), Sept. 65, 68-70.

215. SALUS, P. H. *The compound noun in Indo-European. A survey*. New York Univ., 1963, 92.

..doctoral dissertation..

216. SALUS, P. H. The types of nominal compound of Indo-European. *Orbis* 14 (1), 1965, 38-62.

..ref. to Indic compounds.. see : *VBD* III. 42. 145, 146..

217. SANSPEUR, C. Présents à nasale dans les langues indo-européennes. *AC* 32, 1963, 446-452.

218. DE SAUSSURE, F. *Mémoire sur le système primitif des voyelles dans les langues indo-européennes*. Olms, Hildesheim, 1967, 302.

..reprint of original ed., Leipzig 1879..

219. SCHERER, Anton. Der Stand der indogermanischen Sprachwissenschaft. *Trends in European and American Linguistics 1930-60*, Utrecht, 1961, 225-239.

..(reconstructed Idg., not an unrealistic abstraction)..

220. SCHLERATH, B. Die Gāthās des Zarathustra. *OLZ* 1962, 565-589.

..crit. survey of modern attempts at transl...

221. SCHMID, W. P. *Studien zum baltischen und indogermanischen Verbum*. OH, Wiesbaden, 1963, xii+123.

..(primary aim of the book is analysis of verbs with a non-present *-ē stem).. ch. 4: OIA and Baltic future; ch. 6: reconstruction, thro. comparison of OIA and Hittite, of the oldest paradigm of ē-stems..

Rev.: E. HOFFMANN, *IF* 70, 365-69; W. R. SCHMALSTIEG, *Word* 20, 278-82; K. H. SCHMIDT, *Kratylos* 9, 148-51.

222. SCHMID, W. P. *Alteuropäisch und Indogermanisch*. Akad. der Wiss. und der Lit. Mainz, Abh. der Geistes-und sozialwiss. Klasse, 1968, Nr. 6, 18.

..(criticises some of KRAHE's views : *VBD* II. 45. 108).. considers Hydronymie.. localisation of Idg...

Rev.: F. B. J. KUIPER, *I-IJ* 13, 126-28.

223. SCHMID, W. P. Indisch-Iranische Appellativa und alteuropäische Gewässernamen. *W. B. Henning Mem. Vol.*, 1970, 376-384.

224. SCHMIDT, Gernot. Zu den singularischen Genetiven der idg. Personalpronomina. *KZ* 82 (2), 1968, 227-250.

..OIA evidence..

225. SCHMIDT, K. H. Zum umschriebenen Perfekt in indogermanischen Sprachen. *IF* 67, 1962, 225-236.

..(ref. BENVENISTE, *BSL* 48, 52-62; 54, 46-67)..

226. Schmidt, K. H. Das Perfektum in indogermanischen Sprachen. Wandel einer Verbalkategorie. *Glotta* 42, 1964, 1-18.

227. Schmitt, Rüdiger. *Dichtung und Dichtersprache in indogermanischer Zeit.* OH, Wiesbaden, 1967, 375.

..see : *VBD* III. 36.38.. (R. S. : *Studien zur idg. Dichtersprache*, Saarbrücken diss., 1965).. studies, among other things, idioms and phrases of rhetorical significance, words for ‘ poet ’, ‘ poetry ’, ‘ song ’, etc...

Rev.: J. Gonda, *Lingua* 23, 301-09; F. Lochner-Hüttenbach, *IF* 74, 199-204; A. Scherer, *Kratylos* 13 (1), 41-44.

228. Schmitt, Rüdiger (ed.). *Indogermanische Dichtersprache. Wege der Forschung*, 165, 1968, 350.

..collection of 23 papers (covering last 100 yrs.).. A. Kuhn, “ Indische und germanische Segenssprüche ”; J. Wackernagel, “ Zum Dualdvandva ”; “ Indogermanische Dichtersprache ”; P. Thieme, “ Die Wurzel *vat* ” ..

229. Schmitt, Rüdiger. Die avestischen adjektivstämme auf *-añc-*. *Kuiper Fel. Vol.*, 134-141.

..in old Indo-Ir., a group of at least 47 adj. ending in *-añc-*; divided into 2 types : (1) *apāñc-*, *apāc-*; (2) *pratyañc-*, *pratyac-*, *pratic-*..

230. Schmitt, Rüdiger. Die Bedeutung des Sakischen für Indogermanistik und Indo-Iranistik. *Die Sprache* 17 (1), 1971, 50-60.

..apropos 60 above..

231. Schmitt-Brandt, Robert. Probleme des indogermanischen Vokalismus. *Kratylos* 11, 166-174.

232. Schmitt-Brandt, Robert. *Die Entwicklung des indogermanischen Vokalsystems. Versuch einer inneren Rekonstruktion*, Julius Groos (Wissenschaftliche Bibl. VII), Heidelberg, 1967, viii+163.

Rev.: E. H., *KZ* 82, 156; J. Kurylowicz, *BSL* 63, 41-49; L. Zgusta, *Arch Or* 37, 277-79.

233. Seiler, H. *Relativsatz, Attribut und Apposition.* OH. Wiesbaden, 1960, viii+213.

..Part II : relative constructions in Avestan; ref. to other idg. lgg..
Rev.: K. H. SCHMIDT, *ZDMG* 113, 325-27.

234. SEILER, H. Zum verhältnis von Wort und Satz in indogermanischen Sprachen. *Innsbrucker Beiträge zur Kulturgeschichte*, Sonderheft 15, 1962, 163-174.

235. SIHLER, A. L. Proto-IE post-consonantal resonants in word-initial sequences. Yale Univ., 1967, 355.

..doctoral diss. ..considerable attention paid to *ṚV*-Sk. ..

236. SIMEONOV, B. Aus den Problemen der Protoindogermanistik. *Izv IBE* 16, 1968, 233-240.

236A. SLUSZKIEWICZ, E. Some remarks on Sanskrit and Greek absolute genitives. *Gonda Congratulatory Vol.*, 1972, 196-199.

..Gk. gen. abs. is parallel to the Sk. one, not cognate..contrary to the line of development in later Gk., in later Sk. lit. the old construction is merely a residuum..

237. SOKOLOV, S. N. *The Language of the Avesta.* Izd. Leningradskogo Univ., Leningrad, 1964, 414.

238. SOLTA, G. R. *Gedanken über das –nt– Suffix.* SBÖAW, Philos.-hist. Kl. 232 (1), Wien, 1958, 47.

Rev. : E. HOFFMANN, *Kratylos* 6, 100-101; F. B. J. KUIPER, *Lingua* 8, 446-47.

239. SOLTA, G. R. Der hethitische Imperativ der 1. Person Singular und das idg. *l*-formans als quasi-desideratives Element. *JF* 75, 1970, 44-84.

..ref., among others, to OIA.. *–ālu* (*spṛhayālu*, *śayālu*; *kṛpālu*; also *tṛpala*, *bhṛmala*, *peśala*)..

240. SPULER, B. (ed.). *Altkleinasiatische Sprachen*, Brill, 1969.

241. STEPANOVA, Z. P. On the linguistic area of the *ē*– verbs in the IE languages (Russ.). *Vop. Jaz.* 14 (3), 1965, 110-118.

242. STERNEMANN, R. Das indoeuropäische Verbum in der Darstellung historisch-vergleichender Grammatiken seit Franz Bopp. *WZHU*, GsR 18 (2), Berlin, 1970, 325-328.

243. Strunk, K. Probleme der idg. Sprachwissenschaft nach Brugmann. *Glotta* 43 (3-4), 1965, 199-217.

244. Strunk, K. *Nasalpräsentien und Aoriste. Beitrag zur Morphologie des Verbums im Indo-Iranischen und Griechischen.* Carl Winter : Idg. Bibl., 3. Reihe, Heidelberg, 1967, 143.

..investigation into the close connection bet. the root-aorists on the one hand and the forms of the present of Sk. verbs of 9th and 5th *gaṇas* (e. g. *pṛṇāti–aprāt; śṛṇoti–aśrot*). .see : *VBD* III. 42. 179..

Rev. : F. R. Adrados, *Kratylos* 12, 147-52; T. Bynon, *BSOAS* 31 (3), 626-27; J. Gonda, *I-IJ* 12 (2), 134-37.

245. Strunk, K. Zeit und Tempus in altindogermanischen Sprachen. *IF* 73 (3), 1968, 279-311.

..ref. to Vedic Sk. ..

246. Sturtevant, E. H. The Indo-Hittite hypothesis. *Lg* 38, 1962, 105-110.

..Hittite as sister of Idg. and older than the latter..both derived from primitive Indo-Hittite..

247. Szemerényi, O. *Studies in the Indo-European System of Numerals*. Carl Winter : Idg. Bibl., 3. Reihe, Heidelberg, 1960, XV+190.

..(the decads in Tocharian, Aryan, and Balto-Slavic—45-66; considers *paktha, paṅkti,* etc.)..

Rev. : R. Ambrosini, *AIONL* 4, 205-09; E. Benveniste, *BSL* 56 (2), 50-51; M. Lejeune, *RPh* 36, 276; M. Leumann, *Kratylos* 8, 23-27; V. Pisani, *AGI* 49, 150-56; K. H. Schmidt, *IF* 67, 82-89.

248. Szemerényi, O. Principles of etymological research in the Indo-European languages. *Innsbrucker Beiträge zur Kulturgeschichte*, Sonderheft 15, 1962, 175-212.

Rev. : O. N. Trubačev, *Etimologija* (1964), 344-45.

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..(incidentally, study of the Vedic verb *pṛ*, showing that the earliest forms of the stem *pipar* – belong to the verb meaning 'transport' not to the verb meaning 'fill')..

Rev. : G. CARDONA, *Lg* 43, 757-773; J. GONDA, *Mn.*, S. IV, 20 (4), 449-53; L. LUPAS, *RRL* 12 (5), 462-64; E. PULGRAM, *AJPh* 88, 218-23.

250. SZEMERÉNYI, O. Structuralism and substratum : Indo-European and Semites in the Ancient Near East. *Lingua* 13 (1), 1964, 1-29.

..(1) some current notions about the vowel-system of IE parent lg. are incompatible with structural principles; (2) certain changes in the vocalism of some IE lgg., wh. are at variance with functional considerations, must be ascribed to the influence of a specific contact-situation..nothing but the normal five-vowel system will do for IE..development of IE vocalism in Aryan cannot be admitted as a change justifiable within the system; it must be due to the influence of the Near Eastern world with wh. the Aryan tribes came into momentous contact early in the second mill. B. C. ..see 8 above..

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252. SZEMERÉNYI, O. The development $s > h$ in Indo-European languages. *Die Sprache* 14 (2), 1968, 161-163.

..(apropos O. S., " Iranica II ", *Die Sprache* 12, 190-226; PISANI, " Zum Wandel $s < h$ im Iranischen und Griechischen " *Die Sprache* 13, 206-07)..Acc. to S. (*Die Sprache* 12), OP name of Elam, *Hūža*, was derived from *Sūša* whose initial *s* was aspirated to *h* by the borrowing Persians..the change can be dated approximately in 8th cent. B. C., and is supported by the Iranian Hindu, also derived about that time from Indian Sindhu..the Iranian change can't be connected with the similar change in Gk. ..

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Rev. : ED., *RRL* 14 (4), 416-20.

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258. VILLAR-LIÉBANA, F. L'immobilisme et le problème du verbe indo-européen. *Lingua* 25 (2), May 70, 188-199.

..apropos RUIJGH's review of 3 above..also see : 212 above..

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..(with rés. in French)..Indian evidence considered..

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..see 126 above..

Rev. : T. BYNON, *BSOAS* 35 (1), 161-63.

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..ref. to many Vedic, Sk. words..

265. WÜST, W. *Von indogermanischer Dichtersprache. Probleme, Theorien, Pragmatisches.*

..see : *VBD* III. 36. 61..

266. WÜST, W. Zum Problem einer idg. Dichtersprache.

..see : *VBD* III. 36. 62..

267. WÜST, W. Weiteres zur Grundlegung der holothetischen Sprachtheorie. *MAGW* 100, 1970, 369-372.

..prehistory and proto-IE linguistics..

268. WYATT, W. F. *Indo-European a.* Haney Foundation Series 7, Univ. of Penn., Philadelphia, 1970, 83.

..an account of the development of IE vowel-system in its later stages..(seeks to answer the question: did IE vowel-system contain 4 distinctive vowels as laryngealists wd. have it; or five as suggested by BURROW; or six as in trad. analysis ?)..acc. to W., *a* was not only a part of the inventory of IE vowels, but it also occurred more frequently and in more positions in individual words than has been previously supposed..abundant evidence from Sk...

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..(acc. to Z., comp. linguistics culminates in the work of HIRT; H. has definitely proved that the home of IEs is to be found in the great Northern German lowland plain)..

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..second revised and enlarged ed. (first ed., 1955).. See : *VBD* III. 43.6..

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..ref. to usage in Vedic times and in the times of the *Br*...

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Rev.: R. Rocher, *JAOS* 91, 155.

11. Katičic, Radoslav. Der Entsprechungsbegriff in der vergleichenden Laut-und Formenlehre. *IF* 71, 1966, 203-220.

..Sk. taken into consideration..

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XII. RELIGION AND MYTHOLOGY

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Rev. : (first ed.) P. Machwe, *I-AC* 15, 89-90; K. Oedingen, *Philos. Lit. Anz.* 19 (4), 215-16; M. P. Pandit, *Pr Bh* 71, 78; S. Rajgopala Sastri, *Ved. Kes.* 52, 175; A. R. Wadia, *AP* (April 66), 183-84.

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Rev.: E. M. HUNT, *AP* (Nov. 66), 520-21.

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..(English transl. of Preface to *Mythes et religions de l'Inde* by Swami NITYABODHANANDA, Maisonneuve et Larose, Paris)..the way of thinking in India is not to reduce to the unit; it takes the one in its essential reality..to the western mind, the purposes of thought are history and science; Indian thought tends towards myth and rel...it is by destroying time that the myth protects man from his own destruction, tearing him from the ephemeris of hist...hist. is the recital of all that has separated man; mythology includes everything that makes man alike to himself..the myth is the threshold thro. wh. man passes from the visible to the invisible, from this world of appearances, where everything is changing, to the hidden world of mother forms..

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..in Hinduism and eight others..

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Rev. : E. Dammann, *ZDMG* 113, 624-25; H. von Glasenapp, *ThLZ* 88, 27-28; T. M., *JAOS* 88, 362-63; M. Scaligero, *EW* 13 (4), 393-94; A. Schimmel, *Oriens* 17, 241-43; G. Wallis, *OLZ* (1964), 263-65.

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..(in a fn. : G. Dumézil, advocate of a 'structuralist' approach in comp. rel., attempts, in his *Les dieux des Germains*, Paris, 1959, to integrate into the larger frame of an IE rel. system such Germanic phenomena as don't offer resistance to such integration; in B.'s opinion, even the existence of a sole IE lg. at some early time is not probable)..

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Rev. : J. HENNINGER, *Anthropos* 60, 884-85.

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..Buddhism; Hinduism; Confucianism..

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..transl. from French by A. J. LA MOTHE, Jr...

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..see 28 below..

Rev. ; B. SCHLERATH, *Oriens* 18-19, 393-95.

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..interpretation of symbolic values of Zoroastrianism..mainly "emblems and insignia"..(K. in his Rev. : banner impersonates its owner's power, or rather, it has a power of its own wh. guarantees the victory of the warrior..*ketu* is the god Indra, *ṚV* VIII. 96-4..significance of *indradhvaja*; *ṚV* IV. 24-10 : Indra to be sold for ten cows but to be returned after victory must be Indra's banner..so too, Stella KRAMRISCH on IV. 24.10; VIII. 15)..

Rev. : F. B. J. KUIPER, *I-IJ* 11 (2), 153-57.

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..attempt to demonstrate development from dualism thro. tritheism to monotheism..

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Rev. : J. C. WRIGHT, *BSOAS* 32 (3), 631-32.

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..readings from *ṚV*, *Up.*, etc. ..

Rev. : M. K. VENKATARAM IYER, *Pr Bh* 75, 82-83.

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48. VON GLASENAPP, H. *Die fünf Weltreligionen.* Eugen Diederichs Verlag, Düsseldorf-Köln, 1963, 426+6 maps; second ed., 1967.

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50. GORCE, M.; MORTIER, R. (ed.). *Histoire générale des religions.* Libr. Aristide Quillet, Paris.

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> Rev. : A. Guillaumont, *RHR* 167, 213-14.

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> Rev. : G. Lanczkowski, *ThLZ* 89, 182-84.

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> ..transl. from French original (1928) into English by F. M. Atkinson (first ed., 1932).. (to penetrate to the heart of a civilization we ought to begin with a knowledge of its gods)..
>
> Rev. : B. Ch. Chhabra, *AP* (June 65), 279-80; Richard M. Dorson, *JAS* 24, 146-47; G. Tucci, *EW* 17, 168-69.

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> ..concept of magic as a distinct entity is the factitious result of ethnocentric classification..magic shd. be included within rel. as one type of the practices of wh. rel. ritual is composed..just as prayer and sacrifice express the belief that the universe is governed by personified beings whom one can reach by words and gifts, so magical practices express the belief in human powers as effective forces—the use of such practices in rituals addressed to the gods is not a discordant intrusion of magic into religion..will and power of gods as well as of men..

57. Hardon, J. A. *Gott in den Religionen der Welt*. E. J. Brill, Leiden, 1967, 531.

58. Harms, Ernest. Five basic types of theistic worlds in the religions of man. *Numen* 13 (3), Oct. 66, 205-240.

> ..creation myth is a unique means of establishing a rel. typology that wd. cover practically all known religions..five types of theistic world, as represented for the most part in their myths of creation, are : (1) terrestrial (Chinese); (2) anthropomorphic (Nordic-

Germanic); (3) psychological (Greek); (4) spiritual (Indian); (5) cosmogenic..the Indian rel. is spiritual – it has a relationship with what it considers real by an experience of it ("magical identification")..basic to all Indian rel. and phil. of the spiritual type is the emphasis on solving the conflicts in human existence and living in proper relationship with the underlying spirit; this may be simply a life adjustment or a complete ascetic extinction of earthly existence..even wisdom and knowledge can have but one purpose, namely, spiritual birth..

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..(a collection of 8 papers based on field work in India and Ceylon)..H. in his preface : Hinduism and Buddhism are concepts of reality not to be limited in space and time; they have more the meaning of categories of the spirit than that of definite movements that can be located in the paradigm of a system..MANDELBAUM : referring to the process of universalisation and parochialisation, M. points out that the transposition of a particular deity or rite from a 'Sanskritic' to a local setting does not blur the functional distinction bet. the two classes of gods—the two are complementary, each serving imp. but differing rel. purposes..KOLENDA analyzes the "rel. anxiety" in the Hindu conception of "fate"..HARPER : "Ritual pollution as an integrator of caste and religion"..

Rev. : D. F. POCOCK, *Man* (NS) 1, 274-75; SACHCHIDANANDA, *MinI* 45, 322-24; M. SCALIGERO, *EW* 17, 341-42; W. C. SMITH, *JAS* 25, 354-55.

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..considers also India..

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Rev. : N. A. NIKAM, *AP* (Mar. 68), 134-35.

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Rev. : T. LOHMANN, *ThLZ* 86, 578-83.

63. Heiler, F. The influence of eastern religions on western thought. *I-AC* 9 (2), Oct. 60, 123-140.

64. de Heusch, Luc (ed.). *Religions de salut*. Univ. Libre de Bruxelles, 1962, 228.

> ..Hindu concept of deliverance..
>
> Rev.: E. J. Parrinder, *Man* 1964, 196.

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66. Indrachandra, Sastri. *Dharma aur usakī vyākhyāyen* (Hindi). *Sarasvatī-suṣamā* 24 (4), Mar. 70, 365-408.

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> ..the sky-father and the earth-mother constituted basic cultic figures in ancient times..that there are abundant remains of maternal figures and fewer of sky-fathers is in the nature of the case, but early religious consciousness was aware of a supra-mundane power directly or indirectly creating and living in the sky..
>
> Rev. : J. P. Asmussen, *AO* 28, 374; O. Klima, *ArchOr* 34, 130-33; W. G. Lambert, *BSOAS* 27, 157-58; G. Mensching, *ZDMG* 113, 625-26; E. G. Parrinder, *Man* (1964), 78; H. G. Quaritch Wales, *JRAS* (1964), 80; J-P. Roux, *RHR* 167, 214-16.

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>
> Rev. : E. O. James, *Man* (1965), 77.

71. Jung, C. G. *Zur Psychologie westlicher und östlicher Religion* : Gesammelte Werke, 11 Band. Rascher Verlag, Zürich-Stuttgart, 1963, xiii+788.

..J.'s foreword to H. Zimmer's *Der Weg zum Sebst* (wh. deals with Hinduism)..

Rev. : P. H., *As. Stud.* 23, 76.

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Rev. : D. G. Bradley, *J Bible Rel*. 21, 258-60.

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..Indian mythology (277-330) by W. Norman Brown..

Rev.: M. Eliade, *JAOS* 82, 216-18; J. Hempel, *OLZ* (1962), 126-28; V. Maag, *As. Stud.* 16, 146-47; H. W. F. Saggs, *BSOAS* 25, 195-96; M. Scaligero, *EW* 13, 390-91.

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..apropos 42 above : also see 31 above.. refutation and corrections of the tripartite ideology..

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..ref., among others, to the work of LÜDERS, GÜNTERT, DUMÉZIL, R. OTTO..

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.."horizontal" approach to the hist. of rel..

Rev. : R. T. BOBILIN, *PEW* 22, 112-13; M. WARD, *AP* (May 69), 224-25.

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..(D. starts from the Durkheimian functional relationship bet. social and sacred phenomena; arrives at his tripartite division of IE social organization into priests, warriors, and food-producers, i. e. peasantry and artisans, as the keystone of a common ideology; this was a widespread and unique trait in ancient Rome, Iran, India, and recurred among the early Germans and Celts as a basic characteristic feature..D. extends his scheme to Scandanavian mythology and folklore..D. maintains that the function of mythological and theological systems has been to enhance social cohesion, demonstrated by linguistic unity manifest in the unique IE tripartite common pattern of mythical beliefs and practices in its original form..D. establishes the relationship bet. lg. and culture as a genetic rather than a generic model)..L. surveys earlier theories, estimates D.'s work and discusses objections to his theories..

Rev. : R. P. GOLDMAN, *JAOS* 89, 205-13; E. O. JAMES, *Folklore* 78, 148-50; E. POLOMÉ, *Die Sprache* 15, 190-93; J. F. SZWED, *AA* 70, 400- 01.

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..(ref. to Indian spiritual practices..*gurus*)..

Rev. : M. SCALIGERO, *EW* 18, 241-43.

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Rev. : L. ROTHENHEBER, *JAOS* 91, 330-31.

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86. MEYEROVITCH, E. Inde, Israël, Islam, religions mystiques et révélations prophétiques. Desclée de Brouwer, 1965.

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Rev. : D. N. MACKENZIE, *JRAS* 1965, 139.

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..contains, among others, a monograph on magic, sorcery, shamanism, etc., in India..

Rev. : G. MENSCHING, *OLZ* 1967, 445-46.

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Rev. : E. G. PARRINDER, *Man* (1963), 188.

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91. *Le naissance du monde* : *sources orientales*. Ed. du Seuil, Paris, 1959; Vol I, 507; Vol. II, 331.

..myths of creation; dream lore..

92. NOSS, John B. *Man's Religions*. Macmillan, New York, 1969, 640.

..4th ed. of *VBD* II. 47. 56..early Hinduism : passage from ritual sacrifice to mystical union..

93. NYBERG, H. S. *Die Religionen des alten Iran*. Leipzig, 1938.

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95. OTTO, Rudolf. *La sacré. L'élément nonrationnel dans l'idée du divin et sa relation avec le rationnel*. Petite Bibliothèque Payot, Paris, 1968, 238.

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Rev. : J-P. Roux, *RHR* 180, 161-64.

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104. Reiss, Joseph. *Language, Myth and Man.* Philosophical Library, New York, 1963, 134.

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Rev. : J-P. Roux, *RHR* 175 (2), 243-44.

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..(cf. *Three Ways of Asian Wisdom : H., B., Z. and their significance for the west*, Simon and Schuster, New York)..

Rev. : A. Bharati, *JAOS* 88, 567-68; T. W. GERVAIS, *AP* 39, 450-51; M. SCALIGERO, *EW* 18, 437.

110. SCHOEPS, Hans-Joachim. *Religionen: Wesen und Geschichte.* C. Bertelsmann Verlag, Gütersloh, 1964, 398.

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Rev. : J-P. ROUX, *RHR* 169, 229-30.

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..treats of Hinduism, among others..

Rev. : M. WARD, *AP* (June 67), 273-74.

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..linking up of myth, ritual, and social organization..(key-ideas: (1) myth and ritual are associated phenomena; as RAGLAN says: myth "is nothing but the form of words associated with a rite"; " ritual is a magic drama to wh. myth is the book of words, wh. often survives after the drama has ceased to be performed"; the intention of myth is to tell the meaning of rite; if we know the rite, it will throw light on the myth; (2) the central ancient rite was a creation rite involving the sacrifice of a man : a man is killed and the world is created from his body ; (3) social organization is, in origin, organization for the performance of rites)..studies separation of sky and earth in the light of these three key-ideas..

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Rev. : K. KUNJUNNI RAJA, *ALB* 30, 202.

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..after examining rel. diversity as seen in Hinduism, Buddhism, Islam, Judaism, and Christianity, S. thinks that rel. can be constructive, helpful forces for the development of a world community..

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Rev. : L. A. Fallers, *AA* 69, 120-21.

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..glimpses of Indo-Aryan rel. hist. from 25629 B. C. to 282 A. D. ..

Rev. : S. M. Banerjee, *BRMIC* 20 (5), 137-39; P. S. Sastri, *Pr Bh* 73, 199-200.

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..reincarnation and Karma; first 4 avatāras of Viṣṇu; major Aryan spiritual cycles..

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118. **Spencer**, H. S. (*et al*). *Sequel to the Mysteries of God in the Universe.* Rajkamal, Poona, 1968, 181.

..interpretation of key terms in Avestan lit., with identical concepts in Veda..

Rev. : S. M. Banerjee, *BRMIC* 20 (5), 137-39; M. P. Pandit, *Pr Bh* 74, 167; *Ved. Kes.* 55, 479.

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Rev. : A. K. Burke, *Indo-Iranica* 17 (3), 68-69.

120. *Storia delle religioni*, fondata del P. Tacchi Venturi, 1970.

..“Hinduism” by J. Gonda..

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..(a primer)..Hinduism, Buddhism, Jainism, Sikhism..acc. to S., H. denies the 'intrinsic worth of the person'; is 'essentially world-rejecting or unworldly'..

Rev. : S. Cromwell Crawford, *PEW* 19, 83-84.

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..contains mythological material from Indian texts..(Rev. : "Myth means that if man has been able to become a hist. being in regard to his physical life and his individuality, this is due to an element that transcends them..documentation is necessary only for the reconstitution of the structure of the myth, not for its acceptability, since its content is untouchable in its transcendence ")..

Rev. : M. Scaligero, *EW* 13 (4), 391.

123. Tebbe, Walter. *Ausserchristliche Religionen. Quellenstücke*. Vandenhoeck und Ruprecht, Göttingen, 1959, 80.

Rev. : G. Lanczkowski, *ThLZ* 84, 905-06.

124. Trevor, Ling. *Die Universalität der Religion. Geschichte und vergleichende Deutung.* Paul List Verlag, München, 1971, 541.

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Rev. : Karl Hoheisel *Anthropos* 66, 974-76.

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..main features of * Dyeus and * Ooruenos..their char. in *ṚV*..

127. Tripathi, Mata Prasad. Identification of an Avestan deity " Tauru ". *SP*, 25 AIOC, 1969, 50-51.

..to be identified with the Zodiac sign Taurus Vṛṣabha..

128. Unger-Dreiling, Erika. *Die Psychologie der Naturvölker als historische Grundlagendisziplin.* Verlag Herder, Freiburg, 1966, 206.

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Rev. : Otto HUTH, *Mundus* 4 (2), 143.

129. WADIYAR, J. C. *Religion and Man.* Orient Longmans, 1965, x+40.

..lect. 1 : Roots of rel. in Vedic thought; lect. 2: religion and values of human life in Hindu thought..

Rev. : S. CHENNA-KESAVAN, *Pr Bh* 71, 399; K. KUNJUNNI RAJA, *ALB* 29, 290; M. P. PANDIT, *Ved. Kes.* 52, 375; P. SHANKARANARAYANA, *BJ* (27-2-66), 66-67; K. R. SRINIVASA IYENGAR, *AP* (Jan 66), 39-40.

130. WATTS, Alan W. (ed.) *Patterns of Myth.* George Braziller, New York; Part I. Myth and Experience : (1) Charles H. LONG, *Alpha : the myths of creation*, 1963, xxii+264; (2) Alan W. WATTS, *The two hands of God : the myths of polarity*, 1963, xx+261; (3) Joseph L. HENDERSON and Maud OAKES, *The wisdom of the serpent : the myths of death, rebirth, and resurrection*, 1963, xxiv+262. (Part II : *The human image* : will deal with the father god, the goddess, the hero).

Rev. : Katherine LUOMALA, *AA* 66, 961-62.

131. WIDENGREN, Geo. *Die Religionen Irans.* "Die Religionen der Menschheit", Stuttgart, 1965.

..French transl. of this by L. JOSPIN : *Les religions de l'Iran*, Payot, Paris, 1968, 422..

Rev. : (German) Gustav GLAESSER, *EW*, 16, 374; (French) P. GIGNOUX, *RHR* 178 (1), 76-77.

132. ZAEHNER, R. C. *The Dawn and Twilight of Zoroastrianism.* Weidenfeld and Nicolson, London, 1961, 371.

..parallels with Vedic rel...

Rev. : J. DUCHESNE-GUILLEMIN, *I-IJ* 7, 196-207.

133. ZAEHNER, R. C. *Concordant Discord : the interdependence of faiths.* OUP.

..analysis of mystical trad. of India, China, Islam, and Christianity..(whereas Indian rel. is mainly concerned with the individual's release from this world, the Confucians in China seek to weld time and eternity together in a harmonious human society; theoretically, the two traditions cd. meet in Catholic Christianity)..

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2. AGRAWALA, V. S. The Purāṇas and the Hindu religion. *Pur*. 6 (2), July 64, 333-364.

..Pur. concepts of various deities based on Vedic rel...discusses Brahmā, Viṣṇu, Rudra-Śiva, Śakti, Skanda, Gaṇeśa, etc... metaphysical-cosmogonical truths in Vedas recast in the form of Pur. legends..

3. ALLENDES, M. A. Relación entre religión y filosofia en el pensamiento hindu. *An. Univ. Chile* 123, No. 135, 1965, 131-152.

4. ANANTHACHARYA, E. *Suparṇa : A Symbol and Suggestion*. Bharadwaj Ashram, Vijayawada, 1962, xvi+xvi+283.

..the integral unity of Vedic outlook (*suparṇa*) is vivification of author's *Vision of Aryan Glory* (1935)..(Agni is the central embryonic concept of original existence; creative powers of the ultimate waters of reality; *yajña*)..

5. ANANYANANDA, Swami. *Essentials of Hinduism*. Ramakrishna Vedanta Centre, London, 1969, 20.

6. ATREYA, B. L. What is Hinduism? *Dar. Int.* 6 (2), April 66, I-IV.

7. BADAR, K. Development of religious thought in India. *Iqbal* 13, July 64, 31-77.

8. BANERJEA, J. N. *Paurāṇic and Tāntric Religion*. Calcutta Univ., 1963.

..introd. discussion on evolution of rel. systems in ancient India.. Rev. : P. K. K. MENON, *JIH* 44, 894-96.

9. BANERJEE, A. K. *Discourses on Hindu Spiritual Culture.* Rama Ashram Satsang Publication, Sikandrabad; Vol. I, 1967, ix+289; Vol. II, 1971, viii+243.

..Vol. II : ancient Śaivism and its contribution to the spiritual culture of India; Yoga; Bhakti; *Līlā* etc..

10. BANERJEE, P. Vedic elements in neo-Brahmanism. *JAS Ben* 16 (1), 1950, 103-111.

..based on arch. and epigraph. evidence..orthodox Vedic practices were widely prevalent, but pure Vedism had no practical or independent existence..

11. BANERJEE, P. Aspects of Hinduism : a study. *I-AC* 15 (1), Jan. 66, 31-45.

..(H.=mass of beliefs and practices derived from manifold sources)..

12. BAREAU, André; SCHUBRING, W.; VON FÜRER-HAIMENDORF, C. *Die Religionen Indiens. III Buddhismus-Jinismus-Primitivvölker.* Kohlhammer, Stuttgart, vi+302+1 map.

Rev.: P. HACKER, *OLZ* 65, 190-91.

13. BARTH, A. *The Religions of India.* (Authorised translation by J. WOOD). Chowkhamba Sk. Studies, Vol. 25, 1963, xxiv+309.

..6th ed...reprint..

14. BARUA, P. R. Early Buddhism and Brahmanical doctrines. *JASPak* 12, Dacca, 1967, 1-93.

..discusses four items : (1) doctrine of *ātman*; (2) caste; (3) Vedic ritual : animal killing; (4) position of gods..acc. to B., Brahmanical doctrine forms an integral part of early Buddhism, as the latter arose out of it, partly in rivalry with and partly in modification of existing Br. systems of Buddha's day..

15. BASHAM, A. L. Hinduism. *Concise Encycl. of Living Faiths* (ed. R. C. ZAEHNER): Hawthorne Books, New York, 1959, 225-260.

16. BASHAM, A. L. The rise of Buddhism in its historical context. *Asian Studies* 4 (3), Manila, Dec. 66, 395-411.

..later Vedic period and the beginning of Buddhism..

17. Basu, A. Der Gottesbegriff in Hinduismus. *ZMR* 47, Oct. 63, 270-281.

18. de Becker, Raymond. *L'Hindouisme et la crise du monde moderne.* Éd. Planète: L'Encycl. Pl., 21, Paris, 1966, 255.

19. Benz, E. Indische Beiträge zur Theologie der Gegenwart. *Zeitschr. für Rel.-und Geistesgeschichte* 19 (4), 1967.

20. Beswick, Ethel. *Tales of Hindu Gods and Heroes.* Jaico Publ. House, Bombay, 1960, 288.

..(meaning of the Cosmic God, one in himself, but assuming a trinitarian aspect and a plurality of presences in the world)..

Rev. : M. Scaligero, *EW* 13 (4), 392.

21. Bhagat, M. G. The origin and development of asceticism in ancient India. *Indica* 5, 1968, 65-68.

..(synopsis of Ph. D. thesis, 1966)..from IV civil. to the beginning of the Christian era..concept of *a.*; origin of *a.*; *a.* in various periods; *tapas* and *saṁnyāsa*..

22. Bhandarkar, R. G. *Vaiṣṇavism, Śaivism, and Minor Religious Systems.* Indological Book House, Varanasi, 1965, 167.

..reprint..

23. Bharati, A. Symbolik der Berührung in der hinduistisch-buddhistischen Vorstellungswelt. *Studium Generale* 17 (10), Berlin, 1964.

24. Bhargava, P. L. The Aryan conception of divinity through the ages. *Mys. Or.* 1, 1967-68, 15-19; 84-87. (Also in *SP*, 23 AIOC, 1966, 192-93).

25. Bhat, E. Shankaranarayana. *Hindudharmada Parichaya* (Kannada). Sri Ramakrishna Prakashan Bhagamandala, 648.

Rev. : S. V., *Ved. Kes.* 55, 516-17.

26. Bhatt, Siddheshwar. *Smṛtikāla men vaidika evaṁ pāñcarātra vicāradhārā kā saṁbandha* (Hindi). *NPP* 69 (3), 1965, 403-414.

27. BHATTACHARJI, Sukumari. *The Indian Theogony* : A comparative study of Indian mythology from the Vedas to the Purāṇas. *CUP*, 1970, xiv+398.

> ..I. Gods of Śiva-group (Varuṇa, Yama, Nirṛti and Yamī, Rudra-Śiva); II. Gods of Viṣṇu-group (Sun-gods, Aśvins, Indra, Viṣṇu, Kṛṣṇa); III. Gods of Brahmā-group (Bṛhaspati, Tvaṣṭṛ, Prajāpati, etc.)..(acc. to B., the organic nature of the sphere of relations bet. the gods does not obey the laws of a system, but follows a continual process of unpredictable illumination of the mystic or Ṛṣi or Yogin)..
>
> Rev. : H. KRICK, *WZKSA* 16, 207-09; W. D. O'FLAHERTY, *BSOAS* 34, 166-68; M. SCALIGERO, *EW* 20, 502-03.

28. BHATTACHARYA, D. P. The position of God in Advaita philosophy. *CR* 177, Nov. 65, 135-140.

29. BHATTACHARYA, G. Monotheism vs. polytheism. *ALB* 25, 1961, 423-28.

30. BHATTACHARYA, S. A study of the cult of devotion. *ALB* 25, 1961, 587-602.

> ..*śravaṇa*, *kīrtana*, *smaraṇa* are an adaptation from *Up.*; *pādasevā*, *arcana*, *vandana* from Tantric worship; *dāsya*, *sakhya*, *ātmanivedana* are positive achievements that prepare the votary to merge his identity into the Infinite..

31. BHATTACHARYA, S. *The Philosophy of the Śrīmad-Bhāgavata* : Vol. II : Religion. Vishva-Bharati, Santiniketan, 1962, xvi+294.

> ..(traces origin of Bhāgavatism in Vedic lit.)..

32. BHATTACHARYYA, Naren. The Indian mother-goddess. *MR* 111, April 62, 273-278. (Also in *ISPP* 11.4, 1970, 329-398; to be contd.).

> ..earth goddess in IV and Vedic lit. ..Śakti..Vāmadevya-sāman : Vāvātā and Udgātṛ, etc. ..

33. BIARDEAU, M. Religions de l'Inde. *Problèmes et méthodes d'hist. des rel.*, PUF, 1968, 75-77.

34. BIARDEAU, M.; ESNOUL, A. –M.; SHRADDHANANDA, Swami. Religions de l'Inde. *Ann. Ec. prat. htes Et.* 78, Paris, 1970-71, 150-172.

35. Biardeau, M. Études du mythologie hindoue. *BEFEO* 54, 19-45; 55, 59-105; 58, 17-89.

36. Bishop, Donald H. Reflections on Hinduism and contemporary India. *Pr. Bh.* 73, July 68, 310-314.

37. Biswas, Dilip Kumar. The cock motif in Skanda worship. *JAIH* 1 (1-2), 1967-68, 9-16.

..cult of Kārttikeya has absorbed influences from the cults relating to Brahman, Rudra-Śiva, Agni, Gaṅgā, Kṛttikās, Sūrya..association of cock with Kār. is due to the influence of solar cult : cf. *Nir.* XII. 13 for association bet. cock and sun; also *TS* V. 5. 18; *MS* III. 14. 15; *VS* 24. 35..

38. Bolle, Kees W. Remarks on bhakti. *ALB* 24 (3-4), Dec. 60, 113-124.

..a 'personal' element is basic in *bh.* ..*Śvetāśv.* VI. 23; Śatarudrīya (*TS* 4-5)..

39. Bon Maharaj, Swami. Hindu religion. *The Gaudiya* 12 (1), Sept. 67, 19-22.

40. Borsani, G. *Contributo allo studio sulla concezione e sullo sviluppo storico dell'Apsaras.* Milan, 1938, x+130.

..*VBD* I. 115. 2..

Rev. : W. Wüst, *WZKM* 48, 317-18.

41. Bouquet, A. C. *Hinduism.* Hutchinson Univ. Library, rel. series, London, 1966, 160.

..3rd ed. of *VBD* II. 48. 24; 2nd ed., 1962..

42. Brown, John-Francis. *Hinduism.* Hawthorne Books, New York, 1967, 128.

..(transl. from original French)..

43. Brown, W. N. Mythology of India. 227-330.

..in *VBD* III. 47. 76..

44. Brown, W. N. La vache sacrée dans le religion hindoue. *Annales : écon., sociét., civilis.* 19, July Aug. 64, 643-664.

45. Chakrvarti, Rasmohan. Worship of mothergod. *Suma* 3 (Bharatiya Samskriti Vidyapeeth, Bangalore), Mar. 71, 19-24.

46. CHAKRAVARTY, D. N.; CHAKRAVARTY, Usha. Invocation of the rains ranging from the Rig Veda to Rabindranath. *Folklore* 3 (2), Nov. 62.

47. CHATTERJEE, Satis Chandra. Hinduism. *SJ Comm. Vol.*, Ind. Philos. Cong., 1950, 119-130.

48. CHATTERJEE, Satis Chandra. *The Fundamentals of Hinduism.*

..*VBD* II. 48. 31..

Rev.: S. CHENNAKESAVAN, *Pr Bh* 71, 38.

49. CHATTOPADHYAYA, Kshetresh Chandra. Hinduism. *A. N. Jha Fel. Vol.*, 1969, 275-280.

..H. is the result of long hist. process..

50. CHATTOPADHYAYA, Sudhakar. Foreign elements in early Hinduism. *QRHS* 4 (4), 1964-65, 175-179.

51. CHATTOPADHYAYA, Sudhakar. *The Evolution of Theistic Sects in Ancient India.* Progressive Publishers, Calcutta, 1962, xv+205.

Rev.: N. K. BOSE, *MinI* 43, 251-52; K. KRISHNAMOORTHY, *AP* (Dec. 63), 566-67.

52. CHATTOPADHYAYA, Sudhakar. *Evolution of Hindu Sects.* Mun. Man., Delhi, 1970, xii+216.

..up to the time of Śaṁkarācārya..Vaiṣṇava, Śaiva, Śākta, Saura.. indications of sectarianism in Vedic lit. ..

Rev.: J. VELINKAR, *Indica* 9, 50-51.

53. CHAVARRIA-AGUILAR, O. L. (ed.). *Traditional India.* Prentice-Hall: Asian Civil. Series. A Spectrum Book, New York, 1964, vi+153.

..trad. India=India prior to A. D. 200..limited to rel. and phil. matters..contains three essays by F. EDGERTON: (1) Dominant ideas in the formation of Indian culture; (2) The origins of Hindu speculation; (3) Prehist. of the God of *BG*..

Rev.: W. L. ROWE, *AA* 67, 1036-37.

54. CHIDANANDA, Swami. The esoteric meaning of the ten avatāras. *BJ* 16 (1), 10-8-69, 108-111.

55. Choudhury, H. K. D. *God in Indian Religions*. Prabartak Publishers, Calcutta, 1971, xii+223.

Rev. : S. N. Pande, *IPC* 16 (1), 78-79.

56. Colombo, Augusto. *L'induismo nell'India d'oggi*. Pontifici Ist. Missioni Estere, Milan, 1963, 52.

57. Cornelis, H. Bulletin de spiritualité indienne. *Vie spirituello* (Suppl.) 63, 1962, 667-675.

..rev. of some new books : R. C. Zaehner, *Hindu and Muslim mysticism*; K. M. Sen, *Hinduism*..

58. Curotti, Torquato. *Le quattro colonne dell'induismo*. Erasmo, Rome, 1969, 87.

59. Dahlquist, Allan. *Megasthenes and Indian Religion. A Study in Motives and Types*. Göteborg, 1962, 320.

..acc. to D., Herakles (mentioned by M.)=Indra; Dionysos=god and culture-hero of primitive non-Aryan tribes, probably principal deity of the Muṇḍas..D. accepts the etymology *vṛtra* : Gk. órthros ..Indra=Kṛṣṇa..what seems in *ṚV* no more than a tendency towards monotheism becomes a fact in *AV*..M. must have had acquaintance with the world of Veda..(Indra committed incest with his daughter Uṣas; died at an early age; Rock Aornos thrice assaulted and repulsed by Herakles; Aornos=Aurṇavābha Vṛtra)..

Rev. : F. B. J. Kuiper, *I-IJ* 11, 142-46.

60. Dandekar, R. N. Indian mythology. *CHI*, Vol. II, RMIC, Calcutta, 1962, 223-239.

61. Dandekar, R. N. Man in Hindu thought : a broad outline. *ABORI* 43, 1962 (1963), 1-57.

..Hindu concepts re. man's relations with himself, with god, and with the world..

62. Dandekar, R. N. Hinduism and the *Bhagavadgītā* : a fresh approach. *JOIB* 12, 1963, 232-237. (Also in *PICHR*, 9th Session, Tokyo, 267-272).

63. Dandekar, R. N. Hinduism and modern culture. *JUPHS* 25, 1966, 1-17. (Also in *The Impact of Modern Culture on Traditional Religions*, 11th ICHR, Brill, 1968, 73-91).

64. DANDEKAR, R. N. *Some Aspects of the History of Hinduism.* Publ. of CASS, Class B, No. 3, Univ. of Poona, 1967, 142.

..Lect. I : Protohistoric Hinduism; Lect. II : Vedic Interlude I, Mythology; Lect. III : Vedic Interlude II, Magic, Ritualism, Spiritualism; Lect. IV : Classical Hinduism, consolidation and proliferation; Lect. V : Hinduism and Modern Culture..

Rev. : V. M. BEDEKAR, *ABORI* 50, 121-25 : B. MERHAUT, *ArchOr* 39, 505-06; Klaus MYLIUS, *ZMR* 54, 315; L. R., *JAOS* 88, 374; K. V. SARMA, *VIJ* 5, 244-45; SATYA PRAKASH, *JGJRI* 22, 259-60; D. C. SIRCAR, *JIH* 45, 844-46; G. TUCCI, *EW* 19, 269.

65. DANDEKAR, R. N. God in Hindu thought. *ABORI* 48-49, 1968, 433-465.

..various aspects crit. and hist. studied..

66. DANDEKAR, R. N. *Hindudharma : itihāsa āṇi āśaya* (Marathi). Nagpur Univ., 1969, 174.

67. DANDEKAR, R. N. Hinduism. *Historia Religionum*, Vol. 2, E. J. Brill, 1971, 237-345.

..see : *VBD* III. 47. 10..

68. DANDEKAR, R. N. *Universe in Hindu Thought.* Bangalore Univ., 1972, iv+41.

..consideration of the universe from cosmological-cosmographical, mythological, and ethical-eschatological points of view..mainly ref. to Vedic *Saṁ.* and *Br...*

69. DANGE, Sindhu S. Śeṣa–the cosmic serpent. *Pur.* 7 (1), Jan. 65, 144-149.

70 DANIÉLOU, Alain. *Le polythéisme hindou.* Corrêa, Paris, 1960, 597.

..acc. to D., Hindu polytheism is not at all a phenomenon of rel. degradation nor of left-over primitivism; it is as valid as, perhaps more valid than, monotheism wh., being the result of an abstraction, impoverishes rel. reality, wh. is plural in its essence.. monism is only an " attempt to give a theological interpretation to the theory of substracts..all rel. is Viṣṇuism, all sciences are Brahma, all transcendental knowledge is Śivaistic..D. seeks to explain the significance of the gods, as it appeared to the Hindus themselves..H. embraces wholeheartedly all the gods, even those with whom India had not concerned herself..

Rev. : L. Renou, *Diogène* 34, 133-36; *Diogenes* 34, 128-32; G. Tucci, *EW* 13, 80.

71. Danielou, Alain. *Hindu Polytheism*. Routledge and Kegan Paul, London, 1964, xxxi+537+plates, etc. (Also Pantheon Books, New York).

..(English transl. of 70 above with many additional plates).. (1) philosophy; (2) the gods of the Vedas; (3) the trinity; (4) the divine power- Śakti- as the Goddess; (5) secondary gods; (6) the representation and worship of deities..ch. 1 : D. establishes the theory of polytheism as an epistemological method towards reaching the unknowable; also nature of the Ultimate and the cosmic sacrifice..

Rev. : T. W. Gervais, *AP* (Nov. 64), 512-13; Paul Hacker, *OLZ* (1969),498-502; Stella Kramrisch, *JAOS* 88, 553-60; J. Mavalwala, *AA* 68, 241-42; G. Tucci, *EW* 18, 250; Royal W. Weiler, *JAS* 24, 715-17.

72. Datta, Amalan. Hinduism, reason and justice. *Quest* 49 (Spring), 1966, 9-15.

..at one level, H. concerned with the transcendental or the idea of *mokṣa*; at a second level, with *dharma*; at a third level, it has to do with a variety of rites and beliefs wh. are mostly magical..*mokṣa* leaves speculation about God entirely free from dogmas; *dharma* (in wh. *varṇadharma* is dominant) is rigid and irrational; the rites and magical beliefs are empty and have often produced reactions..

73. De Chaudhuri, H. K. Myths and symbols : a study of India's spiritual life. *BRMIC* 20, 1969, 1-10; 31-42.

..Vedic evidence.. myth is primitive hist.–basis of cultural hist... sacrifice and its symbolic meaning.. wheel, tree, etc...

74. Deiner, Paul W. The essence of Hinduism. *Silliman Journal* 15, Jan. Mar. 68, 111-131.

75. Deodhar, S. K. *Gāyatrī : mantra āṇi upāsanā* (Marathi). *Prasāda* 25 (1), Aug. 71, 51-63.

76. De Smet, R.; Neuner, J. (and other Jesuit scholars). *Religious Hinduism*. St. Paul Publications, Allahabad, 1964, 340.

..3rd revised ed... (German version : *Hinduismus und Christentum*, Herder, Wien, 1962; French version : *Le quete de l'éternal*, Deselée de Brouwer, Paris, 1967)..

77. DHAVAMONY, M. The religious quest of Hinduism. *Studia missionalia* 15, 1966, 65-82.

78. DHAVAMONY, M. Love of God according to Śaiva Siddhānta. OUP, London, 1971, xvii+402.

..Vedic devotion (47-56); Up. theism and Bhakti (57-67); the Aryan Rudra-Śiva (103-106)..

79. DUBEY, S. P. *Rudolf Otto and Hinduism.* Bharatiya Vidya Prakashan, Varanasi, 1969, 148.

80. DUMÉZIL, G. La transposition des dieux souverains mineurs en héros dans le Mahābhārata. *I-IJ* 3, 1959, 1-16.

..acc. to D., Varuṇa transformed into Pāṇḍu, Bhaga into Dhṛtarāṣṭra, Aryaman into Vidura; divine sovereignty is procured only thro. the loss of the means of procuring that sovereignty.. (every hero of *MBh.*, except Yudhiṣṭhira, is characterised by some physical deficiency)..

81. DUMÉZIL, G. L'ideologie tripartie des Indo-Européens. *Latomus* 20, 1961, 524-529.

..replies to some critics..

82. DUMONT, Louis. Religion. *CIS* 3, 1959, 9-74.

..(crit. exam. of some recent publications on Indian rel.).. pure and impure.. diff. aspects or levels in Hinduism.. relationship bet. possession and priesthood.. a structural def. of a folk-deity..

Rev. : V. GAMPERT, *OLZ* (1962), 527-29.

83. DUMONT, Louis. World-renunciation in Indian religions *CIS* 4, 1960, 33-62. (French version publ. in *Archives de Sociologie des Religions* 7, 1959, 45-69).

..I. observed Hinduism and Brahmanism; II. the choice of salvation : the renouncer; III. comparison : the place of the Tantras; IV. devotion and possession; V. the sect.. H., the rel. of caste and of renunciation, has developed by integrating (in Brahmanism) and by tolerating (in the sects) the products of the renouncer's thought and mysticism.. addition to group rel. of individual rel. ..H. as the dialogue bet. the renouncer and the man-in-the-world..

Rev. : J. F. STAAL, *JAOS* 81, 47-49.

84. DUSSAULT, Jean-Claude. *Essai sur l'hindouisme.* Ed. d' Orphée, Montréal, 1965, 99.

85. DUTT, K. Guru. The *Bhakti* movement in India. *AP* 40 (7), July 69, 286-290.

86. EMBREE, A. T. (ed.). *The Hindu Tradition.* Modern Library : Readings of Oriental Thought, New York, 1966, xv+363.

87. FADDEGON, B. Brahmanisme en Hindoeisme. *De Godsdiensten der Wereld* (ed. by G. VAN DER LEEUW), Amsterdam, 1940.

88. FARQUHAR, J. N. *The Crown of Hinduism.* Mun. Man., Delhi, 1971, ii+468.

..reprint..

89. FERREIRA, John V. *Totemism in India.* OUP, Bombay, 1965, x+304.

Rev. : B. K. CHATTERJEE, *JAS Ben* 8, 65-66; P. B. MUKHARJI, *AP* (June 66), 281-82.

90. FILLIOZAT, J. Nouvelles recherches sur l'hindouisme et son expansion. *J. Savants*, Oct. Dec. 62, 193-212.

..inventory of texts and monuments of H.; Sk. sources of Śaivaite H...

91. FŚIER, I. Hinduismus a buddhismus. *Novy Orient* 15 (6), 1960, 138-139; 142.

92. FRANCI, G. R. Le tradizione di pensiero indú ha un futuro. *QIG* 6, Bologna, 1961 (1962), 23-31.

93. FRANKE, H. ; HOFFMANN, H. (et al). *Saeculum Weltgeschichte.* Herder Verlag, Freiburg.

..Vol. II (1966, 677+plates and maps): " India in the time of Brahmanism and early Buddhism ", by H. H...

94. FRAZIER, Allie M. *Hinduism* : Readings in Eastern Religious Thought, Vol. I. The Westminster Press, New York, 1969, 272.

95. FUCHS, St. *Rebellious Prophets.* A study of Messianic Movements in Indian Religions. Bombay, 1965.

96. GADGIL, S. R. *Dr. Pendse yāṁce bhāgavatadharma-vivecana* (Marathi). *Pratiṣṭhāna* 19 (9), 7-26; (10), 19-33.

..(acc. to P., concepts of Bhagavān and Bhāgavata rel. developed from that of Vedic Bhaga; *bhakti* is the developed form of Vedic ritual culture)..

97. GANGULI, Kalyan Kumar. *Some Aspects of Sun Worship in Ancient India.* Abhedananda Acad. of Culture, Calcutta, 1965, 60.

98. GATHIER, E. An historical synopsis of Hinduism. *Studia Missionalia* 13, 1963, 207-223.

99. GHOSAL, Samir. Tree in folk life. *Folk-lore* 6 (5), May 65, 179-190.

..ref. to pre-Aryan and Vedic tree-worship..

100. GHURYE, G. S. *Gods and Men.* Popular Book Depot, Bombay, 1962, x+300.

..seeks to analyze the hist. evolution of personalities and cults of several gods and goddesses in Hindu pantheon, from a sociological pt. of view.. see : *VBD* III. 47. 44..

Rev. : P. M. KOLENDA, *JAOS* 82, 585; D. N. LORENZEN, *JRAS* 1964, 63-64.

101. VON GLASENAPP, H. *Die Religionen Indiens.*

..*VBD* II. 48. 58..

Rev. : G. R. FRANCI, *Qu.* 2, 65-68.

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Rev. : M. V. KRISHNA RAO, *QJMS* 53, 41-44.

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..foundation of H. : unquestioned notion of Being as the only Reality (Buddhism stresses Becoming as the only Reality); history ceases to be an absolute; *saṁsāra* is world of duality, the Real is non-dual; phenomenal existence has an ambivalent char., so has man; *saṁsāra* is not hist., it is a mythworld; timelessness is a value, temporal existence is suffering..*dharma* must compromize with the concrete social situation in wh. the Hindu finds himself; traditional subordination of duty to right..can a Hindu remain a Hindu if he ceases to belong to a caste ? Can he transcend hierarchy for the sake of " planning "..resilience and inclusiveness—basic virtues of Hindu mind..Karma, as ordinary action, is natural, inherent in the biological nature of man; Niṣkāma Karma is moral action of the highest order..

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..(German transl. of R.'s *The Hindu View of Life* by Rudolf Jockel)..

Rev. : P. Hacker, *ZDMG* 115, 409-13.

221. Radhakrishnan, S. The distinctive character of Indian religion. *BJ* 19 (3), 3-9-1972, 25-32.

222. Rajagopalachari, C. *Hinduism, doctrine and way of life*. Bhavan's Book Univ., Bh. Vid. Bh., Bombay, 1970, 101.

..3rd revised ed...

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224. Ramachandra, K. *Hinduism in Nutshell.* The Rel. Digest, Telangania (Ceylon), 1972, 101.

225. Ramaswami Sastri, K. S. The fundamental concepts of Hinduism. *KKT* 28 (3-11), 1964-65.

226. Ranganathananda, Swami. Hinduism. Part I, *BJ*, 10-8-69, 101-106; Part II, *BJ*, 24-8-69, 30-34.

227. Ranganathananda, Swami. Contribution of Hinduism to humanity. *Pr. Bh.* 74, Sept. 69, 392-399.

228. Rau, H. Zur Vielarmigkeit der indischen Götterbilder. *Indo-Asia*, Stuttgart, 1967, 162-170.

229. Regamey, C. Die Religionen Indiens. *Christus und die Religionen der Erde* III (ed. Franz König), Herder, Wien, 1961.

..(distinguishes bet. Devas, forces of nature, and Ādityas, maintainers of over-all cosmic order)..

230. Renou, L. L'origine du culte des images dans l'Inde. *Rev. française*, 1949.

231. Renou, L. Les religions de l'Inde. *Diogène* 21, 1958, 139-144.

..(rev. of *CHI IV* : *The Religions; Early Indian Rel. Thought*, by P. D. Mehta; *Aspects of Early Viṣṇuism*, by J. Gonda; *The Wonder that was India*, by A. L. Basham; *Beginn der Philosophie in Indien*, by W. Ruben)..

232. Renou, L. (ed.). *Hinduism.* George Braziller: Great Religions of Modern Man, New York, 1961, 255. (Also, Washington Square Press, New York, xiii+226).

..Part I : Introduction : general characteristics of H., its origin and hist. evolution..significant feature : renunciation..Indian society : the intermeshing of societal structure with dictates of rel. ..(H. is described as a wisdom rather than as a spirituality)..
Part II : 37 texts in transl. chronologically arranged..

Rev. : E. Bender, *JAOS* 82, 414-15; K. Eugster, *Kratylos* 7, 211; P. Hacker, *ZDMG* 115, 409-13; P. Horsch, *As. Stud.* 16, 156; D. Riepe, *PEW* 15, 75-76.

233. RENOU, L. *The Nature of Hinduism*. Walker Co. : Sun-book-SB5, New York, 1963, 155.

..transl. from French by P. EVANS..

234. RENOU, L. *L'Hindouisme*. Éd. Garnier Frères, Paris, 1967, 300.

..(see : *VBD* II. 48. 118)..R. outlines the aspects of H. pulling in diff. directions—rel. inwardness and purely external forms, popular as well as learned attitude, renunciation and achievement..

Rev. : Rita DI FRANCESCO, *EW* 20, 217-18.

235. RENOU, L. *Religions of Ancient India*. Mun. Man., Delhi, 1971, x+139.

..reprint of *VBD* II. 48. 119..

Rev. : (on 1953 ed.) V. M. BEDEKAR, *ABORI* 41, 195-98.

236. RONCONI, P. Filippani. *Religioni dell'India* : 2 volumes. Ist. Univ. Orientale, Naples, 1965; Vol. I, 249; Vol. II, 201.

237. ROY, S. N. *Sūrya upāsanā kā ādi paurāṇika svarūpa* (Hindi). *Bhāratīya Sāhitya* 8 (2), April 63, 27-37.

238. ROY, S. N. On the chronological and historical analysis of a purāṇic legend on phallic worship. *JOIB* 17 (2), Dec. 67, 123-128.

..Pur. passages don't shed any light on the origin of phallic worship; give a philosophical garb in order to adjust non-Vedic elements in Vedic trad...

239. RUBEN, W. *Die gesellschaftliche Entwicklung im alten Indien. Bd. 3 : Die Entwicklung der Religion*. Inst. für Orientforschung der Deutschen Akad. der Wiss. zu Berlin, 67, 1971, 499.

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241. SAMPURNANANDA. *Evolution of the Hindu Pantheon*. Bh. Vid. Bh., Bombay, 1963,102.

242. SAMPURNANANDA. *Hindudevaparivāra kā vikāsa* (Hindi). Mitra Prakashan, Allahabad, 1964, 219.

..see 241 above..

Rev. : BHAGAVADDATTA, *GKP* 17, 291-92.

243. SANKALIA, H. D. The snake in Indian mythology. *BJ* 5 (11), 28-12-58, 57-61.

244. SARAN, A. K. Review of *CIS* 4. *The Eastern Anthropologist.* 15 (1), 1962, 53-68.

..ref. mainly to DUMONT's essay on "Renunciation" (83 above).. (the essay recognizes a fundamental heterogeneity or dichotomy in Indian thought thro. the ages)..

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..Hinduism, as a rel., indebted to the philos. background of the people of India; it is a combination of social practices and ethical ideals..

246. SARMA, D. S. *Renascent Hinduism.* Bh. Vid. Bh., Bombay, 1966, 261.

247. SARMA, M. V. Srirama. On the advent of Śrī Kṛṣṇa. *Ved. Kes.* 52 (2), June 65, 123-126.

..ref. to *Kṛṣṇa-Up.* and *Gopālatāpanīya-Up...*

248. SASAKI, Genjun H. Sanskritic Hinduism and Peasants Hinduism. *The Annual Report of Res. in Otani Univ.*, 19, Tokyo, 1966.

249. SASTRI, D. K. *The origin and development of ancestor worship in India.* Calcutta, 1966.

250. SATAVALEKAR, S. D. *Hindū-saṁskṛteḥ ekātmakatā. Amṛtalatā* 2 (4), Feb. 66, 6-8.

251. SCHNEIDER, Ulrich. Zur indischen Religionsgeschichte. *Zeitschr. für Rel.-und Geistesgeschichte* 17, 1965, 169-174.

..review article on 107 above.. (discusses, among other things, the views of BERTHOLET and FRAUWALLNER)..

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..avatāra stories may have originated from reports about the great kings of other lands (Babylon, Egypt, etc.).. phonetic similarities.. Rev. : A. BHATTACHARYYA, *East* 1 (1), 180-81; N. K. BOSE, *Min I* 49,113.

253. SEN, K. M. *Hinduism : the world's oldest faith.* A Pelican Book, A515, 1961, 160.

..(1) nature and ideas of Hindu schools of thought; (2) evolution of Hindu thought; (3) collection of extracts from Hindu scriptures..

Rev. : R. CAYENNE, *BJ* (15-4-62), 81-82; G. R. FRANCI, *QIG* 6, 151-52; J. GONDA, *Tijd. voor Filos.* 27, 802-09; B. G. ROY, *VBQ* 28 (3), 284-85; D. M. SUBRAHMANYAM, *AP* (Nov. 62), 515-16.

254. SENGUPTA, Bratindra Kumar. Traditions of New Year in India. *Pr. Bh.* 68, April 63, 155-157.

..year as Vedic deity (*ṚV* I. 164. 48)..*AV* XII. 1..

255. SETH, S. P. Hinduism – its evolution and interpretation. *Hemisphere* 11, Mar. 67, 9-13.

256. SHARMA, B. R. Hinduism and the Vedas. *Śaktidīpam*, Mangalore, 1965.

257. SHARMA, Munshiram. *Bhakti kā vikāsa* (Hindi). Chowkhamba Vidyabhavan, Varanasi, 1969, 807.

258. SHARMA, Srutisila. *Bauddhadharmasya vedamūlatvam. Amṛtalatā* 4 (4), Feb. 68, 17-21.

259. SHARPE, Eric J. *Thinking about Hinduism.* Lutterworth Educational : World Religions, London, 1971, 60+illustr.

Rev. : A. R. S., *AP* (Feb. 72), 84.

260. SINGER, Milton (ed.). *Krishna : Myths, Rites, and Attitudes.* East-West Center Press, Honolulu, xvii+277.

Rev. : L. S., *JAOS* 88, 378.

261. SINGH, Madan Mohan. Brahmanism as described in early Buddhist texts. *JBRS* 45, 1959, 177-183.

262. SIRCAR, D. C. *Studies in the Religious Life of Ancient and Medieval India.* Mot. Ban., Delhi, 1971, 292.

..Chh. 1-3 : Origin of Viṣṇu worship from Ṛgvedic to post-Gupta period; Bhakti in *ṚV*..Ch. 6 and 15 : on Śakti-worship..

263. SIVANANDA, Swami. *Hindu Gods and Goddesses.* Yoga-Vedanta Forest Academy, 1963, 215.

264. SIVAPUJANA SIMHA. *Kṛṣṇāvatāra kī kalpanā* (Hindi). *Vedavāṇī* 13 (4), 17-19; (5), 8-11.

..K. was not avatāra of God..

265. SKURZAK, Ludwik. Indian asceticism in its historical development. *ALB* 31-32, 1967-68, 202-210.

..(see : *VBD* II. 48. 138)..*ṚV* X. 136 (Munisūkta) can't be regarded as a source in this context..*Br.* give no indications..*Up.* data about ascetics (*BAU* IV. 4. 22; III. 5. 1; VI. 2. 15; *Ch. Up.* V. 10. 1; VIII. 5. 3)..*ĀpDS* (II. 9. 21-22) is the first to mention Parivrājaka and Vānaprastha..

266. SLATER, Robert Lawson. Modern comparative studies of religion and the Hindu traditions. *ALB* 31-32, 1967-68, 144-151.

267. SMITH, R. Morton. Religion of India : death, deeds and after. *JOIB* 15, 1966, 273-301.

268. SOGANI, Kamal Chand. Some religious concepts common to the Upaniṣads, the *Bhagavadgītā*, and Jainism. *Bh. Vid.* 24, 1964, 32-40.

269. SOLOMON, Ted J. Early Vaiṣṇava bhakti and its autochthonous heritage. *Hist. Rel.* 10 (1), Aug. 70, 32-48.

..*bhakti* in the sense of exclusive adoration to personal deities, not a prominent feature of the Veda..no genuine *b.* in Varuṇa-Vasiṣṭha relationship, because it is confined to Vāsiṣṭhas only, while *b.* has a public char. in its availability to all classes, and because Varuṇa's char. is too transcendental and passive for *b.* ..origins of *b.* cannot also be searched in certain theistic *Up.* (like *Śvetāśvatara*)..origins of *b.* may be discovered in aboriginal Indian rel. ..*b.*, wh. was prior to Vaiṣṇavism, was incorporated into the latter..(Dravidian goddesses incorporated into Vaiṣṇavism..early Vaiṣṇavism and Nāgas; so too, early Vaiṣṇavism and vegetal and fertility symbolism)..

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271. SPRATT, Philipp. *Hindu Culture and Personality*. Manaktalas, Bombay, 1966, viii+400.

..a large sweep : phil. and ethics, sacrifice, mythology, caste, mother fixation, Hindu society, etc. ..acc. to author, the Indian modal char. is not punitive, as is that of the Western man; it is narcissistic..

Rev. : AGEHANANDA BHARATI, *JAS* 26, 519-20.

272. SRIRAJ. The dog in Indian mythology, legend, and history. *OT* 5 (2), April 61, 47-60.

..Saramā in *ṚV*; Yama's two dogs, etc. ..

273. SRIVASTAVA, V. C. Studies in the origins of the solar cult and sect in India. *PIHC* (27th Session), 1967, 69-70.

..(summary)..sun-worship as a cult and sect came to be first established by Epic and Pur. periods; its antecedents can be traced back to Vedic lit. ..Rohita in *AV* as sun-god, but raised to supreme godhead..sun-worship in later times..

274. STAAL, J. F. Über die Idee der Toleranz in Hinduismus. *Kairos* 4, 1959, 215-218.

275. von STIETENCRON, H. *Indische Sonnenpriester. Sāmba und die Śākadvīpīya-Brāhmaṇa. Eine textkritische und religionsgeschichtliche Studie zum indische Sonnenkult.* Schriftenreihe des Südasien-Instituts der Univ. Heidelberg, Bd. 3, 1966.

..(Diss., München, 1965)..*Bhaviṣyapur.* and *Sāmbapur.* ..sun-cult thro. Sāmba; founding of an Indian sun-temple; inviting sun-worshipping Maga-Brāhmaṇas from Śākadvīpa to India for that purpose..

Rev. : H. HUMBACH, *I-IJ* 12, 43-47.

276. SUBRAHMANIAN, N. Hinduism and secularism. *BITCM*, 1, 1966, 1-21 ; 2, 1966, 216-233.

..*mokṣa*-oriented Ind. phil. is the very antithesis of secularism wh. means involvement in the temporal..Karma-theory denies that hist., social reform and economic development are matters of our choice; H. is basically non-secular; average Hindu will generally recoil from secularism..

277. SUHR, Elmer G. Krishna and Mithra as Messiahs. *Folklore* 77, 1966, 205-221.

..K. carries in his attributes and activity many features wh. can be favourably compared with the eclipse phenomena..author hazards the suggestion that the battle of Kurukshetra, like other manifestations connected with the messiah, reflects the conflict bet. the moon and the eclipsed sun..

278. SUNDARARAJAN, K. R. *Hinduism*. Panjabi Univ., Patiala, 1969, x+128.

279. SURYANARAYANAMURTHY, C. (ed.) *Śrī Lalitā Sahasranāmam*. Ganesh and Co., Madras, 1962, xix+166+30 (Sk.).

> ..in the preface, ed. brings together the views of scientific philosophers of the West to show that modern scientific thought approximates *Up.* phil...worship of Mother-Goddess in various periods..
>
> Rev.: A. D. PUSALKER, *AP* (Mar.64), 133.

280. SYRKIN, A. Ya. Characteristics of the Hindu pantheon (Russ.). *NAA* 5, 1966, 250.

> ..analysis of Vedic gods, Indra, Agni, Uṣas, etc.; finds parallels in early Christian pantheon..

281. TAPASYANANDA, Swami. Hindu (Vedantic) idea of god. *Ved. Kes.* 53 (5), Sept. 66, 227-232.

282. TAVAKAR, N. G. *The Gandharvas. The Apsarases. The Yakshas and the Kinnaras*. Bombay, 1971, viii+104.

> ..G. originally hostile towards the Aryans and their gods; they are not diff. from Nāgas.. A. were truly perfect women of ancient times..K.-cult is foreign..

283. THIEME, P. Beseelung in Sprache, Dichtung, und Religion. *Paideuma* 7 (4/6), 1960, 313-324.

> ..*VBD* III. 36. 42A..

284. THIRUVENKATACHARYULU, S. *Hindu-Mata-Punaruddharanamu* (Telugu). Masulipatam, 162.

> ..hist. evolution of H. thro. the ages..

285. TOKARZ, F. Les systèmes " théistes " et " athées " de l'Inde (Polish). *Rocz. Filoz.* 15 (1), 1967, 73-88. (English transl.: "Theistic and atheistic Indian Systems", *Folia Orientalia* 9, 1968, 131-150).

286. TOPOROV, V. N. Parallels to ancient Indo-Iranian Social and mythological concepts. *Kuiper Fel. Vol.*, 108-120.

> ..definite proximity bet. I-I (specially Ir.) and Slavonic vocabulary for social and rel. concepts : (1) Slavonic reminiscences of

Mitraic terminology; (2) Demon adversaries of Indra and their correspondences in a Russian folk-tale : Usyna=Vyaṁsa..

287. *Traditional Cultures in South East Asia.* Orient Longman (for UNESCO), 269.

..“ Hinduism and Buddhism ” by T. R. V. Murti..

288. Udayavira. *Īśvara ke mukhya nāma “ om ” kā upayoga* (Hindi). *GKP* 21 (7-8), 1969, 395-398.

289. Upadhyaya, Baladeva. *Bhāgavata-sampradāya* (Hindi). NPS, Varanasi, 680.

290. Upadhyaya, Baladeva. *Bhāratīya vāṅmaya men śrī rādhā* (Hindi). Bihar Rashtra Bhasha Parishad, Patna, 522.

291. Vishva Bandhu. Vaidika saṁkalpa sandhyā. *VJ* 19 (5), Aug. 70, 47-56 (as app.).

292. Wadiyar, J. C. Grass-roots of Hindu faith. *BJ* 13 (23), June 67, 23-24.

..three fundamental traits of H. : law of Karma; theory of Puruṣārthas; theory of Avatāras..unity in Hindu rel. system brought about thro. (1) common scriptures, e. g., Veda, etc.; (2) common rel. practices, etc.; (3) concept of spiritual progression; (4) respect for higher values of life..

293. Walker, B. *Hindu World. An encyclopaedic survey of Hinduism.*

..see : *VBD* III. 35. 68..

294. Wayman, Alex. Climactic times in Indian mythology and religion. *Hist. Rel.* 4 (2), 1965, 295-318.

..established correspondences bet. the decisive times of day, year, etc., and human life..

295. Wayman, A. Early Bhakti. *Civilization of India Syllabus* (ed. J. Elder), Univ. of Wisconsin Press, 1965.

..man’s relationship to the sacred in the Veda precluded B. in the sense of love for the lord, for, in the worship of Varuṇa the mood was of utter helplessness before a mighty feared power (“ stern father ”)..in respect of Indra, mood was solicitation of former comradeship and favours (“indulgent mother”)..

296. WEBER, Max. *The Religion of India : The Sociology of Hinduism and Buddhism.* The Free Press, Glencoe, 1960, 392.

..reprint of *VBD* II. 48. 145..(notion of charisma)..

Rev. : Dale RIEPE, *JAS* 22, 506-07.

297. WHITE, Charles S. J. Kṛṣṇa as Divine Child. *Hist. Rel.* 10 (2), Nov. 70, 156-177.

..enthusiasm of the Aryan pastoralists for cattle..two streams of Ind. trad. coalesce to provide the context for the imagery of the myth of child K. : (1) trad. wh. views Viṣṇu together with the herds of the early Aryan community; (2) later influences coming with the entry of new tribes into India, either Ābhīras or Gujars (in this second case, some evidence for the influence of Christian ideas..relating of K. to the sun cult may be a "hist." necessity..

298. WOLFF, Otto. Die Offenbarungsgrundlage des Hinduismus in östlichem Denken und westlicher Forschung. *Zeitschr. für Rel.-und Geistesgeschichte* 15, 1963, 196-208.

299. YOUNGER, Paul. *The Indian Religious Tradition.* Bharatiya Vidya Prakashan, Varanasi, 1970, 138.

..Background; Formative Period; Consolidation; Survival..IV Civil., Ṛgvedic civil., *Up.* ..(author's Ph. D. Dissertation, Princeton Univ., 1965 : *The Birth of the Indian Religious Tradition : Studies in the Indian Concept of Duḥkha*)..

300. ZAEHNER, R. C. *Hindu and Muslim Mysticism.* Univ. of London, the Athlone Press, 1960, viii+234.

Rev. : T. GELBLUM, *BSOAS* 25, 173-76; M. SCALIGERO, *EW* 13, 78-79; A. SCHIMMEL, *OLZ* 60, 491-93.

301. ZAEHNER, R. C. *Hinduism.* Home Univ. Library : OUP, London, 1962, 272.

..(it is the very ambivalence of the key concept of Dharma that both gives to H. its distinctive flavour and sets up within it a tension that is never wholly resolved)..

Rev. : K. Guru DUTT, *AP* (June 63), 265-66; J. GONDA, *Tijd. voor Filos.* 26 (1), 143; M. P. PANDIT, *Ved. Kes.* 50, 451.

49. VEDIC RELIGION AND MYTHOLOGY.

1. AGRAWALA, V. S. Vedic symbolism. *Bhāratī* 6 (1), 1962-63, 95-105.

..main purpose of Vedic hymns is to state in a symbolical form the truths of cosmic creation..Vedic deities may also be explained in terms of central nervous system..

2. Agrawala, V. S. *Vāmana aur virāṭ* (Hindi). *GKP* 17 (1), 1964, 62-66.

3. Amarasimha. *Ekeśvaravāda aur veda* (Hindi). *Vedavāṇī* 17 (7), May 65, 12-13.

..Veda is monotheistic..

4. Anantasubrahmanyam, T. G. *Ṛgvede strīdevatāḥ*. *Gairvāṇī* 10 (8), 5-8; (9), 17-20.

..Aditi, Dyāvāpṛthivī, Sītā, Uṣas, Sūryā, Indrāṇī, Vāk, Ilā, Sarasvatī, Bhāratī, Saraṇyū, Sinīvālī, Śraddhā, Araṇyānī..

5. Apte, V. M. Vṛṣā-Kapi – the ape-man in the Ṛgveda. *SP*, 21 AIOC, 1961, 3-4.

..V.=Mṛga-constellation..the setting sun also called "ape" or Mṛga forming part of the figure of Orion..

6. Bergaigne, A. *Le religion vēdique d'après des hymnes du Rig-Veda*. Libr. Honoré Champion: Bibl. de l' Ecole des hautes études, 36, 53, 54, 117, Paris, 1963; Vol. I, xxvi+329; II, 512; III, 370; IV, 145.

..reprint..

Rev.: P. Horsch, *As. Stud.* 18-19, 397-99.

7. Bhagavaddatta. *Ātmasamarpaṇa*. Gurukul Kangri Univ., Haridwar, 1953, 175.

..self-surrender of a Vedic devotee to Agni, Indra, etc. ..who is *dāśvān*?..

8. Bhagavaddatta. *Daivyaṁ mithunam*.

Rev.: Vidyanidhi, *GKP* 16, 426.

9. Bhagavaddatta. *Medhāyajña men viṣṇu aur agni kā samanvaya* (Hindi). *GKP* 17 (4), 1964, p. 233.

..*ṚV* I. 21. 1-2..

10. Bhagavaddatta. *Indrāgnī* (Hindi). *GKP* 17 (4), p. 234.

11. BHAGAVADDATTA. *Indrāvaruṇau* (Hindi). *GKP* 17 (11), 1965, 605-607.

..*ṚV* I. 17..

12. BHARATI, H. L. N. Studies in comparative mythology. *Mys Or* 2 (2), Sept. 69, 29-36.

..Vedic and Iranian mythologies..

13. BHAT, G. K. Vala : a scrutiny. *SP*, 23 AIOC, 1966, 18-20.

..V.=originally the person or the cave that guarded the cow; later transformed into cloud..

14. BHATTACHARYA, Bhavaniprasad. *Vaidika mantron ke devatāon kā svarūpa aur mahattva* (Hindi). *VJ* 21 (3-4), 1972, 239-242.

15. BIHARILAL. *Vaidika dharma kī sārvabhaumikatā* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 38-41.

16. BLOOMFIELD, M. *The Religion of the Veda*. The Ancient Religion of India (from Rig-Veda to Upanishads). Indological Book House, Varanasi, 1972, xv+300.

..reprint of 1908 ed. ..

17. BOSE, A. C. Bhakti in Vedic prayers. *BJ* 17 (1), 9-8-70, 129-132.

..Vedic prayers classified acc. to *śāntabhāva*, *dāsabhāva*, *tatabhāva*, etc. ..

18. CHATURVEDI, Giridhar Sarma. *Veda men avatāravāda* (Hindi). *Kalyāṇa* 37 (7), July 63, 1011-1013.

19. CRAWFORD, S. Cromwell. Values and worship in the early Vedic period. *Tapovan Prasad* 10 (5), May 72, 8-13.

20. DANDEKAR, R. N. Vedic mythology. *Hindi Vishvakosha*, Varanasi, 1964.

21. DANDEKAR, R. N. Vedic religion and mythology : a survey of the work of some Western scholars. *JUPHS* 21, 1965, 1-53.

22. DANDEKAR, R. N. Vasiṣṭha as religious conciliator. *K R Cama Or. Inst. G J Vol.*, 1969, 237-248.

..see : *VBD* III. 32. 28..V. made special efforts to bring about a compromise bet. the ancient Varuṇa-cult and the new Indra-cult..

23. DANDEKAR, R. N. Varuṇa, Vasiṣṭha, and Bhakti. *Wijesekera Fel. Vol.*, 1970, 77-82.

..most of the essential features of the classical doctrine of Bhakti anticipated in Vasiṣṭha's hymns to Varuṇa..

24. DANDEKAR, R. N. *Vedātīla viśvadarśana* (Marathi). *Navabhārata*, Jan. 72, 22-42.

..see 25 below..

25. DANDEKAR, R. N. Universe in Vedic thought. *Gonda Gratulatory Vol.*, 1972, 91-114.

..from the points of view of cosmology-cosmography, mythology, and ethics-eschatology..see : *VBD* III. 48.68..

26. DANGE, Sadashiv A. *Ṛgvedātīla yātu āṇi yātudhāna* (Marathi). *Navabhārata* 17 (10), July 64, 12-16.

..*yātu*=a destructive and always demonic force; occurs in contrast with *ṛta*..

27. DEVASTHALI, G. V. *Vaidika dharma, vāṭacāla va bhavitavya* (Marathi). *Sāhitya āṇi Saṁskṛti*, Nagpur, 1972, 50 ff.

28. DHAVALIKAR, M. K. The origin of Saptamātṛkās. *BDCRI* 21, 1963, 19-26.

..*ṚV* testifies to the existence of S. in early Vedic period..plastic representation of S. in some IV figurines..author establishes similarity bet. Ṛgvedic and IV depictions of S ..acc. to him S. were water-deities (later representing the seven rivers)..

29. DIKSHIT, Vinod. *Ekaṁ sad viprā bahudhā vadanti. Saṁskṛta-Sāketaḥ*, 15-1-70, p. 2.

30. DUMÉZIL, G. Carna (Déesses latines et mythes védiques, 5). *REL* 38, 1960, 87-100.

..C., patron of physical force, the *viscera*, identified with *pitu-*; analysis of *ṚV* I. 187; *pitubhāj-* (I. 124. 12) in an Uṣas-hymn may ref. to a ritual performed in the early morning..

31. DUMÉZIL, G. Les trois fonctions dans le Ṛgveda et les dieux indiens de Mitani. *Med. van de Kl. der Lett.*, Kon. Acad. van België, 5 (47), 1961, 265-298.

..reply to THIEME's crit. in *JAOS* 80, 301-317 (90 below)..

32. ELIZARENKOVA, T. Ya. An approach to the description of the contents of the Ṛgveda. *Renou Comm. Vol.*, 1968, 255-268.

..main gods of the *ṚV* described with the help of lists of distinctive requests addressed to each of them; functions of gods can be deduced from these requests..contents of the hymns of *ṚV* can be described by means of a model consisting of two parts : an explicative one comprising a no. of levels made by oppositions of the corresponding distinctive units, and an appellative one comprising requests—the second part being in accordance with the first one..

33. GANGESHVARANANDA, Swami. *Īśvarasya vedaikavedyatvam. Sūr.* 48, 125-132; 153-162.

34. GNOLI, G. L'Iran e l'ideologia tripartita. *SMSR* 36, 1965, 193-210.

..tripartite ideology in Iran and in Veda..

35. GRISWOLD, H. D. *The Religion of the Rigveda.* Mot. Ban., Delhi, 1969.

..reprint of 1923 ed. ..

36. HILLEBRANDT, A. *Vedische Mythologie* : 2 Bände. Verlag Georg Olms, Hildesheim, 1965, x+1045.

..reprint of 2nd ed., Breslau, 1927-29..2 vol. in one..

37. IVANESCU, G. Indo-European divinities borrowed from the peoples of the Near East and the Mediterranean (Roum.). *SAO* 3, Bucarest, 1961, 117-127.

..(1) Indra, Tyndareos, Taranos, Donar; (2) Varuṇa, Ouranos; (3) conclusions re. the original home of the Aryans..

38. IVANESCU, G. The formation of the Vedic pantheon. *SP*, 26 ICO, 1964, 127-28.

..gods like Dyauḥ and Parjanya inherited from proto-IE tribes; borrowed from the peoples living in Iran and the valleys Syrderia and Amurderia by the proto-Aryans are gods like Indra, Varuṇa, Aditi, Viṣṇu, Rudra (Śarva), because the names of these gods can't be explained thro. IE linguistic material..author does not accept Dumézil's theory, but agrees with the view of Machek that the IE gods represent the members of a divine court conceived acc. to the model of the court of the tribal chief; acc. to I., this social explanation of Machek must be combined with the naturalistic explanation..

39. Jagannatha. *Devatāsvarūpamīmāṁsā. GKP* 19.

..Sk. rendering of Sri Aurobindo's work..serially..see *VBD* III. 52. 10..

40. Jain, Ramachandra. The Asura problem. *SP*, 22 AIOC, 1965, 223-224.

..*surā*-drinking Aryans=*suras*; non-*surā*-drinkers=*asuras* (=the śramanised devas)..Asuras=Pūrvadevas..final cleavage bet. suras and asuras by circa 800 B. C. ..

41. Janamejaya. *Vaidikayugam : dhārmikajīvanam. GKP* 14 (2), 1961, 38-41.

42. Johnsen, Gösta. Varuṇa and Dhṛtarāṣṭra. *I-IJ* 9, 245-265.

..P. and K. in *MBh.* represent Devas and Asuras..a dualistic conception of the world..serpents as related to K. : similar names..excursus on *MBh.* I. 108. 11 : list of Dhṛtarāṣṭra's sons correlated with Vedic rel. ..

43. Joshi, J. R. *Minor divinities in Vedic mythology and religion.* Univ. of Poona, 1970, x+2+581.

..Ph. D. thesis : typed..

44. Joshi, S. B. *Aditi va āmbhṛṇī devī* (Marathi). *Navabhārata* 19 (4), 31-40; (6), 1-4; (8), 12-16.

..Devī-cult is pre-Vedic; Āmbhṛṇī (Aditi)—superior to all male gods..see : *VBD* III. 50. 21–22..

45. Joshi, S. B. *Devī aditi-āmbhṛṇī yāṁcyā caḍhautārātila tulaneta lakṣāta yeṇyācyā goṣṭī* (Marathi). *Navabhārata* 19 (9), June 66, 4-8.

..Aditi in *ṚV* as Rudra's wife; in *YV* as Viṣṇu's wife..(Mādhva-cult alone includes Āmbhṛṇīsūkta in its daily worship)..see : *VBD* III. 50. 21–22..

46. Kapur, Karmanarayana. *Vaidika dharma kī viśeṣatāen* (Hindi). *Vedavāṇī* 23 (4), Feb. 71, 3-11.

47. Karapatra, Swami. *Bhajanīyatattve matāntarāṇi siddhāntāś ca*. *Sūr*. 43 (3).

..Vedic Bhakti..

48. Keith, A. Berriedale. *Religion and Philosophy of the Veda and the Upaniṣads*. Mot. Ban., Delhi, 1969.

..reprint..

49. Lahiri, Ajoy. Origin of demonology in the Rigveda. *PIHC* (26th Session).

..see *VBD* III 52. 15..

50. van der Linden, C. W. J. *The concept of Deva in the Vedic age*. Utrecht Univ., 1954, 131.

..doctoral dissertation..

51. Macdonell, A. A. *The Vedic Mythology*. Indological Book House, Varanasi, 1963, 189.

..reprint..

52. Majumdar, Ramaprasad. Place of Buddhism, Jainism, and other so-called non-Aryan cults in the Ṛgveda. *SP*, 23 AIOC, 1966, 20-22.

53. Minochehr-Homji, N. D. The parallelisms between Mitrā-Varuṇa in Ṛgveda and Mithra-Ahura in Avesta. *PAIOC* (21st Session) 2 (1), 1966, 10-13.

54. Modak, B. R. Magic in Atharvavedic literature. *JKU* (H) 13, 1969, 8-30.

55. Moeller, V. *Die Mythologie der vedischen Religion und des Hinduismus*. Ernst Klett Verlag, Stuttgart, 1966, 203+73 line-drawings+18 photo.

..(reprint from *VBD* III. 35. 25)..see *VBD* III. 48. 178..

56. Naudou, Jean. Ternary structures in the Brāhmaṇa and Upaniṣad. *SP* (ISC) 4, 1972, p. 2.

..short presentation of Dumézil's view..D.'s views already anticipated in *Nir*...Vedic origin of three *guṇas* of Sāṁkhya..

57. OGIBENIN, B. L. Notes on the structure of myth in Ṛgveda (Russ.). *UZTGU*, Trudy po znakovym sistemam, 2, Tartu, 1965, 192-197.

..(1) myth in *ṚV* is expressed by means of the fairly identical units of its content; (2) an achronic myth, in wh. the temporal dimension is disregarded, is thus formed..

58. OGIBENIN, B. L. The problems of Vedic onomastics: personal names in the Ṛgveda (Russ). *Strukturnaja tipologija iazykov*, " Nauka ", Moscow, 1966, 216-224.

..discusses names of Vedic divinities in connection with Vedic myths in wh. they are involved..(Bṛhaspati is viewed as demiurge because of his special role and position in Vedic cosmogony)..

59. OGIBENIN, B. L. An essay in Vedic mythology (Russ.). *NAA* 3, 1967, 127-131.

..(English gist on p. 236).. re. DUMÉZIL's theory..suggests that social and rel. functions in his model be treated as a system in wh. the first two implicate the third..

60. OGIBENIN, B. L. *The structure of the mythological texts of the Ṛgveda : the Vedic cosmogony* (Russ.). " Nauka ", Moscow, 1968, 115.

..structural description, together with its interpretation, of the mythical content of *ṚV*; Vedic cosmogony viewed in broad perspective as " language " of the Vedic mythology..

60A. OGIBENIN, B. L. Sur le symbolisme du type chamanique dans le Ṛgveda (Russ.). *Töid orientalistika alalt* 1, Tartu, 1968, 140-152.

..symbolism of the centre of the universe, world-tree, and tree of life in *ṚV*.. functional and structural characteristics of the Vedic deities allowing their comparison with these symbols..

61. OGIBENIN, B. L. Myth message in metasemiotic research —social science information. *Essays in Semiotics* (ed. J KRISTOVA; J. REY-DEBOVE; D. J. UMIKER), Paris, 1971, 335-342.

..content of the cosmogonic myth in *ṚV* viewed as an early attempt to formulate basic principles of the human communication by means of symbols and signs..

62. OLDENBERG, H. *Die Religion des Veda.* 1970, x+608.

..reprint of 3rd and 4th ed., Stuttgart, 1917..

63. OMKARANANDA, Swami. *Vedon men śaraṇāgati-mahimā* (Hindi). *Kalyāṇa* 36 (3), Mar. 62, 779-781.

64. PANCHOLI, Badriprasad. *Manaḥpūtaṁ samācaret. GKP* 20 (4).

..serially.. Savitṛ, Parvata, Dhātā (20. 5 : 306-07)..

65. PARANJAPE, G. R. *Dharma āṇi saṁpradāya* : 2 : *vedakālina dharma* (Marathi). *Gītādarśana* 5 (8), Aug. 72, 15; 16; 49-52.

65A. PARANJPE, V. G. *Vedic Religion* (according to the hymns of the Ṛgveda). Āryasaṁskṛti Prakāśana, Poona; Vol. I, 1969, 4+xxviii+328; Vol. II, 1971, 4+523.

..English transl. of 6 above.. incomplete..

66. PENDSE, S. D. *Vaidika vāṅmayātīla bhāgavatadharmācā vikāsa* (Marathi). Venus Prakashan, Poona, 1965, 19+154.

..Bhāgavata cult is not only Aryan in its origin and char., but its roots are to be vividly seen in Ṛgvedic rel. itself..Ṛgvedic worship of the sun, Savitṛ, and Bhaga forms the basis of the cult.. epithet Bhagavān is connected with Ṛgvedic Bhaga..see : *VBD* III. 48. 96..

Rev. : T. G. MAINKAR, *ABORI* 46, 181-82.

67. PHILLIPS, Harold Barry. Some ways of sādhanā according to the Vedas. *Pr. Bh.* 67, Aug. 62, 344-346.

..God of Vedas is both immanent and transcendent—both in the world and heaven..upward path to god.. means for it : (1) need to love one another; (2) being truthful in thought, word, and deed; (3) purity of body and mind; (4) *prāṇāyāma*..quotations from Vedas..

68. PRABHAVANANDA, Swami. *Vedic Religion and Philosophy.* Sri Ramakrishna Math, Madras, 1968, 171.

..*VBD* II. 49. 39..5th impression..

69. PRIYAVRATA. *Vaidika dharma men jīvana kā lakṣya* (Hindi). *Vedavāṇī* 13 (11), Sept. 61, 11-14.

70. PRIYAVRATA. *Vaidika dharma aur upāsanā* (Hindi). *Vedavāṇī* 14 (5-11).

71. PRIYAVRATA. *Vaidika dharma aur rāṣṭronnati* (Hindi). *Vedavāṇī* 14 (12), Oct. 62, 16-19,

72. RAGHURAJAMISRA, Chakravarti. *Vedeṣu devadevatā-tattvayor vimarśaḥ. Tripathi Fel. Vol.*, 1965, Sk. 15-25.

..distinction in Veda bet. Deva and Devatā..Devatās may be *cetana* or *acetana*, but Devas are essentially *cetana*..

73. RAY, Pramod Ranjan. Devotion in the Ṛgveda. *Bhāratī* 3, 1969-70, 51-60. (Also in *SP*, 25 AIOC, 1969, p. 23).

..diff. bet. magic and devotion..

74. ROY, Ramkumar. *Vaidika Purākathāśāstra*. Chowkhamba, Varanasi, 1961.

..(Hindi transl. of MACDONELL's *Vedic Mythology*)..

75. SAMĪKṢAKA. *Vaidika devatāṁce abhinava darśana* (Marathi). *Prajñāloka*, Nagpur, 11 (3), 139-152; (4) 208-212.

..criticism of R. N. DANDEKAR's views on Vedic mythology as embodied in *VBD* II. 52. 7..

76. SATAVALEKAR, S. D. *Vedoktadharmeṇa mānavakalyāṇam. GKP* 14 (6), Jan. 62, 189-194.

77. SATAVALEKAR, S. D. *Śarīre devānāṁ nivāsaḥ. Amṛtalatā* 4 (3), Nov. 67, 6-8.

..*VS* 34. 56; *AV* X. 8. 1, 2; XVIII. 8. 9..

78. SHARMA, B. R. Ṛgvedic religion. *TTD Journal*, Tirupati, 1963.

79. SHARMA, Munshiram. *Īśvara kā astitva* (Hindi). *Vedavāṇī* 22 (11), Sept. 70, 2-5.

..three indications : *ṚV* VIII. 100. 4 : *viśvā jātāni abhi asmi mahnā | ṛtasya mā pradiśo vardhayanti | ādardiro bhuvanā dardarīmi*..

80. SHARMA, Munshiram. *Veda men īśvara kā aiśvarya* (Hindi). *VJ* 21 (3-4), 1972, 96-100.

81. SHARMA, Vijay Shankar. *Devāsura-saṁgrāma* (Hindi). *Vedavāṇī* 15 (11), Sept. 63, 9-14.

.. not hist., but symbolical..

82. SHENDE, N. J. The Devas in the Vedic literature. *SP*, 21 AIOC, 1961, 11-12.

..*Saṁ.* : Devas were originally mortal; first to reach Svarga thro. *yajña* (first stage); *Br.* : every sacrificer became a Deva after death—Agni at one end and Viṣṇu at the other (second stage); *Up.* : Devas as mere aspirants for the attainment of the highest (the last stage)..see *VBD* III. 52. 16..

83. SHIVAGANESHA MURTHY, R. S. More light on Vedic pantheon. *SP*, 26 AIOC, 1972, p. 378.

84. SITARAMIAH, G. Vedic brahmanism in the Saṁyutta Nikāya. *Mys Or* 1 (1), Mar. 67, 22-26.

85. SIVAPUJANASIMHA. *Vedon men nṛsiṁhāvatāra kī kalpanā* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 81-85.

..*ṚV* I. 154. 2 is believed to suggest Nṛsiṁha; this is unwarranted; no avatāra-conception in Veda..

86. SUDAMA PRASAD. *The Essence of Vedic Religion.* Arya Samaj, Delhi, 26.

87. SUDHAKARA. *Vedoktaṁ buddhyanukūlam īśvarasvarūpam. GKP* 14 (4), Nov. 61, 127-130.

..serially..

88. SURYAKANTA. *Vaidika-Devaśāstra.* Meh. Lach., Delhi, 1962, 40+456+32.

..Hindi transl. of MACDONELL's *Vedic Mythology*..full quotations from Veda with accent..see 74 above..

89. SURYAKANTA. *Vaidika dharma evaṁ darśana* : 2 Vol. Chowkhamba, Varanasi.

..Hindi transl. of KEITH's *Religion and Philosophy of the Veda and the Upaniṣad*..

90. THIEME, Paul. The 'Aryan' Gods of the Mitanni Treaties. *JAOS* 80 (4), Oct. Dec. 1960, 301-317.

..the four gods mentioned on the Boghaz Koi tablet are mentioned together also in *ṚV* (X. 125. 1) and *AV* (III. 4. 4.)..in *ṚV* they are not unoften celebrated as protector of treaties or contracts..see 31 above..

91. THOMAS, E. G. Some Vedic gods and etymologies. *Philologia* 1, 1921-22, 197-204.

..to seek natural phenomenon for every god leads to unsatisfactory results..linguistic science is not fully competent to unravel the truths of rel. hist. ..three points need to be taken into account: (1) survival of pre-Aryan ideas; (2) contd. influence of peoples of other races; (3) independent origin of similar beliefs and myths..

92. TILAKASIRI, J. Imagery in Vedic mythology. *PAIOC* (23rd Session), 1969, 275-282. (Also in *SP*, 23 AIOC, 1966, III, 1-2; and in *Arch Or* 39, 1971, 76-83).

..surveys the early Vedic theories of cosmology and cosmogony, examining in particular the function of analogy in shaping of creationist myths .. mythopoetical symbolism in Veda is as imp. as the mythoreligious, for, in it are seen the germs of the later developed poetical and rel. imagery of Sk. ..

93. TOPOROV, V. N. From observations concerning the etymology of words of mythological character (Russ.). *Symposium on etymology,* Inst. Russ. Jaz., Moscow, 1967, 11-21. (Also in *Etimologija* 1967).

..traces of Vedic *vṛtrahan*, Old Ir. *verethragna*, in Slavonic trad. .. phraseology connected with Vedic Mitra..

94. TULLYSEEGAR, W. Vital value in the Vedic god idea. *Hibbert Journal.*

95. UPADHYAYA, Baladeva. *Dharma aur darśana* (Hindi). Sārada Mandir, Varanasi, 310.

96. UPADHYAYA, Baladeva. *Dharmo viśvasya jagataḥ pratiṣṭhā. Sūr.* (Diamond Jubilee No.), 1966, 115-122.

97. URSEKAR, H. S. The sun in the Ṛgveda. *Bh. Vid.* 28, 1968 (1971), 55-63.

..Sūrya, Savitṛ, Pūṣan, Viṣṇu..see *VBD* III. 51. 111..

98. VARENNE, J. La religion védique. *Encycl. de Pléiade, Hist. des Rel.*, Vol. I, Gallimard, Paris, 1970, 577-625.

99. VARMA, Satyakama. *Vaidika devavāda* (Hindi). *GKP* 23 (1-2), 1970, 104-113.

100. VARMA, V. P. The Vedic religion and the origins of Buddhism. *JBRS* 46, 1960, 276-308.

..a long pre-Buddh. hist. of the forces and trends wh. served as the foundations of B. .. germs of Buddh., protest in some *ṚV*-hymns..Vedic roots of spiritual idealism; Vedic scepticism as one of the roots of B.; Up. and B. revolt against sacrificial system.. (B. as a social revolution and as Eastern Indian movement)..

101. VEDANTASASTRI, H. The Vedic religion *versus* the religion of the Indus valley. *PIHC* (22nd Session), 172-173.

..cult propagated by Śiva and upheld by his staunch follower Nandīśvara is the Tantric cult in its original form; while the rel. adhered to by Dakṣa and upheld by Bhṛgu is the Vedic rel. ..this is the conflict bet. IV rel. and Vedic rel...later compromise bet. the two was effected thro. the efforts of the Aryan Pontiff Brahmā..

102. VIDYALAMKAR, A. K. *Ṛta-varuṇa-sabhyatā* (Hindi). *Saptasindhu* 12 (7), July 65, 18-26. (Also in *Pariṣad-Patrikā* 7. 3, Oct. 67, 33-38).

..Ṛta represents a culture wh. existed before *ṚV*..that culture is at least 10 to 15 thousand yrs. old..

103. VIDYAMARTANDA, D. D. Catechism on the Vedic dharma and Arya Samaj. *Vedic Light* 4, 1970.

..serially..

104. VIMALAJI. *Vaidika deva vijñāna aur maharṣi dayānanda* (Hindi). *Vedavāṇī* 21 (6), April 69, 6-10.

105. VOHRA, A. *Bhaktibhāvanā aur vaidika vāṅmaya* (Hindi). *VJ* 11 (9), Nov. 62, 27-31.

106. YOGENDRA. *Svādhyāyād iṣṭadevatāsaṁprayogaḥ. GKP* 22 (4), 1969, 174-175.

107. YUDHISTHIRA, Mimamsaka. *Vedapratipādya devon kā trivṛttva* (Hindi). *Vedavāṇī* 24 (10), Aug. 72, 6-9.

..among Vedic deities, 11 are primary ones; they are called Rudras; their *trivṛttva* (I. 136. 11)..

50. MAJOR DIVINITIES OF THE VEDA.

(*i*) *Agni* :

1. ABHAYADEVA. *Jāgarūka agni* (Hindi). *Vedavāṇī* 13 (8), 14-17.

2. Agrawala, R. C. Agni in early Indian art. *JIH* 43 (1), April 65.

3. Agrawala, V. S. Fire in the Ṛgveda. *EW* 11, Mar. 60, 28-32.

4. Agrawala, V. S. A study in the symbolism of Agni. *Bhāratī* 6 (1), 1962-63, E 21-42.

..based on *ṚV* I. 1..

5. Agrawala, V. S. *Agni* (Hindi). *Vedavāṇī* 17 (3), Jan. 65, 5-8.

..serially..threefold nature of Agni..

6. Angold, Francis H. The importance of fire in Indian mythology. *AP* 42 (5), May 71, 217-221.

7. Dandekar, R. N. Some aspects of the Agni-mythology in the Veda. *JOIB* 11, 1962, 347-370.

..emphasises distinction bet. mythological Agni and sacrificial fire ..discusses Narāśaṁsa, Tanūnapāt, Vaiśvānara, Apāṁ Napāt, Aṅgiras, Atharyu, etc...

8. Gupta, Nolini Kanta. A Vedic story. *Seer Poets*, Aurobindo Ashram, Pondicherry, 1970.

..evocation of Vedic Agni..see *VBD* III. 53. 52..

9. Harle, J. C. Two images of Agni and Yajñapuruṣa in South India. *JRAS* 1962, 1-17.

..a statue on the north Gopura of the Naṭarāja temple at Chidambaram represents Agni and not Yajñapuruṣa; an image of Y. exists in Jambukeśvara temple on the island of Śrīraṅgam.. supported by *ṚV* IV. 58. 3..

10. Kantawala, S. G. *Ṛgvede 'gnidevatā. Surabhāratī* 9, 1971, 63-68.

11. Mani, Chandrachud. *Vaidika devatā agni* (Hindi). *Tripathi Fel. Vol*., 1965, H 131-136.

12. Ojha, Radhakanta. *Agni—eka vaidika viśleṣaṇa* (Hindi). *Prajñā* 15 (2), Mar. 70, 184-187.

13. OTTEN, H.; MAYRHOFER, M. Der Gott Akni in den hethitischen Texten und seine indo-arische Herkunft. *OLZ* 60 (11-12), 1965, 545-552.

..Vedic Agni..

14. SAHAI, Bhagwant. An interesting image of Agni from Bihar. *JBRS* 52, 1966, 108-111.

..Agni, an imp. god in Veda, was in course of time reduced to the status of a Dikpāla; therefore, rare sculptural representations..

15. SATISH CHANDRA. *Vaidika laukika agniyon kā saṁdarśana* (Hindi). *Vedavāṇī* 16 (7), May 64, 3-7.

..five Agnis in *ŚPBr*...

16. SCHRÖDER, F. R. Heimdall. *PBB* (T) 89 (1), 1967, 1-41.

..H. substantially similar to Agni..

17. SHENDE, N. J. Agni in the Brāhmaṇas of the Ṛgveda. *ABORI* 46, 1965 (1966), 1-28.

..birth and forms of A.; Agnyādhāna; Agnihotra; Agniṣṭoma; etc...

18. SURJANDAS, Swami. *Vaiśvānara-svarūpa-vivecana* (Hindi). *Viśvambharā* 4 (1-2), 1967, 83-98.

(*ii*) *Aditi*:

19. AGRAWALA, V. S. Aditi. *Vedavāṇī* 13 (6), April 61, 4-6.

20. BAILEY, H. W. The lady of the house. *Wijesekera Fel. Vol.*, 1970, 75-76.

A.=*ṛtasya patnī* (*AV* VII. 6. 2); *pastyā* (*ṚV* IV. 55.3)..concept of A. as lady of the house, mistress of the household; Indra is seen to be "the general rector or director of the house"..celestial household modelled on society system; Vedic divinities=idealized society on earth.. in ancient Iran, the terminology developed from *vis*..*mārtāṇḍa–marta* + *aṇḍa*; *amṛta*–spantas=sons of the house..

21. JOSHI, S. B. *Devī aditi va viṣṇu* (Marathi). *Navabhārata* 18 (10), July 65, 19-24.

22. Joshi, S. B. *Aditi va ambhṛṇī devī* (Marathi). *Navabhārata* 19 (1), Oct. 65, 14-18.

..see : *VBD* III. 49. 44, 45..

23. Pandit, M. P. *Aditi and other deities in the Veda.* Sri Aurobindo Study Circle, Madras, 1957, 185.

..elaborate study of Aditi, Sūrya, Maruts..rejects naturalistic interpretation..Aditi blends Impersonal and Personal; Sūrya= supreme light and life in the firmament; Maruts=progressive illumination of human mentality..

Rev.: Dharmadeva, *GKP* 13, 319.

(*iii*) *Aśvinau* :

24. Agrawala, R. C. Aśvins in sculptures from Rajasthan. *JIH* 41 (1), April 63.

25. Aiyar, T. K. Krishnaswami. *Āśvinaṁ darśanaṁ kiñcit. SP*, 22 AIOC, 1965, 209-210.

26. Bernolles, J. Le " symbolisme " du damier sur les poteries de la haute époque asiatique et le mythe solaire des Açvin-Dioscures. *RHR* 168, 1965, 117-154.

..(ref. to Przyluski's view re. Aśvins as two cavaliers attending upon the Mother-Goddess)..

27. Bosch, F. D. K. De aśvin-goden en de epische tweelingen in de oudjavaanse kunst en literatur. *BTLV* 123, 1967, 427-441.

28. Chapekar, N. G. Nāsatya. *ABORI* 45, 1964, 29-37.

..N. are celestial divinities; presumably they are stars. N. and Aśvinā are interchangeable terms..

29. Hamsaraj. *Vedon ke vaidya aśvi-kumāron kā vaijñānika rahasya* (Hindi). *Vedavāṇī* 24 (4), Feb. 72, 25-26.

..A.=Prāṇa and Apāna..body=*devatāsamūha*..

30. Jog, K. P. The Aśvins in the Ṛgveda and their traces in the later literature. *J Bom U* 33 (2), Sept. 64, 1-50 ; 34 (2), Sept. 65, 1-65.

..(sections from doctoral thesis).. exalted position of A. as succouring gods; more allied to Indra..

31. JOG, K. P. The Aśvins in the Matsya and Agni Purāṇas. *Pur.* 7 (2), July 65, 254-261. (Also in *SP*, 21 AIOC, 1961, 37-38).

..shows how these 2 *Pur.* have retained the Vedic char. of A. ..

32. KANTAVALA, S. G. Aśvinā. *JMSUB* 16 (1), April 67, 9-15. (Also in *SP*, 23 AIOC, 1966, III. p. 2).

..A. in Veda and *Pur.* ..birth and parentage; derivation of the name; epithets; form and locality; association with ritual..

33. MÜLLER, Reinhold F. G. Die beiden indischen Götterärzte. *Arch Or* 28 (3), 1960, 399-413.

..study of Vedic Aśvins from the pt. of view of medical science and practice..

34. PRABHU, R. K. The riddle of the Aśvins. *JOIB* 15 (2), Dec. 65, 203-218.

..see : *VBD* II. 50. 17..riddle can be solved on the basis of the Arctic theory..A., purely of stellar origin..A.=the twin stars Punarvasū in the Mithuna Rāśi of the present Hindu luni-solar zodiac..evidence of the rites connected with Pravargya..

35. SCHWARZ, W. Germanische "Dioskuren". Bonner Jahrbücher 167, Kevelaer, 1967.

36. SRIVASTAVA, V. C. The Aśvins in the Rigveda. *JAHRS* 30, 1964-65, 51-62.

..physical basis of A. was solar in the dual aspects of fertility and light..idea of these gods goes back to IE period, but the name is Indian..

(*iv*) *Indra* :

37. BAJPAI, K. D. Indra in early literature and art. *BAIHA* 1, Saugar, 1967, 21-24. (Also in *SP*, 23 AIOC, 1966, p. 175; *PAIOC*, 23rd Session, 1969, 368-371; *Ṛtam* 1, July 69, 126-130).

38. BHAT, G. K. Minor Ṛgvedic enemies of Indra : Śambara. *JBomU* 38, Oct. 69, 1-10. (Also in *SP*, 24 AIOC, 1968, 6-7).

..sequel to *VBD* III. 49. 13..Ś.=a non-Aryan foe of Indra, originally in connection with Divodāsa; later on transformed into a cloud-demon..

39. BIHARILAL, Sastri. *Vṛtrādyasura* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 49-52.

..no descriptions of real wars..

40. BOSCH, F. D. K. Indras strijd met Vṛtra. *BTLV* 124, 1968, 241-261.

41. DAIVARATA. *Indrayajña*. Rishikula Yogashrama, Gokarn, 1960, 89.

..Indra-worship with Vedic hymns..

Rev. : V. KRISHNAMACHARYA, *ALB* 29, 290-291.

42. DANGE, Sadashiv A. *Indra āṇi dyāvāpṛthivī* (Marathi). VSMV 1963, Nagpur.

..examines Indra's exploit of releasing heaven and earth..

43. DANGE, Sadashiv A. Survivals in the Ṛgvedic Indra-myth. *NUJ* (H) 15 (2), April 65, 166-188.

..seeks to interpret the legend of 'release of waters or cows' by Indra; Vṛtra=serpent encompassing earthly waters..*apsu*=chaos; *apsujit*=overpowerer of chaos..*danu*=cave; *dānava*=cave-dwellers.. in the exploits of Indra lurk the survivals of the folk-belief in a demon guarding water-places..

44. DEVASTHALI, G. V. Indra and his devotees. A study based on the Ṛgveda. *R. Dravid Fel. Vol.*, 1971, E 30-40.

45. ELIZARENKOVA, T. Ya.; TOPOROV, V. N. Semiotic notes about Vedic Indra (Russ.). *Tezisy II letnej školy po vtoričnym modelirujuščim sistemam*, Tartu, 1966, 49-50.

...an attempt at a semiotic interpretation of Indra's prominence in the Ṛgvedic pantheon and of its prehist. ..

46. GANGULI, Kalyan K. Indra, a tribal hero who became a god. *PIHC* (24th Session), 1961, 87-88.

..Indra represented as not being in harmony with Nature..he belonged to the Kauśika clan..

47. GODBOLE, G. H. Indra in the Ṛgveda and the Atharvaveda. *SP*, 21 AIOC, 1961, 236-237.

48. GONDA, J. A note on Indra in Purāṇic literature. *Pur.* 9 (2), July 67, 222-261.

..Indra's inferior position..study of *Mārkaṇḍeya P* (3rd cent. A. D.) and *Viṣṇu P* (3rd-5th cent. A. D.)..many Vedic features preserved in Pur. Indra—or transformed by combining other or new elements..

49. GONDA, J. The Indra festival according to the Atharvavedins. *JAOS* 87, 1967, 413-429.

..two Atharvanic descriptions of Indra-festival..focussing attention of king and his priest on the necessity of celebrating the festival.. Viṣṇu also included for the offerings..erection of Indradhvaja as the starting pt. of the ritual..

50. JAYADATTA. Indra kī māyā (Hindi). *Vedavāṇī* 20 (6), April 68, 4-8.

..ref. to *ṚV* VI. 47. 18..

51. JOSHI, Maheshwar N. A study of Indra in the Ṛgveda. *SP*, 26 AIOC, 1972, p. 509.

..god of thunderstorm and war..

52. KAPADIA, B. H. Characteristic activities of Indra. *SVUOJ* 14 (1), June 71, 1-8.

..for the Vedic poet, the Vṛtra-fight is a kind of creation-myth..

53. KAPADIA, B. H. The place of Vṛtra-fight. *JOIB* 21 (4), June 72, 283-290.

..place of Indra's fight with V. is the sky high up above..

54. KRAMRISCH, Stella. The banner of Indra.. *Art and Thought* (*Coomaraswamy Fel. Vol.*), 1947, 197-201.

..*ṚV* IV. 24. 10; VIII. 1. 5..

55. KUIPER, F. B. J. [Indra-Vṛtra contest represents an Aryan myth of creation] *Museum* 52, 198-200 (on *VBD* II. 54. 16); *BTLV* 107, 1951, 72; *MKNAW* 14, 1951, 219.

..mountain against wh. Indra directed his assaults was primordial mountain (floating on the surface of cosmic waters) on wh. resided Vṛtra or the power of resistance of the inert chaos; Indra's fight against the dragon describes a stage in the process of creation when gods did not yet have at their disposal Amṛta / Soma, since this, along with all essentials of life (such as water and the sun), was still guarded in the primordial mountain by the serpent representing the nether world; the fact that Indra wins it and causes the sun to rise constitutes his great creation act, wh. is repeated every morning and wh. leads up every year, at the time of the winter solstice, to a new crisis..(*VBD* II. 54. 16 : *vajra*=demon-slaying potence of the cult; *vajra*-concept out of Soma-stone concept Indra-Vṛtra fight, originally a cult representation of Soma-pressing)..

56. KULKARNI, S. N. Fresh light on Vedic Vṛtra. *SP*, 22 AIOC, 1965, 226-227.

..V.=volcano..

57. MISHRA, Harimohan. Kashshu and Kauśika. *SP*, 25 AIOC, 1969, 18-19.

..Kashshu, the national god of the Kassites (1750-1175 B. C.), may be identified with Kauśika, that is, Indra..

58. MODHEY, S. G. Indra-Vṛtra myth in the Epic. *SP*, 26 AIOC, 1972, p. 71.

..(a) Vedic traits preserved; (b) Vedic traits obscured; (c) new traits introduced..

59. RASTOGI, Sudha. The later development of the Ṛgvedic concept of Indra. *SP*, 22 AIOC, 1965, 235-236.

60. SCHMIDT, H.-P. *Bṛhaspati und Indra. Untersuchungen zur vedischen Mythologie und Kulturgeschichte.* OH, Wiesbaden, 1968, viii+260.

..B. is a late-comer among Vedic gods..acc. to S., B., " Lord of Praise ", was originally an epithet of Indra, who combined in his person priestly and royal functions (cf. Vala-myth : Indra, together with Aṅgirases, frees the cows identified with dawns; in that myth, I. is simultaneously the royal sacrificer, who distributes booty from the battle to priests as gifts, and priestly leader of singers. The human king, who represents Indra in the ritual, was originally a priest-king too); B. is a secondary personification of the priestly aspect of Indra, wh. was made when, in the course of the consolidation of the class system and the progressive specialization of the ritual, the Vedic king relinquished his priestly prerogatives to professional priests..

Rev. : O. v. HINÜBER, *ZDMG* 121, 207-208; P. HORSCH, *As. Stud.* 24, 66-68; V. G. RAHURKAR, *ABORI* 50, 109-112.

61. SHARMA, Lakshmikant. *Bauddha dharma men indra* (Hindi). *Medhā* 6 (1-2), 1968-69 (1971), 53-70.

..Indra quite popular in early Buddhist times; accepted in the Buddhist pantheon..Indra in Buddhist lit., not very diff. from Indra in Vedic lit...

62. Shende, N. J. Indra in the Brāhmaṇas of the *Ṛgveda*. *Bh. Vid.* 24, 1964, 46-58.

63. Srivastava, V. C. A new approach to the personality of Rigvedic Indra. *JAHRS* 31, 1965-66, 165-178.

64. Srutishil Sharma. *Śaurya kā devatā-indra* (Hindi). *Vedavāṇī* 14 (2), Dec. 61, 8-10.

65. Toporov, V. N.; Ivanov, V. V. Le mythe indoeuropéen du dieu de l'orage poursuivant le serpent; reconstruction du schéma. *Claude Lēvi-Strauss Fel. Vol.*, Paris, 1969, 1180-1206.

..an analysis of the Vedic hymns of Indra and Parjanya from the viewpt. of the reconstruction of the IE mythologeme of the storm-god and his adversary..

66. Toporov, V. N.; Ivanov, V. V. To the reconstruction of the character of Veles-Volos as of an adversary of the Thunderer (on the basis of secondary sources). (Russ.) *Sēmeiōtike, Tezisy dokladov Letnej školy po vtoričnym modelirujuščim sistemam 4*, Tartu, 1970, 47-50.

..about the connection bet. the Slavic god Veles and Vedic Vṛtra and Vala..

67. Udayavira. *Vaidika indra* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 33-36.

..where, in the Veda, Indra is represented as creator and basis of the world, he is to be understood as Brahman..

68. Venkatasubbiah, A. On Indra's winning of cows and waters. *ZDMG* 115, 1965, 120-133.

..apropos the view of Lüders on Indra's conquest of Vṛtra and overthrow of Vala..that view not acceptable..heavenly cows are not heavenly rivers..mention of release of cows and waters follows a conventional pattern; there is no borrowing in any of the myths..

69. Viharilal. *Śambara aur indra* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 80-82.

(v) *Pūṣan* :

70. KRAMRISCH, Stella. Pūṣan. *JAOS* 81, 1961, 104-122.

..Savitṛ, Pūṣan, and Sūrya refer to the same symbol in the cosmos, the sun..the main image in wh. the presence and activity of Pūṣan is invoked is that of his *path*..

71. *Ṛgvedātīla pūṣan devatā* (Marathi). *Preraṇā* 1 (1-7), 1967.

..serially..

(vi) *Yama* :

72. ANKLESARIA, B. T. Yima Khshaeta. *JCOI* 38, 1956, 41-59.

..comparison with Vedic Yama..(*yamo rāja*)..

73. BARUA, P. R. The conception of Yama in early Buddhism. *JASPak* 9 (2), Dec. 64, 1-14.

74. BHATTACHARJI, Sukumari. Yama and Chinese eschatology. *IHQ* 37 (2-3), 1961, 126-134.

..as Buddhism travelled bet. China and India, Yama's figure as a death-judgement god became clearer and more well-defined both in Buddhist and Hindu mythology, till the old Vedic patron-god gave way to the formidable figure of epic Yama..

75. DUMÉZIL, G. La *sabhā* de Yama. *JA* 253 (2), 1965, 161-165.

..descriptions in Veda, *MBh.*, and Iranian mythology..examines the question of correspondence bet. Yama and Yima..

76. KARMARKAR, A. P. Yama, the god of death of the Dravidians. *Indica* 4, 1967, 7-10.

..Y. is said to be king of the south; dark in colour; *mahiṣa* as vehicle; lord of death; in his dialogue with Yamī, Y. refers to something not being in accordance with the Aryan path..Māhiṣkas were an imp. proto-Indian totemic tribe (*mahiṣa* as totem): acc. to Pur., Māhiṣkas belonged to the south..on the basis of this evidence, author concludes that Yama-Yamī were originally Dravidian..

77. RAM GOPAL. *Vedon men yama kā svarūpa* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 26-32.

..Saramā=Uṣas..Sārameyau=Ahorātre..Yama=Mṛtyu..

78. Reddy, Y. Gopal. Some interesting icons of Yama and his consort Dhūmorṇā. *JAHRS* 30, 1964-65, 105-111.

79. Trivedi, Ram Govind. *Ṛgveda men yamarāja* (Hindi). *Tripathagā* 8 (4), Jan. 63, 105-114.

..Y. seems to be god of sacrifice in Vedas..Y. and Varuṇa mentioned together in X. 14. 7; does it suggest identification of Y. with Mitra ?..(such identification in Iran)..

80. Wayman, A. Studies in Yama and Māra. *I-IJ* 3, 1959, 44-73; 112-131.

..names of Yama : those stemming from Vedic lit...his companions ..Y. is the male side of mankind, the maker of laws, the judge.. he is both the Dionysian and the Apollonian man..two strains in Y. : divine Y. of solar nature, the prototype of immortality; fearful Y., personification of evil in man and of his inevitable death (epic and Buddhist Y.)..solar Y. is the Form (*rūpa*) or the fiery wind, when Yamī is the Name (*nāma*) or a river or *ālayavijñāna*, the mental earth..

(*vii*) *Rudra-Siva* :

81. Agrawala, V. S. *Rudravivecana* (*kucha mantron para vicāra* (Hindi). *Vedavāṇī* 14 (5), Mar. 62, 7; 8; 17.

82. Agrawala, V. S. *Viṣapāyī śivaḥ*. *Amṛtalatā* 2 (1), May 65, 8-13.

83. Agrawala, V. S. *Sivakā viṣapāna* (Hindi). *Kalyāṇa* 39 (5), May 65, 907-910.

..see 82 above..

84. Agrawala, V. S. The meaning of Mahādeva. *Pur.* 7 (2), July 65, 291-299.

..Śiva in Liṅga-form and human form..

85. Agrawala, V. S. *Śiva Mahādeva, the great god: an exposition of the symbolism of Śiva*. Veda Academy, Varanasi, 1966, vi+66+illustr.

86. Bannerjee, P. Some aspects of the early history of Śaivism. *I-AC* 14 (3), July 65, 215-231.

..IV civil.; Vedic; post-Vedic..

87. BHANDARI, V. S. Rudra as the supreme god in the Yajurveda. *NUJ* 16 (1), Oct. 65, 37-42. (Also in *SP*, 22 AIOC, 1965, 212-14).

..R. in *YV* represents the monotheism of the Vedic age..Tryambaka=one representing the three powers of Supreme God, i. e., creation, preservation, and destruction..

88. BHARATI, H. L. N. The Trimūrti Śiva and its relation to the Hittite Teshub. *SP*, 22 AIOC, 1965, 157-158.

89. BHATTACHARJI, Sukumari. Rudra from the Vedas to the Mahābhārata. *ABORI* 41, 1960 (1962), 85-128.

..with his *ghora* and *śiva* forms, Rudra embodies in his person the dual principle of life and death; he is the closest approximation to the abstract concept of Fate the All-powerful (wh. concept has, in the Epic age, supplanted all the other Vedic gods)..

90. CHAKRAVARTI, Amiyakumar. *Ṛgvede liṅgadevasyopāsanā. SSPP* 47 (9), Jan. 65, 197-202; 47 (12), April 65, 260-263.

..(Sk. transl. by MADHUSŪDANA VEDĀNTAŚĀSTRĪ)..*śiśna* is not phallic symbol..the word *liṅga* has no bad sense..

91. CHAKRAVARTI, A. K. *Ṛgveda liṅgadevatāra upāsanā* (Bengali). *Bharatavarsha*, July 65, 129-138.

..*liṅga=pratīka*..see 90 above..

92. CHAUDHURI, N. K. Is Śiva a Vedic deity? *Kamakoti Vani* 3 (11 ff.), 1971-72.

..serially..Ś. is Vedic..*śiśnadeva*=one who is given to sensual pleasures..

93. CHAUDHURI, N. K. Śiva and Rudra are identical. *Kamakoti Vani* 4 (9), Sept. 72, 23-31.

94. CHAUDHURI, N. N. *Vedeṣu purāṇeṣu ca bhagavataḥ śivasya tattvaṁ rahasyaṁ ca. Pur*. 8 (2), July 66, 258-270.

..author refutes the views (1) that Vedic Rudra is diff. from his Pur. and Tāntric counterpart; (2) that Ś. is originally a non-Aryan deity; (3) that Ś.'s destruction of Dakṣa's sacrifice symbolises the conflict bet. non-Aryan republican and Aryan monarchical forms of govt.; (4) that the *liṅga*-form is non-Vedic and non-Aryan..*liṅgapīṭhikā* and *liṅga* symbolise the earth and the sky..

95. DANGE, Sadashiv A. Tryambaka (the genesis of the concept). *JOIB* 19 (3), Mar. 70, 223-227.

..the most original concept underlying the word *t.* is that of triple fire fostered by the triple water-mothers; this concept was later transferred to Rudra-Śiva in one of the aspects of cosmic fire..

96. DAS, Maheshwar. Is Śiva a non-Aryan deity? *SP*, 26 AIOC, 1972, 488-489.

..Ś. is Vedic Aryan god conceived as Viśvamūrti.. *liṅga*=ultimate subtle cause..

97. DAS GUPTA, Kalyan Kumar. Vaṭuka-Bhairava and Vedic Rudra. *JASBen* 9 (3-4), 1967, 260-261.

..V-B. always represented in images as accompanied by dog; Vedic Rudra-Śiva is associated with dogs : *AV* XI. 2. 30 : R. with howling dogs.. *VS* 16. 28, *KS* 17. 13, *MS* 2. 9.5 : R. as *śvapati*..

98. DAVE, S. S. Vedic Rudra and Indus valley Paśupati. *SP*, 24 AIOC, 1968, 11-12.

..assumes that Sk. was the state lg. of IV civil.; Rudra was the chief of state; Dāśarājña=a civil war within the decadent IV empire, both camps having Aryan and non Aryan leaders..

99. GANGADHARAN, N. The eleven Rudras. *SP*, 26 AIOC, 1972, p. 246.

..in Vedic lit., R. is said to be a form of Agni; ref. to 11 Rudras in the count of 33 gods; names of these 11 Rudras not given; *GS* mention names of 12 forms of Agni, of wh. one is Rudra.. *MBh.* gives 3 diff. lists of 11 Rudras..

100. GONDA, J. Śiva in Indonesia. *WZKSA* 14, 1970, 1-31.

101. GRÉGOIRE, H.; GOOSSENS, R.; MATHIEU, M. *Asklēpios, Apollon Smintheus et Rudra.*

..*VBD* II. 50. 77..Ask., son of Ap., originally the god of mole-hills and the founder of mole-cult..in a certain Yajus-formula, mole is called Rudra's animal; therefore, R. and Ap. identified..

102. GUPTA, Sudhir Kumar. Coconut (*tryambaka*) in the Ṛgveda is the origin of Śiva cult. *Śodha-Bhāratī* 1 (1-2), Dec. 65, 43-60.

..(revised version of *VBD* II. 50. 78..IV Śiva is later development of Ṛgvedic Rudra; Śiva-cult is Vedic..the word *tryambaka* occurs only once in *ṚV* (VII. 59. 12); it means coconut, and the Maruts in *ṚV* VII. 56. 59 ref. to the coconut-waters..later conception of Śiva with Umā, Kumāra, Gaṇeśa, matted hair, serpent, *triśūla*, bull, etc., rooted in the figurative description of various forms and qualities of coconut..

103. Iwasaki, S. Rudra and the Śūlagava sacrifice in Gṛhyasūtras (Jap.). *JIBS* 12 (2), 1964, 814-820.

104. Jain, Raj Kumar. *Vṛṣabhadeva tathā śiva saṁbandhī prācya mānyatāyen* (Hindi). *Anekānta* 18 (6), Feb. 66, 276-280.

..nine names of Rudra mentioned in *ŚPBr.*; all these used as epithets of Agnideva; Vṛṣabhadeva as another name of Agnideva ..Jaina trad. recognises V. as Śiva, his way as *śivamārga*, his *mokṣa* as *śivagati*..

105. Joshi, S. B. *Devī aditī va rudra-śiva daivata* (Marathi). *Navabhārata* 18 (12), Sept. 65, 15-24.

106. Long Joe Bruce. *Visions of terror and bliss : a study of Rudra-Siva in pre-Puranic Hinduism.* Chicago Univ., 1970, 408.

..doctoral diss. ..typed..

107. Long, J. Bruce. Śiva and Dionysore—visions of terror and bliss. *Numen* 18 (3), Dec. 71, 180-209.

..seeks to describe and interpret certain " divine modalities " or " modes of manifestation " wh. the two deities possess in common..I. General remarks concerning Ś. and D.; II. Structural parallels in the char. and cult of Ś. and D. .. there is evidence to indicate Aryan and Vedic origin for Rudra; Rudra-Śarva is markedly reminiscent of Śarva or Saurva, the god of divine sheath in *Avesta*..the core of Rudra's char. is Indo-Ir., and as early as *ŚYV* (circa 1100-1000 B. C.), the somewhat strange and apparently non-Vedic elements were adopted by him from certain local non-Aryan peoples, possibly Dravidian and tribal..

108. Munshi, K. M. *Bhāratīyasaṁskṛteḥ ādimasrotaḥ śivaḥ. Sk. Bh.* 21 (5-6), 1971, 3-4.

..(Sk. rendering of original English article)..

108A. Nigam Sarma. Rudra. *GKP* 21 (7-8), 1969, 399-403.

109. Nityabodhananda, Swami. Śiva (interval between enjoyment and its negation). *Pr. Bh.* 73, Mar. 68, 105-111.

..author deciphers the lg. of some of the myths centering round Śiva (symbol of renunciation and bliss)..

110. O'Flaherty, Wendy Doniger. Asceticism and sexuality in the mythology of Śiva. Part I. *Hist. Rel.* 8 (4), May 69, 330-337; Part II. *Hist. Rel.* 9 (1), Aug. 69, 1-41.

..(doctoral diss. : *Asceticism and sexuality in the mythology of Śiva in the Sanskrit Purāṇas*, Harvard Univ., 1968, viii+935 : typed)..(A) paradox is the very heart of Ś. mythology; contrast bet. erotic and ascetic trad. in Ś. mythology not the "conjunction of opposites"..*tapas* and *kāma*, two forms of heat; therefore closely related in human terms; not mutually exclusive.. Ś. and Brahmacārin of *AV* : Ś, as 'married ascetic' or 'ithyphallic yogin' ..(B) sex and asceticism in Indian rel. ..(E) Vedic antecedents of Ś. : (1) Rudra, god of destruction; (2) Indra, phallic god of fertility; (3) Agni, the erotic fire; (4) Agni and the pine forest sages; (5) the golden seed of fire..

111. O'Flaherty, Wendy Doniger. The symbolism of the third eye of Śiva in the Purāṇas. *Pur.* 11 (2), July 69, 273-284.

..the third eye as emblem of ascetic power..also mentioned in erotic contexts..

112. O'Flaherty, Wendy Doniger. The symbolism of ashes in the mythology of Śiva. *Pur.* 13 (1), Jan. 71, 26-35.

..when Ś. abandons his asceticism to marry Pārvatī, some of his Yogic accoutrements exchanged or transformed into more conventional erotic ones : ashes=sandalwood-paste (third eye=*tilaka*; elephant skin=silk garment; snakes=golden ornaments)..*ŚPBr.* 6. 8. 2. 1-2, 6; 6. 2. 1. 15 : ashes to be thrown into water from the pan in order to reproduce from out of the water what there was of Agni's nature..

113. Pandeya, Girijesh. *Nāstika sampradāyon men śiva kī upāsanā* (Hindi). *GKP* 23 (6), 1971, 261-262.

..in Christianity, Islam, Jainism, and Buddhism..

114. Pandeya, Kameshwar. *Kiṁ bhagavān śivo'nāryadevaḥ?* *Devavāṇī* 5 (1), Jan. 68, 17-20; (2), Feb. 68, 12-13.

115. Prabhakar, C. L. Rudra in the Yajurveda. *QJMS* 59, 1968 (1971), 1-8.

116. Sarma, Ram Gopal "Dinesh". *Śiva kā śāṁskṛtika mahattva* (Hindi). *Śodhapatrikā* 17 (4), 1966, 16-30.

117. Sarma, Ram Gopal. *Saiva paramparā men ekatā ke sūtra* (Hindi). *Sarasvatī* 67 (1-2), Feb. 66, 121-122.

..brought about amity bet. Aryans and non-Aryans..

118. Srivastava, Somachaitanya. *Tryambaka* (Hindi). *Savitā*, Sept. 70, 182-187.

119. Toporov, V. N. About some characteristic features of the Hittite SAL-ŠU. GI rituals in connection with some Parallels in other traditions (Russ.). *Töid orient. alalt.* 1-Trudy po vostokovedeniju I, Tartu, 1968, 284-297.

..contains an analysis of mythological conceptions connected with Rudra..

(*viii*) *Varuṇa* (*Mitra, Ādityas, etc.*) :

120. Ali, Mohammed. Aryaman and Airyaman in the light of the Brāhmaṇas and the Avesta. *SP,* 26 AIOC, 1972, p. 337.

..both derived from a common I-I divinity; while Aryaman has no separate individuality, Airyaman in *Avesta* is a more developed deity..

121. Christananda, Pancras. *God Varuṇa in Ṛgveda-Saṁhitā.* Pontifical Gregorian Univ., Rome, 1966.

..doctoral diss. ..

122. Dandekar, R. N. Varuṇa, Vasiṣṭha, and *bhakti*. *Wijesekera Fel. Vol.*, 1970, 77-82.

..see : *VBD* III. 49. 23..

123. Devasthali, G. V. Varuṇa in the Śatapatha-Brāhmaṇa. *SP*, 21 AIOC, 1961, 22-23.

..V. was originally a *yātupradhāna* deity; was over-shadowed when he came into contact with sacrifice; regained his position thro. Viṣṇu who helped him in Agnyādhāna..

124. Duchesne-Guillemin, J. L'expansion de *Baga. W. Eilers Fel. Vol.*, 1967, 157-158.

..Bhaga in Vedic rel. with Aryaman—vehicles of Mitra..B.'s counterparts in Sogdish and Avestan..

125. Dumézil, G. *Le troisième souverain.*

..*VBD* II. 50. 102..

Rev. : H. Lommel, *Oriens* 7, 381-85.

126. Elizarenkova, T. Ya. Once more on the Vedic god Varuṇa (Russ.). *UZTGVU*, Vypusk 201, Tartu, 1968, 113-122.

..a study of the correlation bet. Indra and V. in *ṚV*..comparison of their characteristics, described as consisting of a no. of elementary units, i. e. epithets, relations, motifs, and plots..a hypothesis concerning the pre-*ṚV* state, when the level of magic power (cf. Dumézil) represented by Mitra-Varuṇa modelled all the three functions of the gods..

127. Gershevitch, I. *The Avestan Hymn to Mithra.* CUP, 1959, xv+357.

..introd., transl., and comm...interpret. of Ṛta; Varuṇa's function as god of waters..

Rev. : F. Bernhard, *OLZ* (1961), 179-81; O. Klima, *Arch Or* 29, 133-36; F. B. J. Kuiper, *I-IJ* 5, 36-60; P. Tedesco, *Lg* 36, 125-37.

128. Ghosh, Manomohan. Varuṇa : his identification. *IHQ* 35 (4), Dec. 59, 281-294.

..V.=*var*+ *-uṇa*..*var*, *vāri*=water..V.=one who covers with water.. V. was originally a serpent-god..Mazdaism=Varuṇism *minus* some of its unacceptable features..

129. Ghosh, Manomohan. Identity of Varuṇa and Jehova. *SP*, 25 AIOC, 1969, p. 11.

..on the basis of Veda, Old Testament, and other hist. material..

130. Gonda, J. *The Vedic God Mitra.* Orientalia Rheno-Trajectina, 13, Brill, Leiden, 1972, viii+147.

..M., originally an Indo-Ir. god; from Persia, worship of this divine figure spread to Anatolia and thence to Rome and many parts of the Roman empire; the pre-hist. Indo-Aryans brought the worship of M. also to India..G. deals with such themes as : M. and his relation to Varuṇa, to light, to Agni, and to the sun; *satya*, *dharma*, *śānti*; M.'s eye; M.'s various functions and relations; invocations; M.'s char.; post-Vedic M...

131. Hamp, Eric P. Varuṇa and the suffix *-una*. *I-IJ* 4, 64-65.

..(*vṛ*=**uer* "speak" + *-una*)..also considers *taruṇa*, *mithuna*, *arjuna*, *vayuna*, *śakuna*, *karuṇa*, *dharuṇa*, etc...

132. JACOBSON, Roman. The Slavic god Veles and his Indo-European cognates. *Pisani Fel. Vol.*, 579-599. (Also in *American Contributions to the sixth Intern. Congress of Slavists*, Mouton, 1968, 125-128).

..pagan Slavic god Veles (=possessing essential insight) is clearly related (from the points of view of comparative mythology and phonetic correspondence) to Vedic Varuṇa..

133. KAPADIA, B. H. Varuṇa connected with water in the Saṁhitās and the Brāhmaṇas. *JGJRI* 18, 1961-62, 9-11.

134. KUIPER, F. B. J. Remarks on *The Avestan Hymn to Mithra*. *I-IJ* 5, 36-60.

..(rev. article on 127 above)..Mitra : sun-god (HILLEBRANDT); god of fire (LÜDERS); god of contract (MEILLET, THIEME); nocturnal sky (NYBERG); juridicial god (DUMÉZIL)—none of these theories is, acc. to K., adequate; M.'s char. must be defined *in opposition* to Varuṇa's..V.=personification of the regressive force of the nether world (=subterranean waters and nocturnal sky); M.=personification of progressive force..fundamental imp. in Old Aryan mythology of oppositions like life-death, *puraṁdhi-arāti*..M. is that aspect of the nether world wh. is turned towards the upper world and cooperates with the heavenly gods : he is the link that connects both cosmic moieties and as such he is the mediator par excellence, the personified Contract that realizes the Totality by a balance of antagonistic forces..

135. KUIPER, F. B. J. The bliss of aša. *I-IJ* 8, 1964, 96-129.

..considers Varuṇa and his place in the Vedic pantheon..

136. LENTZ, Wolfgang. The 'social functions' of the old Iranian Mithra. *W. B. Henning Mem. Vol.*, 1970, 245-255.

..M.=striving of man to act acc. to the rel. by telling the truth and by behaving in a balanced way and with liberality to his neighbour (this sense derived from two Avestan texts.. Ir. evidence does not support MEILLET's suggestion (1907) viz., M. =deified contract..Vedic Mitra=friend by contract..word *mitra* derived from root *mā* "to measure", "measure to friendliness" ..(generally derived from *mī* "to exchange")..

137. LÜDERS, H. *Varuṇa* : I and II.

..*VBD* II. 50. 107-108..

Rev. : (on Vol. I) B. Banerjee, *JASBen* 1 (3), 267-69; R. Gnoli, *EW* 4, 127; L. Renou, *Erasmus* (1952); (on Vol. II) J. Gonda, *Oriens* 13-14, 398-410; P. Thieme, *ZDMG* 113, 683-694.

138. Mallik, Madhusudan. Mithraism. *VBQ* 32 (2), 1966-67, 148-154.

..traces the origin of the cult of Mitra-Mithra and its spread in various parts of Europe and Asia..discusses the connection of Mithraism with bull-sacrifice..

139. Minochehr Homji, N. D. Some parallels between Mitrā-Varuṇa and Mithra-Ahura in the Ṛgveda and the Avesta. *SP*, 21 AIOC, 1961, p. 238.

140. Renou, L. Varuṇa dans l'Atharvaveda. *Paideuma* 7 (*Festgabe für H. Lommel*), 1960, 300-306.

..(denies any connection of V. with the night, except *ṚV* VIII. 41. 3 : V. clasps the night in his arms)..

141. Sankar Simha. *Varuṇa-vidhāna* (Hindi). *GKP* 18 (7), 371-373.

142. Shende, N. J. Āditya and Ādityas (in the Ṛgveda Brāhmaṇas). *Mirashi Fel. Vol.*, 56-86.

143. Thieme, P. *Mitra and Aryaman.*

..*VBD* II. 50. 111..

Rev. : M. A. Mehendale, *BDCRI* 26, 63-67; V. Pisani, *Paideia* 17, 135-37; L. Renou, *OLZ* (1959) 3-4; B. Schlerath, *ZDMG* 111, 228-31.

144. Thieme, P. Varuṇa in the Mahābhārata. *SP*, 26 ICO, 1964, p. 252.

..epic V. not so far removed from the Ṛgvedic one as is commonly believed; the speculative predications of V. in the *Br.*, however, appear not to have had a deep influence on the more popular picture of the god..V. (like Mitra and Aryaman) is originally an ethical concept, not a 'nature deity'; in the first instance, he is guardian of truth as expressed by speech; all his other traits are connected with, and follow from, this basic char...

145. Thieme, P. Patañjali über Varuṇa und die sieben ströme. *Morgenstierne Fel. Vol.*, 1964, 168-173.

..P. conversant with the role of V. as guardian of truth (ṚV VIII. 58. 12)..P. suggests that one shd. study grammar in order that one cd. become *satyadeva* (like Varuṇa)..

146. THIEME, P. Die vedischen Ādityas und die zarathustrischen Aməša Spəntas. *VBD* III. 32. 93, 397-412. (Also in *PICHR*, 10th Session, 1961, 145-146).

147. TOPOROV, V. N. Once more on the nature of Vedic Mitra in connection with the problem of reconstruction of some ancient Indo-Iranian notions (Russ.). *Tezisy dokladov vo 2. letnej shkole po vtorichnym modelirujuschim sistemam*, Tartu, 1966, 50-52.

..about the relations bet. Mitra and Varuṇa in connection with the opposition " natural "–" cultural "..some facts for the reconstruction of M.'s image in connection with iconographic data.. traces of Mitraic terminology..

148. TOPOROV, V. N. Parallels to ancient Indo-Iranian social and mythological concepts. *Kuiper Fel. Vol.*, 108-120.

..*VBD* III. 48. 286..1. Slavic reminiscences of Mitraic terminology: Ved. *yat-*, slav. *jatati*, etc. ..

(*ix*) *Viṣṇu* :

149. AGRAWALA, V. S. *Vāmana aur viṣṇu* (Hindi). *Rajasthan Univ. Stud.* 1, Feb. 65, 1-7. (Also in *Kalyāṇa* 38.9, Sept. 64, 1148-1151).

..author gives philosophical interpretation of Vāmana-legend occurring in Vedic lit. ..

150. AUDUMBARKAR. *Vaiṣṇavaṁ cintanam. GKP* 17 (1), 15-17.

151. BANERJEE, P. Early history of Vaishnavism. *I-AC* 13 (2), Oct. 64, 120-129.

..V. in *Saṁ.*, *Br.*, *Up.* ..

152. BHAGAVADDATTA. *Viṣṇu-devatā* (Hindi). *GKP* 17 (1), 76-158.

..discourse on the basis of Veda and *Br.* ..

153. BHAGAVADDATTA. *Viṣṇu aur bhakti* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 52-55.

..*gāyatrī* as the source of *bhakti*..

154. BHAGAVADDATTA. *Viṣṇu-devatā* (Hindi). Gurukul Kangri Univ., 1964, 14+268.

..see 152 above.. V.=Agni-śakti; Śipiviṣṭa=Vāmana..

155. CHAUBEY, B. B. Viṣṇu and his three steps. *IPC* 10 (3-4), 1965, 81-85.

..three phases of the sun..(1) duration from rising up to culmination; (2) from culmination up to sun-set; (3) third step situated in the region below the earth (*AV*, *ŚPBr.*, *Bhāgavata P.*)..

156. DUMÉZIL, G. Le dieu scandinave Vidarr. *RHR* 168, 1965, 1-13.

..identification of the functions of Vidarr with those of Vedic Viṣṇu..Vidarr rescues space from the primordial monster by means of his foot; both gods are givers of space; the two words derived from *vi* denoting the idea of separation or distribution or ordering used in the context of reclamation of space..(ref. the views of WIKANDER re. similarities bet. *MBh.* and Scandanavian cosmic mythology)..

156A. GONDA, J. *Aspects of Early Viṣṇuism*. Mot. Ban., Delhi, 1969, ix+270.

..reprint of *VBD* II. 50. 116..

157. GONDA, J. Viṣṇu's name Aniruddha. *Ṛtam* 1 (1), July 69, 63-71.

..does not occur in *Saṁ.* and *Br.*; used indirectly in later *Up.* ..

158. GUPTA, Sudhir Kumar. *Dayānanda bhāṣya men viṣṇu kā svarūpa* (Hindi). *GKP* 17 (1), 46-61.

..D.'s views on the etymology of the word and nature of god..

159. IYER, Rajgopal. *Viṣṇu aur unakī sāhityika mahattā* (Hindi). *GKP* 17 (2), 181-82.

160. JAGADISH CHANDRA. *Viṣṇoḥ karmāṇi paśyata*. *GKP* 17 (1), 11-12.

161. JAISWAL, Suvira. Foot-print of Viṣṇu. *PIHC* (26th Session), 1964, 90-91.

..three steps of Vedic Viṣṇu..historically, the three steps of V. are *samārohaṇa, viṣṇupada,* and *gayaśiras*..(carving of V.'s foot-prints and worshipping them was in vogue and is epigraphically attested in 5th cent. A. D.)..

162. JAYADATTA, Sastri. *Viṣṇusūkte vāmanāvatārakathāśaṁkā tannirāsaśca. GKP* 21 (7-8), 343-346.

..no trace of Vāmanāvatāra in Viṣṇu-sūktas..

163. KARAMBELKAR, Usha. *Vṛṣākapi* (Marathi). *Navabhārata* 23 (9), June 70, 44-49.

..V. is sun in the form of Viṣṇu..

164. KENY, L. B. The iconography of Viṣṇu-Nārāyaṇa : a study with historical perspective. *PAIOC* (22nd Session) 2, 1966, 169-176.

..some of V.'s emblems are traceable to Vedic lit...

165. KUIPER, F. B. J. The three strides of Viṣṇu. *W. N. Brown Fel. Vol.*, 1962, 137-151.

..Vedic V., far from being a mere asst. of Indra, must have been conceived mythologically as standing bet. the two parties in the Vṛtra-fight; V. originally belonged to the nether world, tho. representing (like Aditi and Anumati) its auspicious aspect wh. was opposed to *aṁhas*..V.'s first step corresponds to the nether world (wh. includes the earth); his second step to the upper world; but his third step is a mystery, not perceptible to the human eye, for it corresponds to the totality of the opposed moieties..as compared with the *thesis* of the primordial world and the *antithesis* of Indra's creation, V.'s third step is the *synthesis*..

166. MAHESHWARANANDA, Swami. *Viṣṇu-tattvam. GKP* 17 (1), 18-21.

167. NARAHARI BHATTA. *Vedeṣu viṣṇutattvam. GKP* 17 (1), 33-35.

..word *viṣṇu* derived from *viṣ* ' to pervade ' and *viś* ' to enter '..

168. RAGHUVIRA. *Viṣṇuvāhanam. GKP* 21 (1-2), 38-40.

..V. is the sun; sun's rays are his vehicle..

169. RAMANATH. *Viṣṇornu kaṁ vīryāṇi pravocam. GKP* 17 (1), 30-31.

170. **Samba-Dikshit**, D. *Viṣṇuḥ paramaḥ*. *GKP* 17 (1), 22-25.

171. **Samarpanananda**, Swami. *Ko'yaṁ viṣṇuḥ*. *GKP* 17 (1), 8-10.

..V. is *yajña*; *yajña* is collective *yogakṣema*..

172. **Sarma**, M. V. Sridatta. The dwarf incarnation of Vishnu. *Ved. Kes.* 51 (7), Nov. 64, 387-393.

173. **Satavalekar**, S. D. *Viṣṇu* (Hindi). *GKP* 17 (1), 42-43.

174. **Sharma**, B. N. Vāmana and Viṣṇu. *Pur.* 8 (2), July 66, 246-258.

..Vedic origin of Vāmana-Trivikrama..

175. **Sharma**, B. N. Viṣṇu-Trivikrama in literature, art, and epigraphs. *EW* 18 (3-4), 1968, 323-334.

..clearly Vedic origin (*ṚV* I. 154)..Vāmana-incarnation mentioned in *TS* II. 1. 3. 1, *ŚPBr.* I. 2. 5. 5, *TB* I. 7. 17, *AB* VI. 3. 7, etc...*ŚPBr.* identifies Vāmana with *yajña*..

176. **Shende**, N. J. Viṣṇu as Āditya (in the Vedic literature). *JBomU* 29 (2), No. 35, Sept. 60, 39-47.

..see : *VBD* II. 50. 121..

177. **Siauve**, Suzanne. *Les noms vêdiques de Viṣṇu dans l'Anuvyākhyāna de Madhva*. Publ. de l'Inst. Fr. Indolog. 14, Pondicherry, 1959, ix+99.

Rev. : C. Pensa, *EW* 12, 73.

178. **Udayavira**, Sastri. *Ko'yaṁ viṣṇurvaidikaḥ*. *GKP* 17 (1), 37-40.

179. **Vidyanidhi**. *Viṣṇudevatā-vimarśaḥ*. *GKP* 17 (1), 2-7.

180. **Virasena**. *Vaidika viṣṇu* (Hindi). *GKP* 17 (1), 67-75.

(*x*) *Soma* :

181. **Bhise**, Usha R. Soma in the Ṛgveda. *SP*, 24 AIOC, 1968, 8-9.

> ..S. as a particular plant and its juice..also regarded as the Supreme Light..S. compared with the sun, identified with the moon..

182. BIHARILAL. *Soma kyā hai?* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 51-54.

183. BOYCE, Mary. Haoma, priest of the sacrifice. *W. B. Henning Mem. Vol.*, 1970, 62-80.

> ..Iranians, exposed to winter cold of Central Asia and the Persian plateau, were meat-eaters; by slaying animals ritually, they believed they killed only the body, releasing the creature's spirit to go on high..Zor. evidence on this pt. collected together.. for Vedic evidence : *Ait. Br.* II. 1..

184. BROUGH, J. Soma and *Amanita Muscaria*. *BSOAS* 34 (2), 1971, 331-362.

> ..rejects WASSON's theory S.=Fly-agaric (213 below)..if S. was a mushroom, why the elaborate Vedic process of pounding out and filtering the juice ?..*aṁśu* does not mean 'stalk'; it is the name of the plant itself..Soma-plant was fibrous or stringy rather than of fleshy texture of a mushroom..*mada* by S. is neither intoxication nor inebriation but something like 'possession by the divinity' ..*ṚV* X. 119 not composed by a poet under the influence of Soma; the artifice of its structure excludes this..no evidence in *ṚV* that S. was hallucinogenic..*dhāman* hardly means 'form'.. *avamehanti* (IX. 74. 4)=pour down as rain; *peravaḥ*=fertilizing..

185. DANGE, Sadashiv A. Three stages in the advent of Soma. *JOIB* 14 (1), Sept. 64, 62-69. (Also in *SP*, 26 ICO, 1964, 88-89).

> ..(1) Soma's being in the sky in the midst of 'cows'; (2) its position on the mountain in the form of a plant wh. is itself called 'cow'; (3) sacrificial pressing of the plant in Soma-vessel..

186. DHARMADEVA. *Vaidika somaviṣayaka bhrānti vivaraṇa* (Hindi). *GKP* 13 (9), p. 11.

187. ELIZARENKOVA, T. Ya.; TOPOROV, V. N. Mythical notions of mushrooms in connection with the hypothesis of the original nature of Soma (Russ.). *Tezisy dokladov 4. letnej shkoly po vtorichnym modelirujuschim sistemam*, Tartu, 1970, 40-46.

..role of mushrooms in Russian mythology and folklore analysed ..(ref. to 213 below)..

188. DE FÉLICE, Philippe. *Poisons sacrés, Ivresses divines: Essai sur quelques formes inférieures de la mystique.* Paris, 1936.

..describes Soma-plant in up-to-date terms..*Sarc. brev.* and similar plants used as substitutes towards the end of Vedic period..emeto-cathartic effect of Soma..Somarasa = a special beverage of common Indo-Ir. period, reserved exclusively for rel. ceremonies, and drawn from a toxic plant..species of the plant can't be determined..

189. HUMMEL, Karl. Aus welcher pflanze stellten die arischen Inder den Somatrank her? *Mitt. der Deutschen Pharm. Gesell. und der Pharm. Gesell. der DDR*, April 1959, 57-61.

..rhubarb best satisfied the requirements..

190. IHAGATA, Bhikku. The cult of Soma. *CR* 168 (3), Sept. 63, 265-273.

..Soma of the Vedas is Indian equivalent of Roman Bacchus and his Greek counterpart Dionysos or Egyptian version of Osiris..the herb Soma; 24 varieties of S.; S. and other rel.; Soma-ritual and mystery-teachings of Kaula-tantra; S. and moon; moon's (Soma's) marriage with Tārā and birth of Budha..

191. INGALLS, Daniel H. H. Remarks on Mr. Wasson's *Soma. JAOS* 91, 188-191.

..re. 213 below..(1) accepts W.'s identification of S. with fly-agaric; (2) rejects W.'s contention that there is evidence in *ṚV* of S. having been drunk in the form of urine of the person who had already consumed S. (I. gives a diff. interpretation of IX. 74. 4); (3) identification of S. with an hallucinogenic mushroom opens up a new approach to Vedic rel. (Agni and Soma are great channels of communication bet. the human and the divine; two poles of *ṚV*- hymnology are Soma-hymns and Agni-hymns: Agni-hymns are reflective, mythological; they seek for a harmony bet. this world and the sacred; Soma-hymns concentrate on an immediate experience)..

192. VAN ITALLIE, L. Soma-Haoma, de heilige plant der Indiers en der Perzen. *Natuurwetensch. Tijdschr.* 19, 1937, 1; 9-11.

..investigates *sar. acidum*..arrives at no definite conclusion..

193. KAPADIA, B. H. The ascent of Soma. *SVUOJ* 3 (1-2), 1960, 77-78.

..it is a mystic process..

194. KAPADIA, B. H. Soma in the poetic setting. *VIJ* 2 (1), 1964, 47-54.

..see : *VBD* II. 50. 128..

195. KAPADIA, B. H. Gifts and favours of Soma. *SP*, 23rd AIOC, 1966, p. 12.

..not much connection bet. S.'s gifts and his char. ..

196. KETKAR, G. V. *Kutryāṁcyā chatryā va vaidika saṁśodhana* (Marathi). *Sunday-Sakāḷa* (3-8-69), p. 5.

..WASSON's suggestion (213 below) confirms TILAK's theory of Arctic Home..

197. KOOGER, J. P. Het raadsel van de heilige Soma-plant der Indo-Iraniers. *Pharm. Tijdschr. voor Belgie* 44 (7), 1967, 137-43.

..summarizes major theories re. Soma; concludes that the mystery still remains unsolved..

197A. KUIPER, F. B. J. Review of Wasson's *Soma. I-IJ* 12, 279-285.

..re. 213 below..parallels in Old Nordic mythology suggest that Soma-cult was a proto-I-I innovation and that **sauma-* has taken the place wh. **medhu–* had in the older rel.; the Soma-cult may have been borrowed by Proto-I-I from some foreign culture after their split as a separate community..Soma, along with Agni, got a central place in the mythology, particularly in the cosmological myth..Soma, like Agni, belonged to the primeval world of undivided unity wh. was the realm of Father Asura (X. 124. 3); Soma identical with the inauspicious and dangerous god Varuṇa..the botanical identity of the plant was of minor imp. to ritualists, their main concern being the reiteration of the sacred act itself.. killing of Soma..Soma identified with the world-tree..

198. LÉVI-STRAUSS, C. Les champignons dans la culture. A propos d'un livre de M. R. G. Wasson. *L'Homme* 9, Paris, 1969.

..re. 213 below..

199. LINDNER, P. Das Geheimnis um Soma. *FF* 9, 65 ff.

200. LOMMEL, H. Soma. *FF* 11, 21.

201. MAHDIHASSAN, S. The popularity of Soma plant at the beginning of alchemy. *IJHM* 7 (2), Dec. 62, 26-36.

..(" in Somarasa and its attributes, we have the dawn of Hindu alchemy "–P. C. RAY)..alchemy and Soma-cult are cults-of-immortality..acc. to the animist, S., as plant, had body and soul—the individual soul made the specific herb or plant of Soma-juice; the cosmic soul decided the longevity of the herb..S. cd. donate its quantum of cosmic soul to any other body..S.=ephedra; e. is ever-green (an attribute of herb of immortality) or at least not changing its colour quickly on storing; e. bears red berries (redness=blood); e. buried along with the dead (A. STEIN).. Also : MAHDIHASSAN, " Alchemy in the light of its names in Arabic, Sk., and Gk. ", *Janus* 49, 1961, 96; " Elixir, its significance and its origin ", *JASPak* 6, 1961, 502 ff.; HAKIM, S. J. B. and MAHDIHASSAN, " Essences, a class of alchemical preparation ", *Medicus* 24, Karachi, 1962, 257 ff. ..

202. MUKHERJEE, B. Pavamāna Soma. *SP*, 26 AIOC, 1972, p. 366.

..*pavamāna* primarily signifies that wh. flows, viz., light, wind, water (the three life-giving elements united in S.)..

203. MÜLLER, Reinhold F. G. Soma in der altindischen Heilkunde. *F. Weller Fel. Vol.*, 1954, 428-441.

204. PANDEYA, Indiracarana. *Ṛgveda men soma* (Hindi). *SP*, 24 AIOC, 1968, 20-21.

205. PATIL, G. M. Soma, the Vedic deity. *OT* 4 (1-2), 1960, 69-79.

..S., tho. declared as a terrestrial deity, was not a deity in the real sense of the term; it was an earthly sacrificial plant..

206. QUZILBASH, N. A. Ephedra of the Rigveda. *The Pharmaceutical Journal,* London, Nov. 60, 497-501.

..Soma and Haoma are identical..in Baluchistan, *Ephedra pachyclada* is locally known as *Uma* and *Umam* (connected with Ir. Haoma); it is interesting to note that in parts of Kafiristan and Nooristan, bordering along the Western frontier of Chitral State, *Ep. pach.* is still known by the name of Soma..acc. to Q., Somalatā and Soma are quite different; Somalatā or climbing Soma of the post-Vedic period is a climber (identified as) *Asclepis acida,* Roxb. ..

207. SATAVALEKAR, S. D. *Vaidikasomaḥ. Sāg.* 1 (1), 1964, 12-15.

..S.=Soma-plant, not moon..

208. Shanmugavelam. Soma, the elixir of longevity. *JTSML* 19 (3), 1966, 1-4.

209. Srivastava, J. G. The Soma plant. *QJCrude Drug Res.* 6 (1), 1966, 811 ff.

..attaches imp. to the agency of bird; Soma plant is *sahasravalśa* (=having a thousand boughs), i.e., it has several stems from a root-stock; it has a tuberous root..concludes in favour of S.= Ephedra..

210. Srutisila Sarma. *Vaidika soma* (Hindi). *Vedavāṇī* 13 (7), 8-12.

211. Thatte, W. D. Soma plant. *BJ* 15 (11), 29-12-68, 57-58.

..S. grows at a height of 17,000 ft. in the Himalayan terrain in Nepal..

212. Tyler Jr., Varro E. The physiological properties and chemical constituents of some habit-forming plants : Soma-Homa, divine plant of the ancient Aryans. *Lloydia* 29 (4), Dec. 66, 284 ff.

..discards *Periploca aphylla* as a possibility..the idea that a bird brought down Soma is understood as Soma-seeds being dispersed by birds in mountains..Soma, a plant with CNS-stimulating properties, still remains hidden from modern man..

213. Wasson, R. Gordon. *Soma. Divine Mushroom of Immortality.* Ethno-mycological Studies No. 1, Harcourt, Brace, and World, Inc., New York, 1968, xiv+382+24 plates in colour+10 figures+maps, tables. (Also Mouton, the Hague).

..W. D. O'Flaherty has contributed a ch. on Soma in Indian lit. and earlier theories re. Soma..W. identifies Soma with *Amanita muscaria* or mushroom Fly-agaric..F. used as sacred by many tribes in Siberia..see 184, 187, 191, 196, 197A, 198 above..

Rev. : A. Bareau, *JA* 257 (1969), 173-76; *RHR* 177 (2), 236; F. B. J. Kuiper, *I-IJ* 12, 279-85; Weston La Barre, *AA* 72, 368-73; M. Sullivan, *JAOS* 91, 346-47.

214. Wasson, R. Gordon. *Soma* : comments inspired by Professor Kuiper's review. *I-IJ* 12, 1970, 286-298.

..re. 197A above..the priests knew the original Soma (=F.) until the final batch of hymns was added..K. minimises the imp.

of Soma's identity and of the knowledge of the plant possessed by the Vedic poet-priests..K.'s almost exclusive concern with Vedic mythological and ritualistic thought..the birch and F. as the source of the legend of Tree of Life, Axis mundi, etc. ..

215. **Wasson**, R. Gordon. The Soma of the Rig Veda: what was it? *JAOS* 91 (2), 1971, 169-187, with plates and map.

..paper prepared for 28 ICO, Canberra, Jan. 71..S. identified with fly-agaric, *Amanita muscaria* L...

51. Minor Divinities of the Veda.

1. **Agrawala**, V. S. Aja. *JAssamRS* 14, 1960, 113-115.

2. **Agrawala**, V. S. The one-footed goat. *ALB* 25, 1961, 117-122.

..Aja and Aja Ekapād are identical principles, signifying the 'unborn Prajāpati', the unmanifested source of creation wh. is transcendent and beyond the operation of numbers..Ekapād symbolizes the principle of no motion or rest..

3. **Bhandari**, V. S. 'Aja Ekapād' in the Yajurveda. VSMV 1970, 1971, 204-305. (Also in *SP*, 25 AIOC, 1969, 29-30).

A. E. may be identified with Virāṭ Puruṣa or with the embodied *YV*..

4. **Horsch**, P. Aja Ekapād und die Sonne. *I-IJ* 9, 1-30.

..E. as 'support' of cosmos..A. identified with Agni and Sūrya..

5. **Kuiper**, F. B. J. Postscript on *aja*. *I-IJ* 9, 30-31.

..ref. to 4 above..acc. to K., it is impossible to analyse *aja–* as *a+ja–*; the word must everywhere mean 'he-goat'..

6. **Vaidyanatha**, Sastri. Apsaras in the Veda: a critical study. *VL* 3 (1), Mar. 69, 9-15.

..serially..A. is electricity; Purūravas is cloud..

7. **Diehl**, C. G. The goddess of forests in Tamil literature. *TC* 11 (4), 1964, 308-316.

..Araṇyānī (*RV* X. 146; *TB* 2. 5. 6. 7; *AV* XII. 2. 53) compared with forest goddess in south India..

8. VAIDYANATHA, Sastri. Vedic Āpaḥ : a philosophical interpretation. *VL* 4 (3), May 70, 69-75.

9. RAMACHARI, C. The three Āptyas and their descendants (in the Vedic and post-Vedic literature). *Mys Or* 3, 1970, 138-145.

10. ELIZARENKOVA, T. Ya.; TOPOROV, V. N. On the ancient Indian goddess Uṣas and her Baltic parallel Ūsiņš (Russ.). *Indija v drevnosti*, Moscow, 1964, 66-85.

..Vedic Uṣas has a mythological parallel in the Latvian folklore personage Ūsiņš, Ūsinis..Vedic, Baltic, and East Slavonic data prove the IE origin of the myth of a deity of dawn..

11. JOSHI, J. R. Uṣas. *Dandekar Fel. Vol.*, 1969, 157-162.

12. KULKARNI, M. B. Uṣas in the Brāhmaṇas. *SP*, 25 AIOC, 1969, p. 17.

13. PANDEYA, Shri Chandra. *Ṛgveda men uṣā kā vaijñānika svarūpa* (Hindi). *Prajñā* 15 (2), Mar. 70, 6-14.

..*RV* I. 123. 8 : acc. to TILAK, this is a description of phenomenon to be seen in arctic region; SAMPURNANANDA contradicts him and asserts that it refers to Indian astronomical situation..*RV* III. 61. 8 : Vedic description confirmed by modern measurements..

14. PATIL, Vasant S. Uṣas : the muse of the Ṛgvedic poetry. *SP*, 26 AIOC, 1972, p. 368.

..points of similarity bet. U. and *pratibhā*..

15. ZARUBIN, L. A. The image of the Dawn in the Ṛgveda and in the East Slavonic folklore (Russ.). *Izdat-el'stvo "Nauka"*, Moscow, 1965, 33-39.

16. DEVASTHALI, G. V. Epithets of the Ṛbhus in the *Ṛgveda*. *IA* (3rd Series) 2 (2), April 67, 11-24. (Also in *PICO*, 26th Session, III. 1, 1969, 36-44; *SP*, 26 ICO, 1964, 99-100).

..about 45 epithets of Ṛ. out of wh. about a third seem to be exclusively used for them..D. discusses these latter..Ṛ., originally mere human beings, soon became entitled to Soma; they were the first among human beings to secure Soma..

17. SHARMA, B. R. The Vedic Ṛbhus : whom do they represent ? *SVUOJ* 5 (1-2), 1962, 53-58.

..Ṛ. represent the solar deities presiding over the rays of the sun ..legend traced back to IE period..unique phenomenon of the arctic region represented thro. Ṛ...three *savanas* : polar phenomena of (1) sun and his rays at the decline of winter; (2) sun in summer; (3) sun and light gradually disappearing in the eve of winter..

18. SURJANDAS, Swami. Kaśyapa-svarūpa. *SP* (ISC) 4, 1972, p. 2.

..K. described as the source of the universe..

19. BEDEKAR, V. M. Kubera in Sanskrit literature, with special reference to the Mahābhārata (from an earth–spirit to a god). *JGJRI* 25, 1969, 425-451.

..K. in Vedic lit. : *AV* VIII. 10. 28: *ŚPBr.* 13. 4. 3. 10; *TĀ* I. 31. 1-6; *ĀśvŚS* 10. 7. 6; *ŚGS* 1. 11. 7; *ĀpDS* III. 11; *KauṣGS* I. 11..

20. MODḤEY, S. G. God Kubera in the Rāmāyaṇa. *JOIB* 21 (4), June 72, 299-306. (Also in *SP*, 25 AIOC, 1969, 93-94).

..K. in Vedic mythology : god of robbers, evil spirits; his name indicates ugly appearance; in *GS*, he is shown to be friendly with Īśāna..K.=Hindu Pluto..

21. AGRAWAḶA, V. S. Meaning of Gaṇapati. *JOIB* 13 (1), Sept. 63, 1-4.

..(elephant's head=symbol of the inflated ego)..*gaṇa=vighna*..

22. CHAUDHURI, N. K. Is Gaṇapati a non-Vedic deity ? *Kamakoti Vani* 3 (7), July 71, 27-31; 3 (8), Aug. 71, 33-36.

..evidence of Gaṇeśa worship in the Veda : *ṚV* II. 23. 1; *KYV* II. 3. 14. 3; *MS* 2. 5. 4; *AV* XX. 46. 3; *TĀ*; *Sāmavidhāna Br.* I. 4; *Gaṇeśa-Pūrvatāpinī-Up.* I. 5..

23. DATTA, Kali Kumar. Date of Gaṇeśa worship. *PIHC* (22nd Session), 1959, 150-156.

..Gaṇapati in *ṚV* and *ŚYV* is not Gaṇeśa; but in *Śatarudrīya* (*MS*), there is *gāyayrī-mantra* relating to Gaṇeśa : *tat karāṭāya vidmahe hastimukhāya dhīmahi, tanno dantī pracodayāt*..same mantra in *KS* 17. 11; *TĀ* 10. 1. 5; *ManŚS* 11. 5..

24. DESHMUKH, P. R. *Gaṇeśarahasyadarśanācī dusarī bājū* (Marathi). *Navabhārata* 18 (4), Jan. 65, 24-30.

..ref. to 32 below..

25. DESHMUKH, P. R. *Mūrtipūjā va gaṇapati* (Marathi). *Navabhārata* 18 (5), Feb. 65, 1-9.

..origin of idol-worship in IV civil...Vīradevas of IV civil. equated with Brahmaṇaspati of Veda..Gaṇapati worshipped by IV people..

26. GETTY, Alice. *Gaṇeśa—a monograph on the Elephant-faced God.* Mun. Man., Delhi, 1971, xxviii+103.

..reprint of *VBD* I. 115. 7...

27. JABALIA, Braj Mohan. *Gaṇapati* (Hindi). *Viśvambharā* 7 (3), 1972, 3-5.

28. MITRA, Haridas. *Gaṇapati.* Vishvabharati, Santiniketan, ii+120.

29. MUKHOPADHYAYA, Manisha. Some aspects of Gaṇapati. *JAIH* 3, Calcutta, 1969-70, p. 268.

30. RAMASUBRAMANIAM, V. The Gaṇapati-Vināyaka-Gajānana worship: analysis of an integrated cult. *BITCM,* 1971, 97-153.

31. SARKAR, A. Gaṇeśa: the god of the people. *Ind. Mus. Bull.* 1, 1969, 84-87.

32. SHEMBAVANEKAR, K. M. *Gaṇeśa rahasya darśana* (Marathi). *Navabhārata* 18 (1), Oct. 64, 22-27.

..Vedic and later Vedic G. originated from *oṁkāra*..G. is called *vināyaka*, because he is connected with *vinaya*..G., essentially a deity of the Brāhmaṇas..

33. SHRIKRISHNA. *Śrīgaṇeśamīmāṁsā.* Laxminarayana Press, Banaras, 1963, 63.

..(ref. to 26 above)..G. is an Aryan god; his antiquity reaches as far back as *ṚV*..

33A. PANCHOLI, Badriprasad. *Go tathā jarathustrī mata* (Hindi). *VJ* 14 (2), April 65, 5-7.

..cow as symbol of creative power in Avesta as in Veda..

34. BHATTACHARYA, Ramashankar. *Itihāsapurāṇa men candravijñāna* (Hindi). *Āj* (28-2-60).

35. DIKSHITAR, V. R. Ramachandra. [about the Moon] *IA* 62, 1933, 175 ff.

36. *La Lune : mythes et rites.* Égypte, Sumer, Babylone, Hittites et Hourrites, Canaan, Israel, Iran, Inde, Cambodge, Japan, Chine, Sibérie. Éd. du Seuil : Sources Orientales 5, Paris, 1962, 374+9 illustr.+2 maps.

..“ Moon in Indian myth and ritual ” by J. VARENNE..acc. to V., while the moon figures prominently in Indian social life and in lit., there was no lunar cult as such..Hindu liturgical calendar is lunar..transl. of relevant texts.. problem re. Soma : moon..

Rev. : S. G. F. BRANDON, *BSOAS* 26, 227-28; G. LANCZKOWSKI, *ThLZ* 89, 591; M. RIEMSCHNEIDER, *Orientalia* 32, 458-60; M. SCALIGERO, *EW* 14, 266-67.

37. PANDEYA, Sricandra. *Bhāratīyavāṅmaye candraḥ. Sūr.* 42 (7-9).

..serially..

38. URSEKAR, H. S. The moon in the Ṛgveda (a neglected luminary). *JASBom* 33, 80-96.

..see : *VBD* II. 51. 20 a..

39. JOSHI, Hariprasad S. The origin and development of Dattātreya worship in India. *JMSUB* 13 (1), April 64, 72-74.

..see : *VBD* III. 48. 149..concept of trinity..in *ṚV*, only three original gods : Agni, Vāyu (or Indra), Sūrya..first triad of Agni ..same concept in *Up*. ..MD seal represents trinity-icon..actual ref. to Dattātreya in *Jābāla* and *Śāṇḍilya Up*...

40. WADIYAR, J. C. *Dattātreya : The Way and the God.*

..*VBD* II. 51. 27..

Rev. : ANON., Self-Realization 37 (3), 21-26; S. CHENNAKESAVAN, *PEW* 10, 67-68.

41. DAS, S. R. Mother-goddess Durgā and her worship. *Bharatiya Lokayana* 5, Calcutta, 1966, 20-25.

42. RABINDRAKUMAR, Siddhantashastree. The conception of goddess Durgā through the ages. *Pr. Bh.* 68, Oct. 63, 509-511.

..Vedic and pre-Vedic char. ..

43. Bolle, Kees W. Remarks on Devī-symbolism. *OH* 6 (2), 1958, 91-104.

..influence of the Veda..Devī of the Tantras has her root in the Vāgāmbhṛṇīya-sūkta (*RV* X. 125) and similar sūktas..ritual interiorization in Veda and Tantra..

44. Chakrabarty, A. K. *Ṛgvede devīpūjā. Bharatavarsha* 51 (1, 5), Calcutta, Oct. 63, 610-624.

..25th Khilasūkta in *ṚV*..*TĀ* also contains Mantras about Durgā.. *Bṛhaddevatā* ref. to Vāk, in the form of Durgā..Durgā not non-Vedic..

45. Chakrabarty, A. K. *Ṛgvede devī umā. Bharatavarsha* 52 (1, 4), Calcutta, Sept. 64, 410-419.

..U. in *Kena-Up.* III. 12; also in *TĀ* X..

46. Hartman, Carl Gustav. Different interpretations of Devī and Kālī in Muṇḍaka-Upaniṣad 1. 2. 4. *Ṛtam* 1 (1), July 69, 151-154.

..D.=goddess; K.=black goddess..see : *VBD* III. 22.55..

47. Dave, M. P. *Dyāvāpṛthivī* : heaven and earth. *Bull. Chunilal Gandhi Vidyabhavan* 12-13, 1965-66, 1-17.

..divine parents of gods and men..

48. Chatterjee, Chinmayee. Notes on the concept of Nārāyaṇa. *SP* (ISC) 4, 1972, 16-17.

..the concept developed in the period of *Br.* and *Ār.*..*ŚPBr.* 13. 16. 1; *TĀ* 10. 11. 2; *Nārāyaṇa-Up.*..

49. Toporov, V. N.; Ivanov, V. V. About the Byelorussian reflexion of a group of Indoeuropean words connected with the storm-god cult (Russ.). *Belaruskaja leksikalogija i etymologija*, Moscow, 1968, 58-59.

..some Byelorussian linguistic and mythological parallels to the Vedic Parjanya..

50. Chaturvedi, Giridhara Sharma. *Vedeṣu pitaraḥ. SS* 18 (3), 27-35.

51. Kshirasagar, D. B. *Ṛgvede pitṛsvarūpam. Sāg.* 9 (2), 1969.

52. WARAY, G. S. The concept of Pitṛs in Vedic culture. *SP*, 24 AIOC, 1968, p. 35.

53. TRIPATHI, Gaya Charan. *Ṛgveda men puraṁdhi* (Hindi). *PP*, 1968, 25 ff.

54. BAILEY, H. W. The beneficent earth. *KRCamaOIGI Vol.*, 1969, 1-3.

..cult of earth, associated with sky as productive pair, is of the earliest type of mythopoeia attested in IE lgg. bedded in a stratum far earlier than the personalised oecarchia of Indra, Viṣṇu, etc... in *ṚV*, Kṣam and Dyauḥ in close dual contact..correspondences in Saka of Khotan..

55. SASTRI, P. S. [Earth] *IHQ* 30, 101 ff.

56. TUCCI, G. Earth in India and Tibet. *Eranos-Jahrbuch* 22, Zürich, 1954, 323 ff.

57. AGRAWALA, V. S. Prajāpati (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 11-15.

..22 *saṁjñās* of P. ..

58. BHATTACHARJI, Sukumari. Prajāpati as time the creator. *Anvīkṣā* 3 (2); 4 (1), Jadavpur Univ., Mar. 69, 25-36.

..P. not an IE god but an indigenous creation; P. is Kāla of later mythology; long and chequered career of P.-myth analysed..

59. YUDA, Y. Development of the idea of Prajāpati in the Brāhmaṇas (Jap.). *Suzuki Gakujustu Zaidan Kenkyū* 4, Tokyo, 1967 (1968), 148 ff.

60. BHAGAVADDATTA. *Bṛhaspati aur valāsura (vāsanā) vināśa* (Hindi). *GKP* 24, 1972.

..serially..

61. FATONE, Vicente. Brahmaṇaspati, " El Señor de la Plegaria ". *Imprenta Lopez*, Peru 666, Buenos Aires, 1940, 1-62.

62. SARASVAT, Sarasvati. Bṛhaspati, the lord of speech in the Ṛgveda. *JDSUD* 1 (1), Dec. 71, 63-66.

..B. dominated the sphere of speech in *ṚV*; this aspect of his char. served as a link bet. *ṚV* B. and B. of post-Vedic lit. ..

63. SARASVAT, Sarasvati. *Taittirīya-saṁhitā men bṛhaspati* (Hindi). *SP*, 26 AIOC, 1972, 375-376.

..B. closely related to ritual : as guardian of sacrifice, partaker of Soma, helper in Vedi-construction, etc...

64. SCHMIDT, Hanns-Peter. *Bṛhaspati und Indra.*

..*VBD* III. 50. 60..

65. VENKATESWARAN, C. S. Bṛhaspati and Brahmaṇaspati in the Ṛgveda. VS, Tirupati, 1967, E 1-3.

..in Bṛ. and Br. (who are identical), we find a successful grafting of the sacerdotal functions and intellectual qualities of Agni and the physical might and martial traits of Indra; other constituents of B.'s char. are Savitṛ's special quality of stimulating good thoughts and Varuṇa's moral pre-eminence..

66. JHALA, Samkara Simha. *Purāṇon men brahmā* (Hindi). *Sodhapatrikā* 20 (2), 1969, 37-45.

..Brahmā in Vedic lit...

67. CHAUDHARI, J. P. *Brahmā kauna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 17-19.

..*Manusmṛti* I. 8-9, 13; *Ch.Up.* 3. 19; *ŚPBr.* I. 7. 4. 1; *ṚV* X, 61. 7; I. 164. 33..

68. VIRENDRA. *Veda men brahmā* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 30-35.

69. MALAMOUD, Ch. *Manyuḥ svayaṁbhūḥ*. *Renou Comm. Vol.*, 1968, 493-507.

..abstract divinities : Manyu among them..*ṚV* X. 83-84=*AV* IV. 31-32..M. is the "original tension" tending towards will / action.. fundamental intentionality..

70. NIGAM SARMA. *Marudgaṇaḥ*. *GKP* 20 (1-2), 1967, 39-43.

..ever youthful warriors..

71. SATAVALEKAR, S. D. *Vedamantreṣu vīrapuruṣāṇāṁ varṇanam*. *GKP* 18 (1-2), 1965, 35-36.

..Maruts (*mar+ut*)—those who fight on till death..

72. DINANATH. *Vaidika kāla men mahālakṣmī kā astitva* (Hindi). *Preraṇā* 12 (11), Nov. 65, 28-31.

..*Śrīsūkta* clearly indicates worship of Mahālakṣmī..some *ṚV* ref. to L., e. g., I. 42. 1..

73. SRIVASTAVA, V. C. Rohita in the Atharvaveda. *QJMS* 58, 1967-68, 121-130.

..R., a divinity wh. was solar in char. originally..special creation of *AV*..acc. to author, three tendencies—ritualistic, pantheistic, and idealistic—helped to raise R. to supreme godhead..

74. RAI, Govind Chandra. Is Lakṣmī an Aryan Goddess? *Folk-lore* 3 (3). Mar. 62.

75. AIRI, Raghunath. Vāk, a deity in the Ṛgveda. *SP*, 23 AIOC, 1966, p. 175.

76. BROWN, W. Norman. The creative role of the goddess Vāc in the Rig Veda. *Kuiper Fel. Vol.*, 393-397.

..V. in *ṚV* is devoid of anthropomorphic qualities; lacks even a minimum mythology; in post-*ṚV*, blended with Sarasvatī..in *ṚV* and *AV*, V. represents the ultimate elevation of the magic power of the holy sound; within a limited priestly circle, V. rivals the masculines, Prajāpati, Viśvakarman, Puruṣa, Bṛhaspati-Brahmaṇaspati, and neuters Brahman and *tad ekam*..cf. *ṚV* X. 71; 125; I. 164 (V.=*tad ekam* of I. 164. 46)..V. represented in I. 164 as the supreme authority in the universe..V. produced the raw material of the universe, the means for organizing it, and taught Agni (who taught the gods) how to use that means (I. 164)..

77. PANSE, G. M. *Vāgeva viśvā bhuvanāni jajñe* : Word is a creative power. *SP*, 23 AIOC, 1966, 28-29.

78. ROSU, A. Vācaspati. *MIO* 7 (2), 1959, 184-193.

79. SHARMA, B. N. Vāmana in literature and art. *Pur.* 12 (1), Feb. 70, 54-64.

..see : *VBD* III. 50. 174-175..V. is clearly of Vedic origin..

80. KAPADIA, B. H. Vāyu as the first drinker of Soma. *The Vikram* 4 (2), May 60, 22-25.

..confirmed on the basis of ref. from 9th Maṇḍala..

81. MAJUMDAR, M. R. Iconography of Vāyu and Vāyuworshippers of Gujarat. *Ghurye Fel. Vol.*, 1954, 277-283.

..*VBD* II. 51. 50..Ṛgvedic Vāyu..*vahana* of Maruts in Veda is deer..Vāyu—chiefly 'god'; Vāta—the 'element'..

82. APTE, V. M. Vṛṣā-kapi, the ape-man of the Ṛgveda. *QJMS* 53 (1), April 62, 1-10.

> ..*ṚV* X. 86 (transl. with exegetical notes)..nearly all gods of *ṚV* are gods of light..ancient civilization on the temperate shores of the once ice-free and open Arctic ocean, before it froze over 11,000 yrs. ago..poets wove around star-groups or constellations figures of animals like horse, bull, etc. ..Vṛṣākapi is Mṛganakṣatra—represents the (setting) sun in Orion..

83. AYYAR, S. Mahalinga. Śakti. *Kamakoti Vani* 2 (10), Oct. 70, 17-18.

> ..worship of Śakti as goddess is a fundamental feature of Vedic rel.; three aspects in wh. she is worshipped : (1) Vāk; (2) Lakṣmī; (3) Bhavānī or Pārvatī..

84. BHATTACHARYA, N. N. Śaktism and mother-right. *The Sakti Cult and Tārā* (CASAIHC, Calcutta Univ.), 65-73.

> ..see 87 below..some of the pre-Vedic non-Aryan groups were probably matriarchal polyandric peoples; they had a cosmogony based on the principle of sexual dualism..Vedic Aryans, who were patriarchal, dropped the female element..

85. LALYE, P. G. Historical background of the concept of Śakti in the Devī Bhāgavata Purāṇa. *SP*, 25 AIOC, 1969, 255-56.

> ..worship of Rudra and female deity in Vedic times..Ś. ideas in *Up.* and *Sūtras*..

86. SHARMA, Vaidehi Saran. *Śaktipūjā ke mūlasrota—Veda, Upaniṣad* (Hindi). *Saptasindhu* 12 (6), June 65, 75-77.

> ..traces of Śakti-worship in IV...also in Veda and *Up*...Devīsūkta, Rātrisūkta, Śrīsūkta, etc. ..

87. SIRCAR, D. C. (ed.) *The Śakti-cult and Tārā*. CASAIHC, Calcutta Univ., 1967, 189.

> ..“ Origin and evolution of the cult of Śakti ”..
>
> Rev. : Chintaharan CHAKRAVARTI, *VIJ* 5 (2), 257-58.

88. AIRI, Raghunath. *Vāg vai sarasvatī.* *SP*, 24 AIOC, 1968, p. 1.

> ..Sarasvatī as goddess of speech not ref. to anywhere in *ṚV*.. mentioned (1) as a deity of atmospheric region having water, etc., as her chief elements, and (2) as river-goddess..

89. AIRI, Raghunath. Ṛgvedic Sarasvatī—the goddess of the warrior class. *SP*, 26 AIOC, 1972, 336-337.

..characteristics of S. akin to those of Indra; therefore, S. exalted as goddess of battle; S. allied with Maruts..

90. DAVANE, G. V. The goddess Sarasvatī in Sanskrit literature. *JBomU* 37: No. 73, Oct. 68, 70-77. (Also in *SP*, 22 AIOC, 1965, 28-29).

..in *ṚV*, S.=(1) a holy river forming the boundary of Brahmāvarta; (2) deity connected with ceremonies performed on her bank; (3) tho. not actually ref. to as Vāk, indications in *ṚV* of S.'s intimate connection with 'good words' and 'intellect'..in *Br.*, S. was identified with Vāk..later development as Vidyādevatā..

91. GODBOLE, N. N. Ṛgvedic Sarasvatī. *SP*, 21 AIOC, 1961, 10-11.

..S. : rises in Simla range; flows thro. Rajasthan; disappears near Hanumangarh in the sandy desert; her further course up to Ran of Cutch terminates in the Lower Nara Canal..

92. GUPTA, Anand Swarup. Sarasvatī as the river-goddess in the Purāṇas. *PAIOC* (22nd Session) 2, 1966, 68-80. (Also in *SP*, 22 AIOC, 1965, 32-33).

..S. in *ṚV* (3 full sūktas); the name S.; River-goddess (*devītamā, nadītamā*); *AV* mentions 3 S.s; transformation of goddess into river..

93. KHAN, Mohd. Israel. Sarasvatī as a physician in the Yajurveda. *SP*, 25 AIOC, 1969, 365-367.

94. KHAN, Mohd. Israel. *Purāṇon men sarasvatī kī pratimā* (Hindi). *PP* 2 (1), 1969, 53-62.

..S. : in *ṚV*, river; in *Br.*, Vāk; in *Pur.*; goddess..

95. KHAN, Mohd. Israel. *Purāṇeṣu sarasvatīpratimāsvarūpanirūpaṇam*. *Viśva-Saṁskṛtam* 6 (2-3), 1969, 132-140.

..see : 94 above..S. in Vedic lit...

96. NOBEL, J. Das Zauberbad der Göttin Sarasvatī. *Schubring Fel. Vol.*, 1951, 123-139.

97. PANCHOLI, Badriprasad. *Ṛgveda men sarasvatī* (Hindi). *Vedavāṇī* 17 (8), June 65, 7-13.

..S. in *ṚV*, not a river; wisdom-granting goddess..

98. SASTRY, M. P. L. [Sarasvatī] *PO* 6, 1941-42, 190 ff.

99. SAXENA, D. P. Saraswati—an example of transformation of a geographical feature into an abstract deity. *Agra Univ. JR*, Letters, 15 (1), Jan. 67, 67-69.

100. CHAPEKAR, N. G. Savitā. *IA* (3rd Series) 2 (1), Jan. 67, 29-33.

> ..when the sun is below the horizon, invisible but near enough to shed his light on this earth, he is called Savitā; when he becomes visible, he is called Sūrya..

101. DANDEKAR, R. N. New light on the Vedic god, Savitṛ. *R. Dravid Fel. Vol.*, 1971, E 1-21.

> ..revised version of *VBD* I. 114. 47..

102. DEVARAJ, V. *Sūrya savitā, racayitā aur poṣaka* (Hindi). *GKP* 19 (4-5).

103. SRIVASTAVA, V. C. The original nature and significance of Savitṛ in Rigvedic religion. *JAHRS* 29 (1-2), 1963-64, 48-56.

> ..S. not an abstraction-divinity, nor representing an aspect of Asura Varuṇa concept, nor connected with Idg. period, nor a descriptive epithet of Tvaṣṭṛ..he was the spiritual and divine self of the solar body in charge of stimulative and generative potency of the sun connected with sacrifice; his main function was to make the soul of human being glow with inner virtues of truth, goodness, and beauty..

104. AGRAWALA, V. S. *Bhagavān sūrya kā caritra aur usakā ādhyātmika artha* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 20-25.

105. BANERJEA, J. N. Sūrya: Âdityas and the Navagrahas. *JISOA* 16, 1948, 47-100.

> ..sun-god in the Veda..development of sun-cult thro. Vedic lit...

106. HAMSARAJ. *Veda men sūrya ke ratha ke sāta ghoḍe: eka vaijñānika alaṁkāra* (Hindi). *Vedavāṇī* 25 (1), Nov. 72, 7-8.

> ..seven prismatic colours figuratively represented as the sun's seven horses..*aśva*=sun's ray..

107. Miller, Jeanine. The sun as enlightenment in the Ṛgveda. *Yoga Quarterly Rev.* 4, July 72, 37-63.

..*ṚV* VIII. 6. 10 : this stanza alludes to the fundamental theme of the Vedic quest for enlightenment, the deepening of understanding, pursuit of light, truth, wh. found its most appropriate symbol in the sun..Agni—ruler of thought (IV. 6-1)..attempt to examine the sun in *ṚV* in the psycho-spiritual field..search for light extends from the Vedic to beyond the Up. age..

108. Pandey, D. P. *Sūrya*. Leiden Univ., 1939.

..doctoral diss...

109. Shukla, Shashi. *Vaidika, laukika saṁskṛta sūrya-stution men sūrya devatā kā roganivāraka rūpa* (Hindi). *SP*, 24 AIOC, 1968, 30-31.

..e. g. *ṚV* I. 181; I. 50. 11-13; *AV* I. 22. 1; VI. 81; II. 32; etc...

110. Tiwari, Shashi. *Vaidika tathā laukika sūryastutiyon men stuta sūryadevatva se brahmatva kī ora* (Hindi). *SP*, 25 AIOC, 1969, 36-37.

..Ṛgvedic Sūrya gradually becomes Parabrahman Nārāyaṇa..

111. Ursekar, H. S. The sun in the Ṛgveda. *Bh. Vid.* 28, 1968 (1971), 55-63.

..Sūrya=orb of the sun; Savitṛ=sun while rising and setting; Mitra=benevolent power of the sun; Pūṣan=beneficent power of of the sun..

112. Agrawala, P. K. Skanda-Kārttikeya. BHU, Dept. of AIH, Monograph 3, Varanasi.

113. Chatterjee, Asim Kumar. *The cult of Skanda-Kārttikeya in ancient India*. Punthi Pustak, Calcutta, 1970, viii+168+32 fig.

..Ch. 1 : S. in Vedic lit. (Skanda-gāyatrī in *MS*; Skanda-yāga as *AVPar.*; *Ch.Up.*; *PārGS*; *BaudhDS*)..

52. Vedic Divinities in General.

1. Anirvan. *Veda-mīmāṁsā* (Bengali). Calcutta Sk. College, 1965, 241-290.

..deals with Vedic gods (33 in no.)..

Rev. : H. Banerji, *JASBen* 7, 210.

2. Bhattabhatta, S. V. *Devatātvavimarśaḥ. Surabhāratī* 7, 1969, 62-66.

..acc. to Pūrvamīmāṁsā..

3. Chakrabarti, Samiran Ch. Conception of Vedic divinity. *CR* 175 (1), April 65, 31-44.

..acc. to Kātyāyana and Pūrvamīmāṁsā..33 deities; their classification..was image-worship in vogue in Vedic rel. ?..are Vedic gods personifications of nature ?.. do Vedic hymns have their origin in fear ?..are Vedic gods many or one ?..

4. Chakrabarti, Samiran Ch. An approach to the interpretation of Vedic deity and sacrifice. *SP,* 25 AIOC, 1969, 363-364.

5. Chakravorty, Amiya Kumar. Vedic deities, the mystery behind their multiple names. *IHQ* 38 (4), Dec. 62, 292-302.

6. Chaturvedi, Giridhar Sharma. *Vaidikā devā ṛṣayaśca, SS* 13 (1-4), 1961, 1-22.

7. Desai, S. G. The minor deities. *Bh. Vid.* 27, 1967, 25-40.

..a study of minor deities in later *Up.* ..

8. Gonda, J. *Some Observations on the Relations between " Gods " and " Powers " in the Veda.*

..*VBD* II. 52. 11..

Rev. : H-P. Schmidt, *ZDMG* 111, 227-28.

9. Gupta, Sudhir Kumar. *Ṛṣi dayānanda aur ṛgveda men teṁtīsa devatā* (Hindi). Khurja, 1953.

.." 33 Vedic deities" is a classified statement of objects, situations etc. .." 3 deities ", " 1 deity "—also such statements; D. reconciles these statements..

10. Jagannath. *Devatāsvarūpamīmāṁsā. GKP* 18 (3)– 20 (5).

..serially..Sk. rendering of Sri Aurobindo's *On the Veda*..A.'s comm. on various *ṚV*-passages..13 chh. ..

11. JAGANNATH. *Vaidika-devatāḥ*. *GKP* 19, 188-193; 235-240.

..Sk. version of Sri AUROBINDO's talk..

12. JOSHI, Harishankar. *Vaidika devatā paricaya* (Hindi). BHU : 4th Vedic Jnanasattra, 1963, 8.

13. JOSHI, J. R. Some divine concepts in the Veda. *JOIB* 20 (3), Mar. 71, 199-204.

..Dhiṣaṇā; Rātri; *medhā*; *urvarā*; *sītā*; *bhūti*..

14. KARANDIKAR, A. J. *Vaidika āryāṁce jyotirvijñāna āṇi vaidika devatāṁce punardarśana* (Marathi). Poona, 1962, 6+154.

..Rudra and Namuci; birth of gods; Agni; Arjunī; Ṛbhu; Soma; Uśanas; Tvaṣṭṛ; Savitṛ..

15. LAHIRI, A. Origin of demonology in the Rigveda. *PIHC* (26th Session), 1964, 34-40.

..three factors involved : (1) racial basis, (2) primitive fear, (3) economic factors..views of diff. scholars mentioned..

16. SHENDE, N. J. The Devas in the later Vedic literature. *JBomU* 30 (2), No. 36, Sept. 61, 1-10.

..studies concept of Devas, Asuras, Rakṣases in Vedic lit. ..

17. SINGHAL, Jwala Prasad. *Ṛgvedīya aur paurāṇika devatāon kā antara* (Hindi). *VIJ* 1 (1), 1963, 57-62.

53. LEGENDS, MYTHS, SYMBOLS.

1. AGRAWALA, V. S. The symbolism of the three brothers. *SP*, 21 AIOC, 1961, p. 236.

..*ṚV* I. 164. 1..

2. AGRAWALA, V. S. *Solar symbolism of the Boar*. Prithivi Prakashan, Varanasi, 1963, 37+plates.

3. AGRAWALA, V. S. Vedic folk-lore. *Folklore* 6 (1), Jan. 65, 1-2; 4.

..story of Ṛbhus (pregnant with deep metaphysical symbolism, it has descended to the level of folklore)..sun and moon signifying the hot and cold currents of creative energy..Purūravas-Urvaśī (U.=presiding lady of *prāṇic* energy)..

4. AGRAWALA, V. S. *Cyavana aur aśvinīkumāra* (Hindi). *Vedavāṇī* 23 (8), June 71, 6-12.

..Nāsatya=*prāṇa* and *apāna* moving about in the nose..*cyavana*= deterioration of physiological power..Soma=cerebro-spinal fluid.. as long as Aśvinau, i.e., Prāṇa and Apāna, can drink this fluid, there is no old age..

5. ARYA, Indradevasimha. *Śunaḥśepa ākhyāna aur narabali: eka ādhyātmika vivecana* (Hindi). *Vedavāṇī* 25 (1), Nov. 72, 3-7.

..acc. to author, Ś.=embodied *jīva;* Varuṇa's *pāśas*=laws of nature.. (acc. to ed., the legend not indicative of human sacrifice; it is indicative of the sacrifice of the evil deeds of a sinner)..

6. BAILEY, H. W. Sudhana and the kinnarī. *Bh. Vid.* 20-21, 1960-61 (1963), 192-195.

7. BANATEANU, T. Le mariage des morts et ses reflects dans le folklore indo-européen. *REIE* 4, 1947, 170-207.

..Vedic and Avestan ref. ..

8. BASU, Santona. Myths and symbols of lotus in the Vedic literature. *VIJ* 9 (1), Mar. 71, 26-33.

..*puṣkara* mentioned in connection with various deities in *ṚV*.. myths re. origin of lotus only in *YV*, *Br.*, *Ār*...

9. BHAGAVADDATTA. *Vaidika-adhyātma-vidyā* (*Valāsuravadha*) (Hindi). Gurukula Kangri Univ., 1950, 170.

..on the basis of *Saṁ.* and *Br.*.. Vala=*āvaraṇa*, *vāsanā*..see : *VBD* III. 51. 60..

10. BHANDARI, V. S. The Vedic legend of Cyavana and Sukanyā. *SP*, 21 AIOC, 1961, 8-10.

..C.=setting sun; S.=Uṣas..

11. BHARATI, H. L. N. The legend of Cyavana and its evolution in Sanskrit literature. *H-YJMU* 21 (2), Mar. 62, 43-56. (Also in *SP*, 21 AIOC, 1961, 239-40).

..12 ref. to C. in *ṚV*..legend of C. almost takes a hist. form in *MBh.*; in later *Pur.*, it loses its original theme..

12. Bharati, H. L. N. The legend of Suparṇa through the ages. *SP*, 26 ICO, 1964, 64-65.

13. Bharati, H. L. N. The legend of Vāmadeva (the birth of Vāmadeva). *SP*, 25 AIOC, 1969, 4-6.

Ait. Br. gives the legend of V.'s supernatural knowledge before birth; not traceable to *ṚV*; *ṚV* IV. 26-27 refer to Indra's birth..

14. Bharatiya, Bhavanilal. *Indra aur gṛtsamada kā kathānaka* (Hindi). *GKP* 21 (7-8), 1969, 392-395.

..Dayānanda's interpretation superior to that of Sāyaṇa or of Western scholars..

15. Bhattacharya, Dipak. Three Vedic legends as found in later literature. *JBRS* 51, 1965, 8-18.

..(1) milking of the earth (*AV* VIII. 10; *Bhāgavata P.* 4. 18); (2) Indra-Viśvarūpa-Vṛtra (*TS* II. 5. 1-3; *ŚPBr.* I. 6. 3. 1-17; 4. 1-8; *Bhāg. P.* 6. 9-13); (3) Dadhyañc's gift of Madhuvidyā to Aśvins (*ṚV* I. 116, 117, 119; *ŚPBr.* XIV. 1. 1. 1-25; *Bhāg. P.* 6. 9. 52-53, etc.)..(a) mythological changes rooted *in* social changes; (b) personification includes two tendencies: elimination and addition..

16. Bhattacharya, Dipak. The legend of Nārāyaṇa and Prajāpati. *SP*, 26 AIOC, 1972, 34-35.

..the myth of N. lying in waters and Brahmā awakening him for creation has Vedic origin in the story of Agni's birth; story inherited from Harappans is imposed upon IE myth of Agni as son of Dyāvāpṛthivī..Bṛhaspati and Viṣṇu are both evolutes of Agni..

17. Bosch, F. D. K. *The Golden Germ. An Introduction to Indian Symbolism*. Mouton, 1960, 264+19 illustr.+84 tables.

Rev.: W. Kirfel, *OLZ* 57 (1962), 299-300.

18. Bosch, F. D. K. Pratiṣṭhā symbols. (Additional remarks to Professor Vogel's Monograph on "The Goose in Indian Literature and Art). *Kuiper Fel. Vol.*, 533-538.

..Haṁsa held in high esteem; belief (first expressed in *Up.*) that H. is one in essence with *jīvātman* as also with *brahman* (Zimmer's explanation in *Myths and Symbols in Indian Art and Civil.*, p. 48).. in Brahmanic and Buddhistic lit., Ṛṣis, Bhikkhus, etc. appear in the garb of H...H. in architecture as *pratiṣṭhā* symbol..

19. CHRISTINGER, R. La délivrance de la caille. *As. Stud.* 16, 1963, 125-133.

20. COOMARASWAMY, Ananda K.; NIVEDITA, Sister. *Myths of the Hindus and Buddhists.* Dover Publications, New York, 1968, 400.

..reprint..

21. DANGE, Sadashiv A. The Garuḍas. *IHQ* 37 (2-3), 1961, 165-176.

..Garuḍa-Nāga relationship in Vedic lit. represents a *duality in unity* ..G. and N. were not two diff. tribes but only two phratries or sections of the same tribe..

22. DANGE, Sadashiv A. Kadrū, Vinatā, and the wager. *Pur*. 3 (2), July 1961, 203-214.

..legend traced to Vedic texts..

23. DANGE, Sadashiv A. Prajāpati and his daughter. *Pur.* 5 (1), Jan. 63, 39-46.

..legend common in Veda and *Pur*. ..various interpretations: sky sprinkling semen in earth; stag and sacrifice; daughter=female deer..acc. to author, the legend re. the incest related to a relic of a kinless society (this view later modified; ref. to incest in *ṚV* indicate ritual-sex rather than actual practice : see below)..

24. DANGE, Sadashiv A. Sāvitrī and the banyan. *Pur.* 5 (2), July 63, 258-66.

..roots of this legend traced to the Gāyatrī-Somāharaṇa tale in Vedic lit. .. banyan associated with Nāgas; non-Aryan origin of its worship..symbolic interpretation of the legend offered..

25. DANGE, Sadashiv A. Mahānagnī and Apālā. VSMV, 1966.

..M. and A. occur in *ṚV*-Khila and also in *AV*..M.=great naked earth, her male counterpart, Mahānagna, being the Sun; A. was the diminutive aspect of M. and symbolized the ploughable field..on the basis of the identification of woman and field (*kṣetra*), the bride is to be sprinkled over, prior to marriage, with the mantras from the Apālā-hymn, for spotless womanhood resulting in fructification..

26. DANGE, Sadashiv A. Sasarparī and the horse of Sudās. *VIJ* 5 (1), Mar. 67, 25-32.

..S.=d. of the sun, i.e., Sāvitrī-Gāyatrī..Sāvitrī-Gāyatrī was gift of Jamadagni to Viśvāmitra..

27. DANGE, Sadashiv A. Virgin and the divine seed-layer (*ṚV* X. 61). *JIH* 45 (2), Aug. 67, 369-398.

..virgin (*Kanā*) united with divine seed-layer (Nābhānediṣṭha).. gain of divine fluid for the fructification of Earth-cow..*VBD* III. 3. 51..

28. DANGE, Sadashiv A. The bull of Mudgala. VSMV 1967, 1968, 43-65.

..*ṚV* X. 102..urination of the bull in *āji* (arena of contest; conceptual battle against the evils)..Mudgalānī-Indrasenā represents the ploughable field called *dhanaṁjayā* and *pṛthivī*..the hymn relates to an annual ploughing ritual..

29. DANGE, Sadashiv A. The bull and the fiery fluid from the *Ṛgveda*. *JOIB* 17 (3), Mar. 68, 209-229.

..bull (in *ṚV*) came to be regarded as the agent of Indra, who, in ritual, symbolically fructified the field and the cows.. rain is supposed to be urine or secretion of horse or bull turned divine..sun is the medium thro. wh. the seed or fluid (*indradrapsa*) comes..

30. DANGE, Sadashiv A. *Legends in the Mahābhārata.* Mot. Ban., Delhi, 1969, 38+385.

..three legends : Garuḍa, Kaca, Amṛtamanthana..traces their sources in Vedic lit. ..parallels from non-Vedic and non-Indian cultures..

Rev. : P. ROLLAND, *JA* 259 (3-4), 385-86.

31. DANGE, Sadashiv A. *Purāvṛtta āṇi itihāsasaṁketa* (Marathi). *Navabhārata* 23 (1), Oct. 69, 60-67.

..suggests, on the basis of Vedic texts, that the term *itihāsa* did not imply only the chronological account of dynasties but also included the continuance of a custom or a ritual..relationship bet. such *itihāsa* and myths is discussed..

32. DANGE, Sadashiv A. *Purākathā āṇi vidhisaṁketa* (Marathi). *Navabhārata* 23 (3), Dec. 69, 43-50.

..discusses connection bet. ritual-trad. and mythical tales, with examples from Vedic and other lit. ..

33. DANGE, Sadashiv A. Cosmic foetus and the symbolism of rain from the *Ṛgveda*. *JBomU* 39 : No. 75, Oct. 70, 1-5.

..midregion is the *garbha* in the context of rain..*apāṁgarbha*= midregion fire or sun..sex-ritual for rain originated from the belief that before rain came, there was the period of the formation of cosmic foetus..

34. DANGE, Sadashiv A. *Pastoral Symbolism from the Ṛgveda*. Univ. of Poona, 1970, 15+135.

..*VBD* III. 4. 12..

Rev. : B. B. CHOUBEY, *VIJ* 9, 402-03.

35. DANGE, Sadashiv A. The vision of Vasukra. *JBomU* 40: No. 76, Oct. 71, 1-26.

..*ṚV* X. 27-29..gain of rain as the kernel of X. 27; gain of rain believed to be a cosmic sex-act in one phase..V.'s vision is a methodical one; it is inherent in the ritual, and the mantras have definite aim..the plan of symbols used by V. represented on heavenly plane, mid-region plane, terrestrial plane..

36. DANGE, Sadashiv A. *Àmā men pakva* (Hindi). *VJ* 21 (3-4), 1972, 115-117.

..*jalagarbhādhāna* of clouds..

37. DANGE, Sindhu S. Brahmā on the lotus. *NUJ* 15 (1), Oct. 64, 59-67.

..myth made up of three concepts : (1) huge column of light connecting heaven and earth; (2) lotus as symbol of unsullied womb (both these concepts are Vedic); (3) divine umbilical cord symbolised by lotus stalk..

38. DANGE, Sindhu S. The earth-cow and Pṛthu's dart. *Pur*. 13 (1), Jan. 71, 79-81. (Also in *SP*, 24 AIOC, 1968, p. 52).

..*ṚV* X. 74. 4; 101. 9 (cow with thousand streams=Pṛthvī); *AV* VIII. 10. 24 : Pṛthu Vainya milked the earth..dart and bow of Pṛthu have a two-fold significance—firstly, it is the symbol of plough-share; and, secondly, it is the "giver of fruit"..Pṛthu was the first to start agriculture in a systematic way, i.e. by using plough; his bow called *ājagava*..

39. DESAI, Jehangir M. The deluge. *JCOI* 35, 1942, 58-70.

..a comparative study of the legend as recorded in Old Testament, Hindu scriptures, and Iranian scriptures..

39A. De Souza, J. P. The serpent as a symbol of the earth. *PIHC* (22nd Session), 1959, 174-175.

> ..in *Br.*, earth is called *sarparājñī*; Kadrū (=the tawny one) was seer of *ṚV*-hymn..similar notions in other cultures..see 41 below..

40. De Souza, J. P. The eagle as a solar emblem. *PIHC* (23rd Session), 1960, 69-75.

> ..eagle of Harappa is solar in char. ..in *ṚV*, sun is often represented as bird..*garutman* in *ṚV*..

41. De Souza, J. P. The serpent as a symbol of the aquatic element. *PIHC* (25th Session), 1964, 75-76. (Also in *Indica* 2. 1, Mar. 65, 1-11).

> ..serpent is primarily a symbol of the earth..secondarily, as the child of Mother Earth, it is regent of all her treasures including life-giving terrestrial waters..Ahi Budhnya in atmospheric ocean; Vṛtra as serpent and his mother Dānu (=water stream)..Varuṇa, god of ocean, carries a kind of waterproof umbrella formed of the hood of a cobra and called *abhoga*..

42. De Souza, J. P. The serpent as a symbol of life and immortality. *PIHC* (26th Session), 1964, 99-108.

43. Dharmadeva. *Tvāṣṭrī saraṇyū saṁjñaka vaidika ākhyāna kā vāstavika rahasya* (Hindi). *Vedavāṇī* 21 (6-8).

> ..serially..no hist. in it..

44. Eliade, M. *Mephistopheles and the Androgyne : Studies in Religious Myth and Symbol.* Sheed and Ward, New York, 1965, 223.

> ..(transl. from French into English by J. M. Cohen)..ref. to Vedic and Hindu mythology..“ cosmic and eschatological renewal”, “ experiences of mystic light ”, etc. ..
>
> Rev. : Benson Saler, *Am Anth* 69, 262-63.

45. Ensink, J. Mitrasaha, Sudāsa’s son, with the spotted feet. *Kuiper Fel. Vol.*, 573-584.

> ..study of this tale leads to the conclusion that “ Vedic trad. about Sudās have combined with a man-eater story from Itihāsa-Purāṇa..

46. Fontenrose, Joseph. *The Ritual Theory of Myth.* Univ. of Calif. Publ. Folklore Studies 18, Berkeley and L. A., 1966, 77.

..F. demonstrates that Raglan's extreme theory that all myths are ritual texts and that all myth-ritual complexes go back to a single Ur-ritual—that of the annual sacrifice of a divine king—has no basis in hist. or in actual ethnographic facts..no ethnographic evidence to support Frazer's conjectures for the ritual killing of the divine king..a hist. person can become an object of worship and a figure of myth and legend; in such cases, myth is prior to ritual..(acc. to author : myths=trad. tales of the deeds of *daimones*, i. e., of gods, spirits and all sorts of supernatural and superhuman beings; legends=trad. tales of the deeds of heroes, men of a distant past; folk-tales=trad. tales of imaginary deeds and events)..

Rev. : David Bidney, *Am Anth* 69, 264-65.

47. Freeman, J. M. Myth and metaphysics in Indian thought. *Monist* 50 (4), 1966, 517-529.

..oppositions like order-disorder, one-many, wh. the myth describes, are sought to be resolved by metaphysics..

48. Freund, Philip. *Myths of Creation*. Washington Square Press, New York, 1965, vi+304+18 illustr.

..(seeks a clue in mythology to universal characteristics of the mind of man)..five basic myth types : primeval water; cosmic egg; parts of creator's body; world-parents; fiat creation.. (ref. to Hindu myths)..creation of the world as opposed to the creation of man..(acc. to F., our scientific theories approach myths in structure and content)..

Rev. : Alan Dundes, *AA* 69, 263-64 (this is a continuation of the 19th cent. concern with cultural *similarities*—universals—as opposed to the 20th cent. American anthropological concern with cultural *differences*—cultural relativism).

49. Gaur, R. C. The legend of Pururavas and Urvashi : an interpretation. *PIHC* (29th Session), 1968, 60-61.

..P. and U., perhaps real persons of early Vedic days..episode of the union of an Aryan hero with a non-Aryan heroine..throws light on contemporary social set up..

50. Gnoli, G. Lichtsymbolik in Alt-Iran, Haoma-Ritus, und Erlöser Mythos. *Anthropos* 62, 1967, p. 567.

..(from *Antaios* 8, Stuttgart, 1967, 528-549)..

51. GOPALAKRISHNAN, M. S. (and others). Myths and values. *BITCM*, Part I, 1967, 68-95.

..report on a Seminar..

52. GUPTA, Nalini Kant. A Vedic story. *Advent* 20 (2), April 63, 51-55.

..Agni disappears and hides himself..sacrifice symbolises transition from unconsciousness to consciousness and finally to superconsciousness..see *VBD* III. 50. 8..

53. GUPTA, S. M. *Plant myths and traditions in India.* E. J. Brill, Leiden, 1970, xii+117+33 pl.

54. GUPTA, Sudhir Kumar. *Viśvāmitra aur nadiyān* (Hindi). *GKP* 21 (9-10), 1969.

..brings out esoteric significance of the legend..

55. HAMSARAJ. *Mitrāvaruṇau aur urvaśī ke saṁyoga se vasiṣṭha* (*=jala*) *kī utpatti* (Hindi). *Vedavāṇī* 24 (6), April 72, 10-14.

..M.=Prāṇavāyu : Oxygen; V.=Udānavāyu : Hydrogen; U.= Vidyut..

56. HOÀNGE-SY-QUÝ, Hoàng-son. Le mythe indien de l'homme cosmique dans son contexte culturel et dans son évolution. *RHR* 175 (2), 1969, 133-154.

..myth of primordial Puruṣa in Vedic lit. : mixed up with other similar creation-myths, e. g. that of Prajāpati..origin and evolution of the myth of Puruṣa and its influence..in *Br.* ..acc. to Sāṁkhya-Yoga, Vedānta..

57. HORSCH, P. Zur Symbolik orientalischer Religionen. *As. Stud.* 24, 1970, 129-140.

..(review article on *Symbolik der Religionen,* ed. by F. HERRMANN, Stuttgart : Vol. 4 : *Symbolik des Hinduismus und des Jinismus* by W. KIRFEL, 1959, 166; Vol. 5 : *Symbolik des Buddhismus* by W. KIRFEL, 1959, 128).. (F. N. 19 : 'five' as a holy no. in Vedic times)..

58. IVANOV, V. V. Ancient Indian myth of primeval names-giving and its parallel in the Greek tradition (Russ.) *Indija v drevnosti*, Moscow, 1964, 85-94.

59. IVANOV, V. V.; TOPOROV, V. N. Le mythe indo-européen du dieu de l'orage poursuivant le serpent : reconstitution du schéma. *Echanges et communications* 2, Mouton, 1970, 1181-1206.

60. JAGADEVASIMHA. *Indra-vṛtra-dadhīca* (Hindi). *GKP* 21 (7-8), 1969, 377-380.

61. JIJNASU, Brahmadatta. *Devāpi aur śantanu ke vaidika ākhyāna kā vāstavika svarūpa* (Hindi). *Vedavāṇī* 20 (12)-21 (5), 1968-69.

..serially..

62. KARAMBELKAR, V. W. Purūravas and Urvaśī. *SP*, 21 AIOC, 1961, p. 237.

..U.=lightning in the sky; P.=sacrificial beast strayed from home..

63. KARNIK, H. R. Prajāpati legends in the Śatapatha-Brāhmaṇa. *PAIOC* (20th Session) 2 (1), 1961, 7-12.

64. KARNIK, H. R. Some derivative legends from the Śatapatha-Brāhmaṇa. *SP*, 21 AIOC, 1961, 7-8.

..legends and their contribution to the science of lg. ..

65. KHAN, Mohd. Israel. The Brahmanic legend of Vāk and the Gandharvas. *Mys Or* 2 (1), Mar. 69, 26-31.

66. KNIPE, David M. The heroic theft : myths from Ṛgveda IV and the Ancient Near East. *Hist. Rel.* 6 (4), May 67, 328-360.

..*ṚV* IV. 26-27 (eagle and the Soma); Indra borne by the eagle to heaven..motif of eagle who steals elixir of immortality occurs in the mythologies of ancient Mediterranean and Scandinavia.. Kadrū-Suparṇa cycle of tales in later *Saṁ*. ..myth-motifs : (1) cosmic tree and reintegration of ' contrarieties ', (2) magic plant; (3) the guardian's price..

67. KOSAMBI, D. D. *Myth and Reality* : *Studies in the Formation of Indian Culture*. Popular Prakashan, Bombay, 1962, x+187.

..(myth of Urvaśī and Purūravas regarded as an account of a sacred marriage followed by the sacrifice of the bridegroom; acc. to K., this last item is evidence for a matriarchal society)..villagers worship gods (besides mother-goddesses)—these gods came in with the Aryans and the marriage of a god to a previously unmated goddess indicated a fusion of cults..see *VBD* III. 48. 157..

Rev. : RAGLAN, *Man* 1963, 215.

68. **Krishna Murthy, T. S.** The legend of Ahalyā through the ages. *Mys Or* 3, 1970, 88-105.

..earliest ref. in *Br.* (*ŚPBr.* III. 3. 4. 18; *Ṣaḍviṁśa Br.* 1. 1. 20; *JBr.* 11. 79; *TĀr.*)..

69. **Lommel, H.** Der Welt-Ei Mythos im Rig-Veda. *Mélanges Bally*, Geneva, 1939, 214-220.

70. **Lommel, H.** Die Śunaḥśepa-Legende. *ZDMG* 114 (1), 1964, 122-161.

..crit., comparative study..does not agree with Weller's interpretation (*VBD* II. 53.76 : acc. to W., the legend is a synthesis of a Kṣatriya and a Brāhmaṇa story)..acc. to L., it is an organic whole..

71. **Lommel, H.** (ed.). *Altbrahmanische Legenden.* Artemis, Stuttgart-Zürich, 1964, 80.

..(German transl. of original Sk. legends)..

72. **Lugowski, A.** The legend of Śunaḥśepa (Polish). *Euhemer* 73 (3), 1969, 37-45.

..transl. and comm.; rationalistic analysis..

73. **Mairet, Philip.** The primordial myths. *AP* 34 (1), Jan. 63, 8-12.

..a note on the works of M. Eliade..

74. **Matsunami, Yoshihiro.** The significance of the Purāṇic Śunaḥśepa legend. *SP* (ISC) 4, 1972, 17-18.

..*Brahma P.* and *Devī-Bhāgavata P.* ..

75. **Mehta, Mahesh.** The evolution of the Suparṇa saga in the Mahābhārata. *JOIB* 21 (1-2), 1971, 41-65.

..ref. to Vedic antecedents..

76. **du Mesnil du Buisson, Comte R.** Le mythe oriental des deux géants du jour et de la nuit. *Ghirshman Fel. Vol.*, E. J. Brill, 1970.

77. **Misra, Vidya Niwas.** Vāk legends in the Brāhmaṇa literature. *PICO* (26th Session) 3 (1), 1969, 109-118. (Also in *SP*, 26 ICO, 1964, p. 167).

..see *VBD* III. 18. 16..(1) the dualistic Vāk-legends are a part of the overall pattern of the *Brāhmaṇa*-polarization and are in consonance with the theory of Archetype applied to the Great Mother, wh. envisages the indifferentiation of the primordial archetype; (2) the cosmogonic legends lay the foundation of the Śabda-Brahman concept of the grammarians and Kashmir Śaivas; (3) legends pertaining to the sacred speech as differentiated from the profane speech are the main source of the idea that *saṁskṛta vāk* is the speech of the gods and as such the priests shd. preserve the purity of speech..it is Vāk wh. infuses life and colour into objects, wh. otherwise are mere clods of earth..

78. Moghe, S. G. *Cyavana-Kathā: udgama aur vikāsa* (Hindi). *VJ* 21 (3-4), 1972, 228-230.

..three stages : *ṚV*; *ŚPBr.*; *JBr...*

79. Nilameghacharya, K. V. *Prajāpati-tatkanyā-vṛttānta-mīmāṁsā*. *Pur.* 6 (1), Jan. 64, 79-96.

..(apropos 23 above)..*ṚV* ref. to sexual intercourse bet. father and daughter must be to P. and his daughter..to be understood metaphorically..P. as *prāṇapiṇḍa* unites with Rohiṇī..

80. Nityabodhananda, Swami. *Mythes et religions de l'Inde.*

..*VBD* III. 48. 197..

Rev. : A. Bareau, *RHR* 175, 108-09.

81. Pandey, U. C. The legend of Cyavana. *Prajñā* 10 (1), Nov. 64, 174-81.

82. Pandey, U. C. Prajāpati and his daughter. *Bhārati* 8 (1), 1964-65, 95-102.

83. Pandurangi, K. T. *Upaniṣad-rūpakāṇi*. Bangalore.

84. Panikkar, R. The myth of incest as symbol for redemption in Vedic India. *Types of Redemption* (ed. R. J. Z. Werblowsky and C. J. Bleeker), Brill, 1970.

85. Paul, H. C. Horse – its significance or symbolic imageries. *PAIOC* (22nd Session) 2, 1966, 57-64.

86. Pisani, V. L'unitá culturale indo-mediterranea. *Trombetti Fel. Vol.*, 1936, 212 ff.

..ref. to flood-legend..

66088

87. RAGHUNATH SIMHA. *Ṛgveda-kathā* (Hindi). National Publishing House, Delhi, 1968.

88. RAGHUVIRA, Brahmacari. *Indrāgastyau. GKP* 19 (1-2), 1966, 33-34.

..no hist...ref. to the embodied soul and the highest soul..

89. RAI, Gangasagar. *Vaidika ākhyāna* (Hindi). Chowkhamba, Varanasi.

90. RAI, Gangasagar. Vāmana legend in the Vedas, epics, and Purāṇas. *Pur.* 12 (1), Feb. 70, 102-40. (Also in *SP*, 24 AIOC, 1968, p. 74 : " Evolution of the Vāmana-legend ").

..I. Vāmana-legend in Vedic lit. (*ṚV* I. 154; I. 22; *TS* 3. 1. 3. 1; 1. 6. 1. 5; *Ait. Br.* 6. 15; *ŚPBr.* 1. 2. 5. 1-5; etc.) : clear description of Viṣṇu's three strides in *ṚV*; close association of Indra and Viṣṇu in *ṚV*—this developed in epics and Purāṇas; in *ṚV*, Viṣṇu does not appear as Dwarf– no ref. to Bali..*Br.* connecting link bet. *ṚV* and later epics and Pur.; Viṣṇu clearly described as Dwarf in *Br.*; he snatched away earth from demons in that form..

91. RAJAMOHAN NATH. *Ahalyājāraḥ indraḥ. Amṛtalatā* 1 (4), Feb. 65, 73-77.

..*ŚPBr.* 3. 3. 4. 18; *Ait. Ār.* 1. 12. 4..

92. RAM GOPAL. Vedic sources of the Śārṅgaka legend of the Mahābhārata. *JGJRI* 25, 1969, 397-401.

..*MBH* I. 228-32 : *ṚV* X. 142 was composed, acc. to *Bṛhaddevatā* by 4 Śārṅga seers (Jaritṛ, Droṇa Sārisṛkva, Stambamitra)..*MBh.* legend derived from *ṚV* X. 142..

93. RAM GOPAL, Sastri. *Purūravāḥ aur urvaśī kā ākhyāna* (Hindi). *Vedavāṇī* 24 (3), Jan. 72, 3-7.

..*ṚV* X. 95 : P.=cloud; U.=lightning..transl. of the hymn..

94. RAM GOPAL, Sastri. *Trita kā ākhyāna* (Hindi). *Vedavāṇī* 24 (4), Feb. 72, 11-15.

..not hist.; must be interpreted from the *ādhyātmika* pt. of view ..T.=a learned person still under the influence of *mohamāyā* (=*kūpa*)..

95. RAM GOPAL, Sastri. *Agastya tathā lopāmudrā kī kathā kā yathārtha rūpa* (Hindi). *Vedavāṇī* 24 (5), Mar. 72, 6-9.

..*ṚV* I. 179..A. and L. as symbols of man and woman respectively..

96. RAM GOPAL, Sastri; SADHU RAM. *Dadhyaṅ* (*dadhīca*) *kī asthiyān tathā aśviyon ko madhuvidyā kā upadeśa* (Hindi). *Vedavāṇī* 24 (6), April 72, 3-6.

..*ṚV* I. 84. 13 : symbolic not hist...Aśvinau=*karmakāṇḍī* and *jñānakāṇḍī*; Dadhīca teaches the doctrine of the collaboration of the two for Brahmavidyā..

97. RAM GOPAL, Sastri; Sadhu Ram. *Veda ke ākhyānon kā yathārtha svarūpa* (Hindi). Arya Samaj, Delhi.

..(1) Pur.-Ur.; (2) Trita; (3) Apālā; (4) Saramā-Paṇi; (5) Vasiṣṭha; (6) Dadhyaṅ-Aśvinau; (7) Agastya-Lopā...no hist. in these legends..they embody diff. concepts of spiritual char...

98. RAU, W. Fünfzehn Indra-Geschichten. *As. Stud.* 20, 1966 (1970), 72-100.

..transl. from Vedic (mainly *JBr.*; also *TBr.* and *Ait. Br.*), Purāṇic, and Kāvya sources..

99. ROBINSON, H. S.; WILSON, K. *The Encyclopaedia of Myths and Legends of All Nations.* Edmund Ward, London, 1965, xi+244.

..(ed. B. L. PICARD)..second impression..23 sections..

Rev. : E. WHITE, *AP* (June 66), 285-86.

100. ROY, S. N. On the chronological and historical analysis of a Purāṇic legend on phallic worship. *JOIB* 17 (2), Dec. 67, 123-128.

101. RUBEN, W. *Waldabenteuer des indischen epischen Helden.* Akademie Verlag : Deutsche Akad. der Wiss., Vorträge und Schriften, 82, Berlin, 1962, 101.

..pp. 54-64 : Vedic and pre-Vedic (pre-Aryan) lit...Cyavana, Śunaḥśepa, Keśin-Muni..

102. SADHU RAM. *Ṛgveda men varṇita ākhyānon kā vāstavika svarūpa* (Hindi). *VJ* 21 (3-4), 1972, 231-233.

..metaphorical presentation of natural phenomena..

103. SAKSENA, D. P. *Jalaplāvana—eka aitihāsika ghaṭanā* (Hindi). *JGJRI*, 1970, 747-755.

104. SASTRI, Dharmendra Nath. *Ṛgvede cyavanākhyānam uttaravaidikasāhitye'sya vikāsaś ca*. *GKP* 21 (7-8), 1969, 319-338.

..(the seeds of the legend, perhaps even in pre-Vedic trad.)..

105. SATAVALEKAR, S. D. *Suvīrāyai viśpalāyai āyasī jaṁghā*. *Amṛtalatā* 3 (3-4), p. 64.

106. SCHNEIDER, U. *Der Somaraub des Manu. Mythus und Ritual*. OH, Wiesbaden, 1971, 112.

(Freiburger Beiträge zur Indologie, 4)..re-interpretation of *ṚV* IV. 26 and 27 : monologues of Indra and Soma—these two hymns belong together—being part of an ancient Soma-ritual (main aspects of that ritual can be reconstructed)..“ Rape and Sacrifice ” of Soma together constitute the primordial deed of Manu..the ritual implied is based on “ analogue magic ”..

107. SCHWABE, Julius. *Archetyp und Tierkreis. Grundlinien einer kosmischen Symbolik und Mythologie*. Verlag Schwabe, Stuttgart-Basel, 1966, 270+154 illustr.

Rev. : Otto HUTH, *Mundus* 3 (3), 238-39.

108. SHARMA, B. R. Reflexion on Suparṇa in the Vedas. *IL* 22, 1961.

109. SHARMA, Kundan Lal. *Urvaśīpurūravasorākhyānam*. *Viśva-Saṁskṛtam* 3 (4), Aug. 66, 329-342.

110. SHARMA, Vijay Shankar. *Varāhāvatāra purākathā* (Hindi). *Vedavāṇī* 16 (6), April 64, 14-17.

..ref. in *Br.* (e. g. *ŚPBr.* 14. 1. 2. 11; 5. 4. 3. 19; *TS* 6. 42; *TBr.* 1. 7. 9. 4)..

111. SHIV RAJ. Two legends from the Ṛgveda. *KURJ* (*AH*) 3 (2), Sept. 69.

112. SIEG, E. *Die Sagenstoffe des Ṛgveda und die indische Itihāsatradition*. Libelli 271, 1972, 156.

..reprint of 1902 ed., Stuttgart..

113. SIVAPUJANASIMHA. *Jalaplāvana aur matsyāvatāra kā vāstavika rahasya* (Hindi). *Paropakārī* 7 (3), Jan. 66, 9-13.

114. SIVAPUJANASIMHA. *Dadhīci kī asthi se vṛtra hanana kā vāstavika svarūpa* (Hindi). *Vedavāṇī* 18 (7), May 66, 10-13.

115. SIVAPUJANASIMHA. '*Vartikā kī vṛka se rakṣā' nāmaka vaidika gāthā kā vāstavika artha*. (Hindi). *Vedavāṇī* 18 (12), Oct. 66, 8-11.

..*ṚV* I. 112; 116; 117; 118 : *vartikā*=Uṣas..

116. SRIDATTASARMA, M. V. The horse in Indian lore. *AP* 33 (10), Oct. 62, 458-462.

117. SRIDATTASARMA, M. V. The boar legends of India. *Ved. Kes.* 49 (7), Nov. 62, 311-313.

..ref. in *TĀ* (lifting of earth by the boar)..*Varāhopaniṣad*..

118. SRIDATTASARMA, M. V. Indian bird myths and legends. *AP* 34 (4-5), April May 63, 184-188.

119. SRIDATTASARMA, M. V. The serpent in Indian lore. *Ved. Kes.* 50 (10), Feb. 64, 580-84.

120. SUNDARARAMAN, V. R. Bhrigu and Varuna. *Kamakoti Vani* 2 (11), Nov. 70, 34-35.

..from *TUp*. ..

121. SYRKIN, A. Ja.; TOPOROV, V. N. On triad and tetrad (Russ.). *III Letnjaja škola po vtoričnym modelirujuščim sistemam*, Tartu, 1968, 109-119.

122. TEJOMITRA. *Aśvibhyāṁ dadhīcā madhuvidyopadeśaḥ*. *GKP* 21 (7-8), 1969, 351-352.

123. THIEME, P. Agastya und Lopāmudrā. *ZDMG* 112 (1), 1963, 69-79.

..*ṚV* I. 179 : studied as Legendenzauber..(*ṚV* III. 33. 13 : *satyakriyā*; last vs. of X. 108, a magical incantation)..

124. TIWARI, Shyam. *Paurāṇika jalapralaya kī vāstavikatā* (Hindi). *Tripathagā* 10 (4), Jan. 65, 29-32.

..nucleus of the cosmic myth is a local flood..

125. TOPOROV, V. N. Towards the "world-egg" myth reconstruction (Russ.). *Transactions of the Tartu State Univ.* 198, 1965, 81-99.

126. TRILOK SINGH. The origin of the concept of matsyāvatāra. *JBRS* 51, 1965, 19-28.

..concept of deluge may be the origin..this concept can be traced back to I-I period, if not to IE period..

127. TRIPATHI, Gaya Charan. *Der Ursprung und die Entwicklung der Vāmana-Legende in der indischen Literatur.* OH, Wiesbaden, Freiburger Beiträge zur Indologie, 1, 1968, xvi+253.

..Viṣṇu's three steps in *ṚV* (represent movements of the sun across the sky, or creation by the god of space for man to live in); Dwarf-motif is later Vedic development (intended to trick the domons, rather than to overpower them)..author discusses the connection of the legend with various stages in the development of pre-Hindu and Hindu Weltanschauung..

Rev. : W. D. O'FLAHERTY, *BSOAS* 33, 217-20; U. PODZEIT, *WZKSA* 15, 217-18; L. ROCHER, *JAOS* 91, 546-47; D. ZBAVITEL, *Arch Or* 39, 245.

128. TRIPATHI, Vishwambhar Nath. *Urvaśī tathā vāk* (Hindi). *SP*, 24 AIOC, 1968, 32-33.

..U. and V. identical..

129. UPADHYAYA, Baladeva. *Nāsiketopākhyānamūlasya nāciketopākhyānasya vedetihāsapurāṇeṣu vikāsaḥ. Pur.* 6 (2), July 64, 391-410.

..oldest version, *TBr.* 3. 11. 8, is ritualistic; in *Kaṭha Up.*, it becomes spiritualistic..

130. UPADHYAYA, Baladeva. *Jñāna kī garimā* (Hindi). Sasta Sahitya Mandal, New Delhi, 150.

..study of Vedic legends..

131. VADER, V. H. The Varāha incarnation. *SP*, 21 AIOC, 1961, 13-14.

..*ṚV* X. 99. 6 : V. = Monoceros (and not Orion as TILAK thought)..legend of Śṛṅgavṛṣa (*ṚV* VIII. 17. 13) ref. to constellation Monoceros..

132. VARENNE, J. *Mythes et légendes extraits des Brāhmaṇa.*

..*VBD* III. 18. 26; 30. 86..

133. VARENNE, J. [about Gandharvas, Apsarases, etc.] *Genies, anges et demons.* Éd. du Seuil : Sources Orientales, 8, Paris, 1971.

134. VAUDEVILLE, C. Aspects du mythe de Kṛṣṇa-Gopāla dans l'Inde ancienne. *Renou Comm. Vol.*, 1968, 737-761.

135. VEDALAMKAR, Ram Nath. *Ṛgveda kā indra, indrāṇī, aur vṛṣākapi* (Hindi). *GKP* 23 (1-2), 1970, 70-79.

..discusses various interpretations of *ṚV* X. 86..*ādhyātmika, ādhidaivika, aitihāsika, nairukta*, acc. to political science, etc..

136. VEDANANDA SARASVATI, Swami. *Sunaḥśepa kī kathā* (Hindi). *Vedavāṇī* 18 (12), Oct. 66, 11-13.

..Ś.=embodied soul..

137. VELANKAR, H. D. Gharma and oman in Atri legend. *W. N. Brown Fel. Vol.*, 1962, 228-237.

..*gharma*=hot milk-offering, or vessel containing it; also ref. to as *citra bhojana, pitumatī ūrj*..*oman* or *omyā*=protection granted by Aśvins to Atri for the future..*ghraṁsa* (not *gharma*) was the fire burning Atri..(*himena*, sometimes an associative instrumental)..

138. VIMLA. *Vaidika sāhitya men urvaśī aur purūravā* (Hindi). *VJ* 21 (3-4), 1972, 129-132.

..U.=lightning; P.=cloud; Vasiṣṭha=water..

139. VINOD CHANDRA. *Vedamūlāḥ kathāḥ. GKP* 20 (1-2), 1967, 20-23.

140. WARD, Donald. *The Divine Twins. An Indo-European Myth in Germanic tradition.* Folklore Studies 19, Univ. of Calif. Press, 1968, X+137.

141. WRIGHT, J. C. Purūravas and Urvaśī. *BSOAS* 30 (3), 1967, 526-547.

..verse-dialogue structure of *ṚV* X. 95 is not innovation..it is a creation-legend; 'the sacrifice of the male' as the central motif.. dialogue bet. Narya's parents at the time of his birth..text, transl., exegetical notes on *ṚV* X. 95 and the Kaṭha-Kapiṣṭhala narrative (*Kaṭha* 8. 10=*Kapi.* 7. 6)..P.=Holy Spirit; U.=Mother of God..

142. YUDHISTHIRA, Mimamsaka. *Saunaḥśepa ākhyāna kā svarūpa* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 55-59.

..not hist...doubtful whether human sacrifice was in vogue..

143. ZIMMER, H. Indische Mythen als Symbole. *Eranos-Jahrbuch* 1934.

144. ZIMMER, H. *Mythen und Symbole in indischer Kunst und Kultur.*

..*VBD* II. 53. 82..

Rev.: Hans LOSCH, *DLZ* 76 (1955), 325-27.

54. RITUAL AND RITES.

1. ABHAYADEVA. *Agnyādheya* (Hindi). *GKP* 19-23, 1967-71.

..serially..(based on 31 ritual texts)..

2. ABHAYADEVA. *Agnihotra-homa* (Hindi). *Vedavāṇī* 20, 1968.

..serially..

3. ABHAYADEVA. *Piṇḍapitṛyajña* (Hindi). *Viśvambharā* 4.

..serially..

4. *Agniṣṭomapaddhatiḥ.* Chowkhamba Sk. Series 81, Varanasi.

..3 vol...

5. AMARASIMHA. *Veda men agnihotra cikitsā* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 11-13.

6. ANANDA, Swami. *Agnihotra kā prayojana* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 2-3.

7. ANANTASHAYANACHARYA, Dambala. *Piṣṭapaśumīmāṁsā-parāmarśaḥ.* Belgaum, 1934, 74.

..part 1..

8. ANON. Upakarma: what it means. *BJ* (20-8-72), 45-46.

9. ANUGAMI, Vindhyavasini Prasad. *Agnihotra kī pratīkātmaka vyākhyā* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 49-90.

10. VAN BAAREN, Th. P. Theoretical speculations on sacrifice. *Anthropos* 59, 1964, p. 272.

..(summary of article pub. in *Numen* 11, 1964, 1-12)..

11. BASU, Jogiraj. The spirit underlying the form of Vedic sacrifice. *SP*, 22 AIOC, 1965, 211-212.

..see : *VBD* II. 54. 10..

12. BASU, Jogiraj. The coronation ceremony in Vedic India. *VBQ* 31 (3), 1965-66, 238-250.

..described on the basis of *Br*...

13. BENVENISTE, E. Sur la terminologie iranienne du sacrifice. *JA* 252 (1), 1964, 45-58.

..*yaz* used in *Avesta* more in the sense of rendering homage or worship than of sacrificing; it implies attitude of reverence rather than ritual practice; this is the result of Z.'s reform..in Br. sacrifices, animal was strangled rather than lacerated; *śamitṛ* (pacifier) makes the animal " consent " (*jñapayati*), takes him (*ālabh*) into a trap; the Iranian method was to strike a violent blow on the victim and stun him)..

14. BHAGAVADDATTA. *Yajña ke prati logon men aśraddhā evaṁ bṛhaspati dvārā usakā nirākaraṇa* (Hindi). *GKP* 21 (7-8), 1969, 382-84.

..*ŚPBr.* I. 2. 5. 24-26..

15. BHARADVAJ, Satyakama. *Yajña kyā hai? Vedavāṇī* 14 (1), Nov. 61, p. 46.

15A. BHARADVAJ, Satyakama. *Agnihotra kā vaijñānika svarūpa* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 32-38.

16. BHATTACHARYYA, N. N. The priest and the queen: a study in the ritual of the Aśvamedha. *JOIB* 21 (1-2), Sept. Dec. 71, 1-21.

..Aśvamedha was the gradual transformation of an older fertility ritual in wh. the priest had to die after his ceremonial intercourse with the queen..queen's sexual cycle..the dying god..(original purpose of magic was economic)..

17. BHATTACHARYYA, Viman Ch. Magical kāmya-rites in the Sāmavidhāna-Brāhmaṇa. *IHQ* 35 (4), Dec. 59, 312-326.

..4 sections : (1) *āyuṣya*; (2) *saubhāgya*; (3) *dhānya*; (4) *adṛṣṭa-darśana*..these rites consist of both constructive and destructive magical practices, wh. do not differ from similar practices of *AV*..

18. **Bhawe**, S. S. *Die Yajus des Aśvamedha.*

..*VBD* I. 22. 1..

Rev. : J. Gonda, *TITLV* 79 (4), 579-582.

19. **Bhide**, V. V. The use of the *Karīra* in the Vedic sacrifice. *SP*, 24 AIOC, 1968, 7-8.

..*K.=Capparis Aphylla*..

20. **Bhide**, V. V. *A critical study of the Cāturmāsya sacrifices* .

..*VBD* III. 24. 80..

21. **Bhide**, V. V. The concept of *yuga*, consisting of five years. *SP*, 25 AIOC, 1969, p. 6.

..the origin of the concept (mentioned in *Vedāṅga-Jyotiṣa*) traced back to Cāturmāsya sacrifices extending over five years..

22. **Bhide**, V. V. Seasonal sacrifices in Avesta and Veda. *VIJ* 9 (2), Sept. 71, 299-307. (Also in *SP*, 23 AIOC, 1966, 32-33).

..Cāturmāsya sacrifices and Gāhanbār festivals : parallelisms bet. the two..

23. **Bhide**, V. V. *Mīmāṁsādhyayane cāturmāsyayāgasya mahattvam*. *R. Dravid Fel. Vol.*, 1971, D 25-28. (Also in *SP*, 25 AIOC, 1969, p. 353).

24. **Biharilal**, Sastri. *Veda men paśubali* (Hindi). *Vedavāṇī* 22 (3), Jan. 70, 11-14.

..(author's book : *Paśubali aur veda*, DAV College, Kanpur)..doubts based on *ṚV* X. 27.2, 17; words like *vṛṣabha*, *meṣa* to be understood metaphorically..

25. **Biswas**, S. N. [Vrātyastoma] Berlin Univ., 1955.

..doctoral dissertation..

26. **Bose**, Krishna. *Kāṭhaka saṁhitā men rājasūya* (Hindi). *BSS* 1 (2), 1971, 29-34.

27. Boyce, Mary. On the sacred fires of the Zoroastrians. *BSOAS* 31 (1), 1968, 52-68.

28. Van Buitenen, J. A. B. The *Sāmaveda* in the Pravargya ritual. *Renou Comm. Vol.*, 1968, 179-186.

..office of the *SV* priests acc. to Lāṭyāyana and Drāhyāyaṇa.. Pravargya not a *SV*-rite; that *SV* eventually began participating was probably due to mere presence of its priests..

29. van Buitenen, J. A. B. *The Pravargya, an Ancient Indian Iconic Ritual described and annotated.* DCRI, Poona, DC Building Centenary and SJ Series 58, 1968, 159.

..(interprets P. as an early form of Pūjā).. see 92 below..

Rev.: P. Rolland, *JA* 258, 376-78.

30. Caland, W. *Die altindischen Todten- und Bestattungsgebraüche. Mit Benutzung handschriftlicher Quellen dargestellt.* Verlag M. Sändig, Wiesbaden, 1967, 207.

..reprint of 1896 ed., Amsterdam..

31. Caland, W. *Altindische Zauberei. Darstellung der altindischen " Wunschopfer ".* 1968, xiv+143.

..reprint of 1908 ed., Amsterdam..

32. Chakravarti, Chintaharan. Interesting developments in Vedic rituals. *Kaviraj Fel. Vol.*, 1967, 1-2. (Also in *SP*, 22 AIOC, 1965, p. 218).

..use of Vedic Mantras in non-Vedic, especially Tantric, rites (also see : *VBD* II. 54. 18)..also changes, adjustments, modifications, etc. in Vedic rites (particularly in connection with the sacraments and funeral rites in Bengal) under the influence of non-Vedic rites..

33. Chakravarti, Indramohan. The Vedic *Sandhyā*. *SP*, 25 AIOC, 1969, 41-42.

..a scientific order of rites in the procedure of *Sandhyā*..

34. Chaturvedi, Giridhar Sharma. *Vaidikā yajñāḥ*. *SS* 13, 1961, 23-39.

35. Chaube, B. N. *Yajña aur varṣā* (Hindi). *GKP* 18 (1-2), 1965, 69-71.

..interpretation of the word *maṇḍūka* in *ṚV*, etc...

36. CHAUBE, B. N. *Yajña aur bhojana men māṁsa* (Hindi). *GKP* 23 (3), 1970, 147-150.

..strictly forbidden..

37. CHAUDHARI, J. P. *Veda aur paśuyajña* (Hindi). Varanasi.

38. COOMARASWAMY, A. K. [Spiritual significance of *agnyupasthāna*] *JRAS* 1943, 105 ff.

39. DAIVARATA. *Indrayajñaḥ*. Rishikula Yogashram, Gokarna, 86.

..*VBD* III. 50. 41..Indra=Supreme Brahman..

Rev.: D. T. TATACHARYA, *SVUOJ* 6, 118-19.

40. DANGE, Sadashiv A. Ritual of Soma and the theory of *Kāvya-rasa*. VSMV 1964, 1965.

..the concept of *brahman* and the ultimate *rasa* in *kāvya* based on the concept of Soma-pressing; first ref. to *ānanda* occurs in the Soma-ritual..concept of *pajrā* as aspect of superfine *vāṇī*...

41. DANGE, Sadashiv A. Adornment as a protective measure in the Vedic ritual. *Mirashi Fel. Vol.*, 1965, 87–103.

42. DANGE, Sadashiv A. The field and the ploughshare. *NUJ* 17 (2), April 67, 158-178.

..traces ritual of ploughing in *ṚV* X. 101; two sprinklings of Soma as part of the agricultural ritual..

43. DANGE, Sadashiv A. A folk-custom in the Aśvamedha. *JOIB* 16 (4), June 67, 323-335.

..ritual union of the horse and the queen far more ancient than the Vedic Aśvamedha; horse in the Vedic ritual, perhaps, a later substitute for a consecrated living man..originally a ritual for the fertilization and fructification of land..ref. to many parallels from Hindu and other folk-customs..

44. DANGE, Sadashiv A. The *gaviṣṭi* (*go-iṣṭi*) and the *mehanā* in the Ṛgveda. *NUJ* 18 (2), Oct. 67.

..bull, regarded as agent of Indra, who, in ritual, symbolically fructified the field and the cow: this was the basis of *go-iṣṭi* (intended for the destruction of evil and for the welfare of cows and agricultural land)..

45. DANGE, Sadashiv A. *Sūryajala* (Marathi). *Navabhārata* 21 (2), Nov. 67, 32–39.

..deals with the Vedic ritual of lustration at marriage and Rājasūya; fluid for lustration represented sun-fluid..

46. DANGE, Sadashiv A. Field and the ritual husband. *NUJ* 19 (1).

..discusses the motif of ritual fructification thro. a person other than husband; the motif gave rise to Aśvamedha, Vṛṣākapi, Mahāvrata, Mudgala's bull..idea of *niyoga* developed out of this..

47. DANGE, Sadashiv A. An obscure pastoral ritual from the Ṛgveda. *B. R. Chatterji Fel. Vol.*

..*ṚV* X. 102. 5 : bull in pasture and Indra are brought on par..

48. DAVE, K. B. *Aśvamedha* (Gujarati). *Svādhyāya* 3 (1), Oct. 65, 1-12.

49. DAVE, N. B. *Śrautayāgasya mahattvam*. *Surabhāratī* 9, 1971, 80-85.

50. DAVE, S. S. A magic ceremonial in Rājasūya. *PIHC* (23rd Session), 1960, p. 121.

..problem of origin of kingship in Vedic age discussed..kingship is non-Aryan in origin..proof adduced from the ceremonial of taking three strides on a tiger-skin in Rājasūya..tiger indicates lordship of jungles conquered..

51. DE CHAUDHURI, H. K. Yajña : its magical significance. *BJ* 14 (7), 5-11-67, 19-23.

..Vedic yajña as an act of consecration, as elevation from profane to sacred; 'victim' regarded as establishing a sort of communication bet. profane and sacred..

52. DEVARAJA, Muni. *Vaidika bhārata men yajña aur usakā ādhyātmika svarūpa* (Hindi). Harayana Sahitya Samsthan, Jazzar, 1961, 208.

Rev. : DHARMADEVA, *GKP* 13 (8), 288-89.

53. DHARMADEVA. *Veda-śāstron men agnihotra aur yajña vidhāna tathā usakā mahattva* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 38-40.

54. DUMÉZIL, G. *L'aśvamedha* du Colonel de Polier. *Kuiper Fel. Vol.*, 430-435.

..ref. to *Mythologie des Indous* by POLIER (pub. Paris, 1809).. description of the sacrifice diff. from Vedic scriptural accounts..

55. DVIVEDI, Manohar Lal. *Śrautayāgaprakriyāvimarśaḥ. SS* 18 (3), 37-48.

56. ED. [Significance of *upākarma*] *Kamakoti Vani* 4 (5), Aug. 72, 10-21.

57. ELLIS DAVIDSON, H. R. The chariot of the sun. *Folklore* 80, 1969, 174-80.

..symbol of turning and travelling wheel of fire..bound up with the turning course of the sun thro. the heavens; connection with the kindling of ritual fire..

58. GANAPATI, Ganesa. *Kātyāyana-śrāddha-prayoga.* Kumbhakonam, 1971.

59. GANGAPRASAD. *Homa aur vāyuśuddhi* (Hindi). *Vedavāṇī* 16 (11), Sept. 64, 17-18.

59A. GANGAPRASAD. *Agnyādhāna-mantra* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 3-5.

60. GAUR, Y. C. Human sacrifice in India. *Folklore* 7-8, Calcutta, 1963.

61. GERASIMOV, A. V. The earliest data on Indian priesthood : Hotṛ and Adhvaryu in the Ṛgveda (Russ.) *KSINA* 61, 1963, 42-55.

..peculiarities of Vedic rites; functions of priests; structure of ritual texts..

62. GHADGE, N. S. Honey in the Jātakarma. *SP*, 24 AIOC, 1968, p. 213.

..honey administered to the new-born child as a symbol of brightness and immortality..

63. GONDA, J. Ascetics and courtesans. *ALB* 25, 1961, 78-102.

..Mahāvrata : wives of those engaged in sacrificing start a song in order to obtain offspring; Hotṛ on the swing; dancing of girls;

Brahmacārin and harlot exchange abuse..significance of this: "mutual insult for fertility purposes"..a Māgadha and a *puṁścalī* cohabit..

64. **Gonda**, J. *The Savayajñas.*

..*VBD* III. 24. 28..

65. **Goswami**, Prakash. A study of the local sources of some common words occurring in the Avesta and the Vedas. *SP*, 26 AIOC, 1972, p. 508.

..tries to find out the local sources of the tools and materials required for *yajñas*, *balis*, *saṁskāras*, etc. ..

66. **Goudriaan**, T. *Kaśyapa's Book of Wisdom* (*Kaśyapa-jñāna-kāṇḍa*). *A Ritual Handbook of the Vaikhānasas.* Mouton: Disput. Rheno-Traj. 10, 1965, 341.

..(transl. and annotated)..the Vaiṣṇava Vaikhānasa sect from South India has a trad. wh. reaches back to ancient Vedic ritualism (Taitt.)..Viṣṇu's five forms (Viṣṇu, Puruṣa, Satya, Acyuta, Aniruddha) related to five Vedic ritual fires..

Rev. : L. Renou, *JA* 253, 441-444; G. R. Welbon, *JAS* 27, 656-57.

67. **Gupta**, Sudhir Kumar. *Aśvamedhaḥ. Trividha*, April 64, Jaipur.

..analyses contents of vss. contained in the Aśvamedha section of *ŚYV*..

68. **Gupta**, Sukeshi Rani. *Yūpa* (*Satapathabrāhmaṇa kī paryāyayojanā*) (Hindi). *BSSS* 2, 1 (1-2), 1971, 1-4.

69. **Gupta**, Urmila. *Darśayāga men śākhāharaṇa karma* (Hindi). *SP*, 25 AIOC, 1969, 37-39.

..emphasises the scientific char. of each rite..

70. **Haridatta**, Sastri. *Agnihotra paddhati* (*agnihotra kā prayojana*) (Hindi). *Vedavāṇī* 18 (3), Jan. 66, 7-8.

71. **Heesterman**, J. C. *The Ancient Indian Royal Consecration.*

..*VBD* II. 54. 40..

Rev. : J. A. B. van Buitenen, *JAOS* 80, 252-53.

72. **Heesterman**, J. C. Vrātya and sacrifice. *I-IJ* 6, 1962, 1-37.

..V. not outside the Brahmanical pale; nor non-Aryan; were in closer affinity with Kuru-Pāñcālas; ritual of V. constitutes a form of Brahmanic sacrificial ritual; its details and features older than those of classical form of Vedic Aryan ritual..(evil and impurity were essential in sacrifice; canalizing impurities into proper channels so that they remain within the cycle of production and procreation —that is sacrificial necessity)..Vrātyas not so much prototypes of Yogin (HAUER) or of Śaiva ascetic (CHARPENTIER), but rather genuine predecessors of the Śrauta sacrifice and *dīkṣita*..basis of Vrātyastoma was exchange of impurity..

73. HEESTERMAN, J. C. Brahmin, ritual and renouncer. *WZKSA* 8, 1964, 1-31.

..pre-eminence of a Brāhmaṇa not based on his priesthood but on his being the exponent of renunciation..institution of renunciation already implied in classical ritual thinking; the diff. bet. classical ritualism and renunciation is matter of degree rather than of principle..individualisation of ritual wh. cd. not but lead to its interiorisation (=real fusion into one person of patron and officiant)..(pre-classical ritual : purity and impurity are complementary; Yajamāna, who has undergone Dīkṣā, is not pure, but is charged with evil of death to wh. he has to submit in order to be reborn; priest takes over the Yajamāna's impurity; Yajamāna and priests=rivals of pre-classical ritual)..

74. HEESTERMAN, J. C. The case of the severed head. *WZKSA* 11, 1967, 22-43.

..(Vedic Śrauta ritual presents a highly rationalised system of abstract symbols expressing the relations governing the cosmos and purporting thereby to enable the specialized operator—*ya evaṁ veda*—to manipulate the universe, or rather to make his own universe; cf. the arrangement of *śastras* and *stomas*)..ref. in *Br.* to *yajñasya śiraḥ*, to its being severed, to the outflowing essence, and to its being restored; *yajñasya śiraḥ*=standard elements and acts of the ritual (particularly in connection with Pravargya)..(Vedic-brahmanic conception of sacrifice originated orthogenetically in the agonistic festival)..

75. HEESTERMAN, J. C. Kauṭalya and the ancient Indian state. *WZKSA* 15, 1971, 5-22.

..K.'s idea of impressive gathering in Aṣāḍha; SCHARPE (*Untersuchungen zur Staatsrechtlehre des Kauṭalya*, Wiesbaden, 1968) connects it with Vedic Varuṇapraghāsa; H. agrees : guilt and atonement—the central issue of Varuṇapraghāsa..(Cāturmāsyas explained in terms of social reality; Varuṇapr., or rather the festival wh. lies at its root, signifies the turning-pt. bet. the season of violent strife and the season of settled life and harmony)..

76. HEIMANN, B. The supra-personal process of sacrifice. *RSO* 32 (*Furlani Fel. Vol.*), 1957, 731-739.

..*VBD* II. 54. 41..sacrifice in India is not fundamentally concerned with making holy and setting apart something sacred, with placating, appeasing or praising by word and deed the Supreme Person of God; it emphasizes the supra-personal cosmic process of *do et des*: one thing is given in order that another thing can arise..subjective-psychological stimulus towards any sacrifice is *śraddhā*—absolute submission to the course of happenings..Indian sacrifice consists in passive obedience to Nature's supra-personal laws..

77. HUBERT, Henri; MAUSS, Marcel. *Sacrifice: its nature and function.* Univ. of Chicago Press, 1964, ix+165.

..(transl. from original French by W. D. HALLS)..in sacrifice, sacred and profane approach each other thro. the mediation of a victim; for this to happen requires acts of sacralization and also of desacralization..a sacrificial rite perceived as a *structural* event..

Rev.: G. HARRIS, *AA* 67, 139-40; V. TURNER, *Man* (NS) 1, 116-17.

78. HUMBACH, H. Iranische Sonnenpriester in Indien. 17 *Deutscher Orientalistentag*, 1969.

79. IYER, L. S. P. S. Asvamedha or the horse sacrifice. *Kamakoti Vani* 2 (6), June 70, 22-27; (7), July 70, 21-25; (8), Aug. 70, 33-34.

..symbolism of A.; its goal..

80. JACKSON, Anthony. Sound and ritual. *Man* (NS), 3 (2), June 68, 293-299.

..if ritual is seen as a striving towards contact with superhuman powers, a transcendence of everyday reality, then it is not surprising that men will employ such means as will give them this feeling of surpassing normality; rhythmic sound is one such means..music is an essential component not only in establishing social relationships wh. is one of the functions of ritual but also in setting the pattern of ritual incantations..

81. JAYADATTA. *Veda kā abhinna aṅga agnihotra* (Hindi). *Vedavāṇī* 12 (1), Nov. 65, 47-48.

82. JOSHI, G. Y. Was Puruṣamedha ever practised in Vedic India? *SP*, 25 AIOC, 1969, 12-13.

..no..

83. JOSHI, Sanjeevani. Gold in Hindu saṁskāras. *SP*, 25 AIOC, 1969, 251-252.

84. KAILAS CHANDRA. *Atha brahmayajñatarpaṇakālanirṇayaḥ. Praṇava-Pārijāta* 12, 1970.

..serially..

85. KAMEI, Sochu. On the Āntara-homa (Jap.). *JIBS* 10 (1), Jan. 62, 225-221.

86. KANKAR, Narayan Sastri. *Vaidikopasatkarmarahasyam. R. Dravid Fel. Vol.*, 1971, *V* 69-73.

..*TS* 6. 2. 3 : Upasad rite described..

87. KAPADIA, B. H. Aśvamedha, the king of the sacrifices. *JBomU* 30 (2), Sept. 61, 11-22.

..a summary in English of "Der Aśvamedha und der Puruṣamedha" by W. KIRFEL (*VBD* II. 54. 50)..

88. KARAMBELKAR, V. W. Vedic Mahāvrata. *KRCOI GJ Vol.*, 168-178.

..origin of M.; its transition in three phases; its popular nature in *Ār.*; its place in the hist. of *vratas*..

89. KASHIKAR, C. G. The Vedic sacrificial rituals through the ages. *IA* (3rd Series) 1 (2), April 64, 77-89. (Also in *SP*, 26 ICO, 1964, p. 142).

90. KASHIKAR, C. G. *Śrauta karmāce svarūpa* (Marathi). *Saṁskṛti-Sugandha*, 1970, 8-18.

91. KASHIKAR, C. G. *Veda men pravṛttidharma* (Hindi). *PP* 3, 1970, 35-39.

..*smārta* and *śrauta*..

92. KASHIKAR, C. G. Apropos of the Pravargya. *CASS Stud.* 1, 1972, 1-10. (Also in *SP*, 26 AIOC, 1972, 359-60).

..(ref. to 29 above)..rejects VAN BUITENEN's suggestions..Mahāvīra was not an icon; its anointing did not amount to *pūjā*; P. not a coalescence of two distinct rites, viz., worship of M. and offering of Gharma therefrom to Aśvins..K. accepts the view of Lüders that the hot milk in M. represented the celestial fluid and that P. was intended to strengthen that fluid wh. brought down rains; P. was a *SV*-rite..

93. Krishna Kumari. *Dīkṣā: eka vivecana* (Hindi). *Viśvambharā* 5 (1), 1968, 87-102.

..details derived from Vedic texts..

94. Krishna Lal. *Āśvayujī karma ke mantra* (Hindi). *SP*, 25 AIOC, 1969, 35-36.

95. Krishnamurthy, K. Aśvamedha ritual and its antiquity. *OHRJ* 10 (4), 1962, 23-29.

96. Krishnaswami Iyer, T. K. Yajña. *SP* (ISC) 4, 1972, p. 2.

..Vedic concept of *yajña* explained with ref. to man, universe, and god..

97. Langayana, Ramabhakta. *Vaidika yajña: svarūpa evaṁ uddeśya* (Hindi). *VJ* 21 (3-4), 1972, 248-250.

98. Lévi, Sylvain. *La doctrine du sacrifice dans les Brāhmaṇas*. Bibl. de l'École pratique des hautes études : scien. rel., Vol. 73, Paris, 1966, xvi+196.

..re-ed. with preface by L. Renou (pp. vii-xi)..

99. Madan Mohan. *Saṁskāra aur yajña men yajamāna, yajamānapatnī aur brahmādi ke āsana* (Hindi). *Vedavāṇī* 19 (5, 6, 8, 11), 1967.

..serially..

100. Madan Mohan. *Pañcamahāyajñapradīpa*. Bharatiya Pracyavidya Pratisthan, Ajmer, 1969, 244.

..comm. on Dayananda's *Pañcamahāyajñavidhi*..relevant Vedic texts given..

101. Majumdar, Devi. Mantras applied in the ritual of churning out of fire in Agnyādhāna. *SP*, 25 AIOC, 1969, 39-40.

..the Mantras employed suggest that churning out of fire is not only an external ritualistic performance, but also needs some sort of mental operation (*bhāvanā*)...

102. *Mānasa yajña śāstrasaṁmata nahīn* (Hindi). Arya Samaj (Jabalpur), *Vedavāṇī* 19 (9), July 67, 13-15.

103. MANDE, Prabhakar B. *Mūlavidhi : svarūpa āṇī ugama* (Marathi). *Navabhārata*, Oct. 70, 21-28.

..cosmogonic rite as the basis of all ritual..

104. MISHRA, Harekrishna. *Sopākhyānacāturmāsyanirūapṇam. Prajñā* 16 (2), Mar. 71, 46-49.

105. MODAK, B. R. Consecration in Atharvan literature. *JKU (H)* 9, 1965, 65-68.

106. MODAK, B. R. The nīrājana ceremony. *SP*, 26 AIOC, 1972, 365-366.

..described in *AVP* 17, 18, 18b; *Agni P.* 264; *Bṛhatsaṁhitā* 43.. intended to bring success to a king in his military expeditions..

107. MUNSHI, K. M. The socio-religious significance of Yajña. *BJ* 18 (1), 8-8-71, 26-32.

..reprinted..

108. MURDESHWAR, S. S. Rituals. *Ved. Kes.* 52 (4), Aug. 65, 210-213.

..(rituals=Kindergarten of spiritual life)..

109. MUS, Paul. Thousand-armed kannon–a mystery or a problem ? *JIBS* 12 (1), Jan. 64, 438-470.

..*ŚPBr.* description of the altar (=essentially an image of the world)..Agni→Prajāpati→Brahmā..concepts of *viśvatomukha, pradakṣiṇa*, and *maṇḍala*..discussion re. *Puruṣasūkta*..multi-headed, multi-armed images of Avalokiteśvara..

110. MYLIUS, Klaus. Der Sarvamedha. *WZKMUL* 17, GsR (2-3), 1968, 275-277.

..(1) S. relatively late; mentioned only in later section of *VS*; (2) it is a Daśarātra; includes elements of Puruṣamedha, Aśvamedha, Vājapeya (in some respects), and Viśvajit; special ref. to Dakṣiṇā; (3) S., result of artificial priestly construction intended to round off ritual system; (4) concepts of Brahman-Ātman-identity, Karma, *saṁsāra*, āśramas (particularly Vānaprastha) adumbrated..

111. MYLIUS, Klaus. Der Saṁsava. *WZUH* 17 (6), 1968, 117-137.

..antecedents of S. (in *Saṁ.* and *Br.*); S. in *ŚS* and Bhāṣyas; ritual texts; nature of S.; table showing sources of S...

112. NARAYANA SASTRI, K. P. *Sandhyāvimarśaḥ*. *SS* 18 (3), 71-88 ; (4), 85-98 ; 19 (1), 63-78.

113. NIKAM, N. A. Ritual and renunciation. *Bull. Ind. Inst. of World Culture,* Bangalore, 16-17.

114. NILAKANTA SASTRI, K. A. Report on a Seminar on " Rituals, Ethics, and Mysticism ". *BITCM* 1969, 55-95.

115. OMKAR, Harishankar. *Vaidikakarmādhikāravicāraḥ. Surabhāratī* 1966, 138-142.

116. PANCHOLI, Badriprasad. *Vaidikī hiṁsā hiṁsā na bhavati. Vedavāṇī* 16 (2), Dec. 63, 11-15.

117. PANCHOLI, Badriprasad. *Gavāmayana sattra aur trikadruka dina* (Hindi). *Vedavāṇī* 18 (3), Jan. 66, 8-10.

118. PANCHOLI, Badriprasad. *Ālambha yajña* (Hindi). *URSHS* 2, 1967, 47-63.

..*ālambha=ārambha=karma*..

119. PANDEY, U. C. Vedic sacrifice. *Bhāratī* 6 (2), 1962-63, 105-108.

120. PANDEYA, Suryabali. *Yajña kā sāttvika svarūpa* (Hindi). *Vedavāṇī* 21 (7), May 69, 3 ff.

..no occasion for immolation of animal in Vedic ritual; therefore, *adhvara*..*ajā=mahauṣadhi*..*tokmāni* (herbs) *māṁsam*..

121. PANSE, G. M. Significance of water in Indian rituals and ceremonies. *ŚPP* 8 (1), Feb. 68, 18-25. (Also in *SP*, 24 AIOC, 1968, 223-24).

..water is direct cause of earth (cosmology) and is a good conductor of *mantraśakti*..Prāṇas originated from or are constituted of water (*Ch.Up.*)..

122. PANT, G.; JAULI, G. *Prācīna bhārata men aśvamedha yajña* (Hindi). *Tripathagā* 9 (7), April 66, 73-76.

123. Pathak, V. S. Vedic rituals in early medieval period: an epigraphic study. *ABORI* 40, 1959 (1960), 218-230.

124. Patyal, Hukam Chand. Significance of *varaṇa-* (crataeva roxburghii) in the Veda. *Oriens* 21-22, 1968-69, 300-306.

..(1) vessels made of *varaṇa*-wood not to be used in making offerings, because they are injurious to sacrifice; (2) association of this tree frequently with rites connected with diseased persons; (3) charms and amulets connected with this tree have curative powers and magical effects..

125. Pawde, Kumud M. Cow in Hindu prāyaścitta. *SP*, 24 AIOC, 1968, p. 225.

126. Phillips, H. B. Ritual. *Ved. Kes.* 59 (1), May 72, 51-55.

..ritual is myth acted out; ritual makes possible, psychologically, communion bet. god and man; it gives collective expression to the basic values in social life, e. g., birth, initiation, marriage, death..

127. Potdar, K. R. The Mīmāṁsā view about the material-deity-sacrifice-relationship and its implication. *Bh. Vid.* 28, 1968 (1971), 13-21.

..it is on the authority of Veda itself that prominent place enjoyed by material in the sacrificial performance as compared with deity is established; role of deity further relegated to an insignificant place..

128. Ramavatar. *Vaidika sampadā kā yajña* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 5 ff.

129. Ramavatar. *Bṛhad havana mantra.* Ramlal Kapur Trust, Amritsar, 162.

130. Rane, G. R. The Aśvamedha in the Vedic period (a fresh interpretation). *SP*, 23 AIOC, 1966, 13-14.

..A. as a "redemptory sacrifice"..may be traced back to an old trad. of removing an old king by a young vigorous successor to represent the rejuvinated abode of the divine spirit..A. to be performed by a monarch desirous of obtaining new vigour and vitality both physical and sexual, of establishing his renewed supremacy and of retaining his queen..

131. RASTOGI, Urmila. *Darśayāga men śākhāharaṇa-karma* (Hindi). *JDSUD* 1 (2), July 72, 98-105.

132. RASTOGI, Urmila. *Darśapūrṇamāsayāga men sāṁskṛtika pravṛttiyān* (Hindi). *SP*, 26 AIOC, 1972, 373-375.

133. RAY, Amita. House-building rituals in ancient India. *J. N. Banerjea Fel. Vol.*, 1960, 298-312.

..as represented in *ṚV*, *AV*, *GS*, etc. ..(also among the Toḍas, Nāgas, etc.)..

134. RENOU, L. Recherches sur le rituel védique : la place du Rig-Veda dans l'ordonance du culte. *JA* 250 (2), 1962, 161-184.

..the employment of *ṚV* in ritual is less from the pt. of view of contents than of formal factors such as metre, number-symbolism, etc...

135. RÖNNOW, K. Zur Erklärung des Pravargya, des Agnicayana und der Sautrāmaṇī. *Monde Orient.* 23, 113 ff.

..(myth of Namuci traced in the general outlines of Sautrāmaṇī)..

136. SAMARPANANANDA, Swami. *Paśuyāga* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 19-22.

137. SANDESARA, U. J. The śiṣṭasaṁpratipatti sattras of Śrī Kṛṣṇa. *ŚPP* 7 (2), Aug. 67, 55-61.

..(sacrifices performed by K. to bring about intellectual unity among the distinguished ones of the society)..

138. *Sandhyāvandanaprayoga* of the Jaiminīya (Talavakāra) Sāmavedins. Vani Vihar Press, Srirangam.

139. SARAF, Samarendra. The Hindu ritual purity-pollution complex. *Eastern Anthropologist* 22, May Aug. 69, 161-176.

140. SASTRY, Vishvanadha. The New Moon and Full Moon sacrifices. *SP*, 26 AIOC, 1972, p. 510.

141. SATAVALEKAR, S. D. *Gomedhe govadho bhavati na vā*. *GKP* 13 (9), 297-301.

..no cow-slaughter in Gomedha..*gomedha=gosaṁgama*..

142. SCHLERATH, B. Opfergaben. *Paideuma* 7 (4-6), July 60, 129-134.

..sacrifice of the Aryans was fundamentally a stylised feast (for guests)..discusses Vedic and Iranian evidence..

143. SCHLINGLOFF, Dieter. Menschenopfer in Kauśāmbī. *I-IJ* 11 (3), 1969, 175-189.

..(human sacrifice in Veda and its ancillary lit.)..see 146 below..

144. SEMEKA, E. S. On the typology of the opposition 'milk-blood' in ritualistic and mythological systems of India and Ceylon. *Sèmeiotixè* (Proc. of 4th Summer School on Secondary Modelling Systems), Tartu, 1970, 51-53.

145. SEN, Milan. Some lights on the aspects of the Soma-rite called Vājapeya. *SP*, 25 AIOC, 1969, 364-365.

146. SHARMA, G. R. The excavations at Kauśāmbī (1957-1959) : the defences and the śyenaciti of the Puruṣamedha. Allahabad Univ., Inst. of Arch. Publication 1, 1960.

..see 143 above..

147. SHARMA, Lakshmi. *Śāstrīya vraton ke sāmānya vidhi-vidhāna* (Hindi). *Sodhapatrikā* 21 (3), 1970, 17-29.

148. SHARMA, Ramaprapanna, *Yajñīyapaśuvimarśaḥ*. *Prajñā* 13 (2), Mar. 68, 105-112.

..no animal-immolation prescribed in Vedic sacrifice..*paśu*=Agni or Vāyu or Sūrya or Puruṣa..*māṁsa*, *chāga*, *vapā* ref. to herbs, etc...

149. SHARMA, Veniram. *Yajña aur brāhmaṇa* (Hindi). *Kalyāṇa* 39 (9), Sept. 65, 1177-1179.

150. SHASTRI, Dakshina Ranjan. *Origin and Development of the Rituals of Ancestor Worship in India.* Bookland Pvt. Ltd., Calcutta, 1963, x+399.

..study of Śrāddha ceremony from hist. and sociological points of view..funerary ceremonies as practised in India may be of pre-Vedic origin, but Śrāddha is essentially Vedic..

Rev. : R. P. GOLDMAN, *JAOS* 89, 670; S. P. SINHA, *MinI* 45, 328-29.

151. SOMASUNDARA, Diksita. *Yāgaparicayaḥ : tatra vājapeya-yāgaḥ.* Ramayana Mudraṇalaya, Madras.

152. SOPHER, David E. Indigenous uses of turmeric (curcuma domestica) in Asia and Oceania. *Anthropos* 59, 1964, 93-127.

..turmeric (*haridrā*) in Indian domestic rites..

153. STAAL, J. F. Report on Vedic rituals and recitations. *Year-Book of Am. Philos. Soc.*, 1963, 607-611.

154. STAAL, J. F. The twelve ritual chants of the Nambudiri *agniṣṭoma*. *Kuiper Fel. Vol.*, 409-429.

..general information about the 12 Agniṣṭoma-sāmans; special features noticed among Nambudiri Sāmagas..Nambudiri trad. is complete, but weak; it is characterized by a specific combination of Śrauta traditions, largely diff. from other South Indian traditions..schools wh. are followed are Āśv. or Kauṣ. for *ṚV*, Baudh. for *YV*, Jaim. for *SV*..

155. STUTLEY, Margaret. The Aśvamedha or Indian Horse Sacrifice. *Folklore* 80, Winter 1969, 253-261.

..the Indo-Aryan H. S. appears initially to have assimilated an ancient fertility rite in wh. some kind of native animal was replaced by the Asian horse introduced by the Aryans..development of Aśvamedha during three phases of IA expansion in upper India clearly apparent : (1) initial settlement of Aryans in NW (Āryāvarta) : *ṚV*; (2) expansion to Madhyadeśa—redaction of the other 3 Vedas made and some of the *Br.* compiled; (3) advance of tribes (probably of mixed blood) wh. became assimilated with the purely native tribes of the East (during this phase : kingly and priestly dominance established; early form of caste; introd. of legal code; end of this phase : dividing line bet. ancient Br. fundamentalism and Hinduism)..earliest source of information about Aś. is *ṚV* I. 162-63..as a fertility rite, H. S. associated with spring festival in wh. whole community took part..Aś. invested with a cosmic significance..brief summary of the procedure of Aś.; ref. to parallel beliefs in other cultures..significance of various rites..

156. SUBRAHMANIAN, N. Vedic sacrifices in Tamilaham in the Sangam age. *V. R. Shastyabda. Fel. Vol.*, 1971, 177-179.

..much in evidence..

157. TAMBIAH, S. J. The magical power of words. *Man* (NS) 3 (2), June 68, 175-208.

..ritual defined as consisting of 'word' and 'deed'..concept of *mantra*..Vedic hymns speculated on Vāk, and asserted that gods ruled the world thro. magical formulae..also see 80 above..

158. THITE, G. U. À propos of the Vājapeya. *JUPHS* 29, 1968, 31-39.

..V. must have been a popular fertility rite, an *utsava*, connected with obtaining plenty of food; in the process of the development of ritual, it was included in Soma-sacrifice; efforts specially made to elevate it..

159. THITE, G. U. Utsannayajña. *JOIB* 18 (3), Mar. 69, 179-186. (Also in *SP*, 24 AIOC, 1968, p. 32).

..*U.*=a big, extensive sacrifice; the extensiveness connected with the year (*saṁvatsara*)..*utsanna* also means 'obsolete'..

160. THITE, G. U. Elevation of the sacrifice in the Brāhmaṇa-texts. *Dandekar Fel. Vol.*, 1969, 163-168.

..see : *VBD* III. 18. 23..

161. THITE, G. U. Cāturmāsya-sacrifices researched. *JUPHS* 31, 1969, 57-79.

..(1) original nature of C. must have been that of "a curing magic" performed by the masses; (2) "curing magic" mixed with the characteristics of the ritual of the classes; (3) C. elevated and firmly established in the ritual system of the classes..

162. THITE, G. U. *Brāhmaṇagranthātīla paśuyajña āṇi ahiṁsā* (Marathi). *Navabhārata*, Nov. 69, 26-28.

..sublimation of animal-immolation : (1) awareness of cruelty; (2) insistence that it is not *hiṁsā*; (3) not looking at the animal being immolated; (4) symbolical protection of the animal being immolated; (5) euphemistic expressions : *saṁjñapaya*, *anvagan* etc.; (6) peculiar manner of immolation; (7) belief that the immolated animal is actually given new life; (8) immolated *paśu* becomes immortal..

163. THITE, G. U. Non-attractive Dakṣiṇās in Śrauta ritual. *VIJ* 7 (1-2), 1969, 36-44.

..D. usually connected with the nature and purpose of sacrifice; by themselves, neither attractive nor non-attractive..

164. THITE, G. U. *Sacrifice in the Brāhmaṇa-texts*. Univ. of Poona, 1970, 3+738.

..doctoral thesis : typescript..see : *VBD* III. 18. 24..

165. THITE, G. U. Animal-sacrifice in the Brāhmaṇa-texts. *Numen* 17 (2), Aug. 70, 143-158. (Also in *SP*, 25 AIOC, 1969, p. 28).

..(1) a. s. elevated by connecting it with Soma-sacrifice; (2) a. s. is a substitute for self-sacrifice; offering of Puroḍāśa is imp. stage bet. a. s. and Haviryajña; (3) traces of *ahiṁsā* in a. s., thro. sophistication and euphemism..

166. THITE, G. U. Henoritualism of the Brāhmaṇa-texts. *JUPHS* 33, 1970, 23-36.

..henoritualism consists in considering the rite in hand to be the only one existing, and praising each rite successively in the same or similar manner. .henoritualism marks the transition bet. ritualism and spiritualism..

167. THITE, G. U. Sammāpāsa-Somaprāśa according to the Mahāvastu II. 237. *Bh. Vid.* 28, 1968 (1971), 69-71.

..normal Soma-sacrifice (Agniṣṭoma) is intended..

168. THITE, G. U. Pāṅkta yajña. *R. Dravid Fel. Vol.*, 1971, E. 22-29. (Marathi version in *Navabhārata* 24. 11, Aug. 71, 13-15).

..P. Y. implies fivefold classification of sacrifices : Agnihotra, Darśapūrṇa., Cāturmāsyas, Paśu, Soma (cf. *Ait. Br.* II. 3. 3); this justifies the name Pāṅkta..

169. THITE, G. U. Numbers of metres as a measurement of sacrifice. *BSSS* 1 (3-4), 1971-72, 53-56.

..(1) the no. of metres given differently at diff. places; it varies from 3 to 7, acc. to requirements; (2) its purpose is to serve as measurement of sacrificial details..

170. THITE, G. U. Animalism in ancient India. *JOIB* 21 (3), Mar. 72, 191-209.

..animalism=tendency to imitate animals, to behave like animals, etc., both in spiritual and ritual contexts..e. g. *gosava* sacrifice in wh. the sacrificer acts like a bull..Vedic, Buddhist, and other evidence..

171. TRIPATHI, Vinayak. *Agnicayana-yāga-vimarśaḥ*. *Medhā* 3-4, 7-16.

172. TRIPATHI, Vinayak. *Agnicayanam*. VSVV, Varanasi.

..doctoral dissertation..

173. TUNGAR, N. V. *Yāgīyā paśuhiṁsā niṣiddhā*. *SP*, 25 AIOC, 1969, p. 343.

174. UDAYAVIRA, Sastri. *Agnihotra kī ekarūpatā* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 8-11.

175. VAIDYANATH, Sastri. *Agnihotra* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 13-14.

176. VEDAKUMARI. *Yajña men mantra-viniyoga kā svarūpa* (Hindi). *GKP* 19 (8), 421-426; (9), 457-59; *Vedavāṇī* 19 (7), May 67, 10-16.

..three forms : (1) *rūpasamṛddha*; (2) *bhāvasamṛddha* (3) *pratīka-pradhāna*..

177. VEDAKUMARI. *Agnyādhāna kā vidhi* (Hindi). *Vedavāṇī* 19 (12), Oct. 67, 5-10.

178. VINOD CHANDRA. *Agnihotrasya mahattvam*. *GKP* 21 (1-2), 1968, 19-21.

179. VIRENDRA. *Agnihotra se rogon kī cikitsā* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 22-25.

180. VISHVA BANDHU (ed.). *Vaidika saṁkalpa-sandhyā*. VVRI : Nityananda Vishva Granthamala 8, 1970, iv+26.

..Sk. text, Hindi transl., notes..

181. VISVAMITRA. *Agnihotra kā svarūpa aur rahasya* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 14-19.

182. VISWANADHA SASTRY, D. The institution of sacrifice : the Agniṣṭoma. *SP*, 22 AIOC, 1965, p. 244.

183. VISWANADHA SASTRY, D. The ritual of the Veda and the Brāhmaṇas. *SP*, 24 AIOC, 1968, p. 27.

184. VISWANADHA SASTRY, D. The institution of sacrifice : Agniṣṭoma, its origin and development. *SP*, 25 AIOC, 1969, 27-28.

185. WAGLE, Narendra. "Minor" rites and rituals attributed to the Brāhmaṇas in the Nikāya texts of the Pali canon. *JOIB* 17 (4), June 68, 363-372.

..ref. to Gṛhya rites..censure of Brahmanic professional priests..

186. WALLI, Koshalya. Animal sacrifice and ahiṁsā. SP, 23 AIOC, 1966, 24-25.

187. WEYGANDT, H. *Kapālam. Über den Ursprung des vedischen Voropfers.*

Rev. : B. SCHLERATH, *Tribus* 10 (1961), 194 ff.

188. YUDA, Yutaka. A bird's-eye view of sacrifice (yajña) as seen in the Śatapatha-Brāhmaṇa (Jap.). *Tōhōgaku*, No. 36, Tokyo, 1968, 145-126.

189. YUDHISTHIRA, Mimamsaka. *Samidādhāna mantron kī samasyā* (Hindi). *Vedavāṇī* 13 (3), Jan. 61, 9-13.

190. YUDHISTHIRA, Mimamsaka. *Yajñon kā ādhyātmika svarūpa* (Hindi). *Vedavāṇī* 17 (8), June 65, 5-7.

191. YUDHISTHIRA, Mimamsaka. *Agnihotra* (Hindi). *Vedavāṇī* 18 (1), Nov. 65, 19-22.

192. YUDHISTHIRA, Mimamsaka. *Artvijīna aur paurohitya karma ke adhikārī* (Hindi). *Vedavāṇī* 19 (9), July 67, 5-6.

193. YUDHISTHIRA, Mimamsaka. *Śrāvaṇī* (*Rakṣābandhana*) (Hindi). *Vedavāṇī* 20 (10), Aug. 68, 17-20.

..*upākarma*..

194. YUDHISTHIRA, Mimamsaka. *Tīna yajñīya agniyān* (Hindi). *Vedavāṇī* 22 (2), Dec. 69, 6-7.

..*puruṣo vāva yajñaḥ* (*Ch. Up.*)..*vīryāgni* (*upasthe : gārhapatya*); *jaṭharāgni* (*jaṭhare : dakṣiṇa*); *prāṇāgni* (*mastiṣke : āhavanīya*)..

195. YUDHISTHIRA, Mimamsaka. *Brahmayajña-sandhyopāsanā : agnihotra* (Hindi). *Vedavāṇī* 23 (6), April 71, 21-32.

..acc. to Dayananda trad. ..

55. CULTS AND FESTIVALS.

1. VAN BAAREN, Th. P. Culte et rite à la lumière de l'histoire des religions. *Paroisse et liturgie* 51, Saint-André-lez-Bruges, 1968, 147-156.

2. **Banerjee, P.** Nāga cult in ancient India. *I-AC* 15 (4), Oct. 66, 297-314.

..Nāga represented on faience sealings of MD; but he appears there as devotee, not as divinity..serpent in *ṚV*, *MS*, *AV*, *GS*..

3. **Basu, M. N.** The moon and the man. *Folklore* 10 (7), Calcutta, 1969, 235-242.

4. **Bhagvat, Durga.** Bear in Indian culture. *JASBom* 43-44, 1968-69, 31-93.

..bear in Vedic lit.; Vedic ref. both natural and symbolical; in Veda, the bear-cult seems to be an archaic cult..

5. **Bhattacharya, Tarapad.** Further notes on the Brahmā cult. *JBRS* 45, 1959, 411-420.

..addenda to *VBD* II. 48. 18; also see *VBD* II. 51. 43; 56. 11-13..

6. **Bhattacharya, Tarapad.** *The Cult of Brahmā*. Varanasi, 1969, 340+3 plates.

..second revised and enlarged ed. of *VBD* II. 48. 18..

7. **Bhattacharya, Tarapad.** The *Avesta*, *Ṛgveda*, and Brahmā cult. *ABORI* 51, 1970 (1971), 31-50.

..(fundamental diff. bet. gods of *ṚV* and of *Avesta*; Ahura Mazda can't be identified with Varuṇa; difficult to believe that ancient Iranians and Vedic Aryans have originated from a common stock.. Avestan rel. indebted to non-Vedic rel. of India, and, in some cases, to the later Ṛgvedic rel.)..Prajāpati was an earlier god than Agni and Bṛhaspati; P.'s worship earlier than *ṚV*-rel. ..both Indians and Iranians were, before schism, worshipping Brahmā (=Prajāpati : Creator-god) and his other manifestations..

8. **Bhattacharyya, N. N.** *Indian Mother Goddess*. Calcutta, 1971, 156.

9. **Chakravarty, D. K.** The antiquity and the evolution of the saptamātrikā worship in Bengal. *PIHC* (30th Session), 1969, 129-138.

..Mother-Goddess worship in IV civil. as starting pt. ..

10. **Chatterjee, Asim Kumar.** *The Cult of Skanda-Kārttikeya in Ancient India.*

..see : *VBD* III. 51. 113..

11. CLOTHEY, Fred. Skanda-ṣaṣṭi : a festival in Tamil India. *Hist. Rel.* 8 (3), Feb. 69, 236-259.

..hist. sketch of Skanda..S. linked to Sanatkumāra in *Ch. Up.* VII..elsewhere appears as cosmic philosopher and knower of mystery of existence..a no. of motifs from Vedic and post-Vedic sources transferred to S., e. g. those of sun-god, solar deity, celestial warrior-chieftain..Tamilization of S. and Sanskritization of Murukan and consequent identification of the two..

12. DESAI, Kalpana. Varāha. *JASBom* 43-44, 1968-69, 106-118.

..V. cult in Vedic lit. ..

13. FRÉDÉRIC, L. *La danse sacrée de l'Inde*. Paris, 1957.

14. JAIN, Bhagchandra. Antiquity of the śramaṇa-cult. *WB* 15 (1), Aug. 66, 3-6.

..Ś.-cult, as practised by the Jainas, existed prior to Brahmanic cult; its later emergence indicates only its revival..

15. JAMES, E. O. *The Cult of the Mother Goddess. An archaeological and documentary study*. Fred. A. Praeger, New York, 1959, 300.

..ref. to the cult in India..

Rev. : G. TUCCI, *EW* 12, 209.

16. KRISHNAMURTHY, K. Festivals of ancient India as gleaned from the Indian literature. *JAHRS* 29 (1-2), 1963-64, 40-47.

..ref. in Vedic lit...

17. MAHADEVAN, T. M. P. Ganapatya cult. *Kamakoti Vani* 2 (10), Oct. 70, 10-13.

..Vedic origin of Gaṇapati..

18. MAHALINGAM, T. V. Hāyagrīva, the concept and the cult. *ALB* 29, 1965, 188-199.

..horse deified in Veda..Viṣṇu's hybrid form..

19. MAHALINGAM, T. V. The cult of Śakti in Tamilnad. *BITCM* I, 1965, 17-29.

..(also by the same author : " Nāga cult in India ", *BITCM*, 1957)..

20. MILES, A. *Le culte de Çiva. Superstitions, perversions et horreurs de l'Hindouisme.* Paris, 1935, 310.

21. MODAK, B. R. The Indramaha festival. *SP*, 25 AIOC, 1969, p. 32.

..treated in *Kauśikasūtra* 140 and 19th *Pariśiṣṭa* of *AV*..

22. MORRIS, Ramona and Desmond. *Men and Snakes.* Hutchinson, London, 1965, vii+224+illustr.

..seeks to examine man's relationship with snakes throughout his hist...ritual behaviours and shared phantasies surrounding snakes..

Rev. : D. FREEMAN, *Man* (NS) 1, 262.

23. MOTI CHANDRA. Some aspects of Yakṣa cult in ancient India. *Ghurye Fel. Vol.*, 1954, 244-265.

24. MUHANDI LAL. The cow cult in India. *Radical Humanist-Pamphlet* 3.

..(up to Buddha's time, use of beef was common)..

25. MUKHERJEE, U. N. Nāga worship in ancient India, and its reference in Vedic literature. *PIHC* (24th Session), 1961, 84-87.

..Nāga-cult is generally believed to be non-Aryan in origin (because of its prevalence in IV civil.); M. suggests that Nāga-worship (as we know it today) originated in Vedic period; ref. to Ahi Budhnya (12 times) in *ṚV*..

26. PRASAD, H. K. The Nāga-cult in Bihar. *JBRS* 46, 1960, 129-134.

..Nāga-cult closely associated with the cult of Śiva; Vedic Rudra associated with serpents..*AV* VI. 56. 1 regards snakes as evil spirits..snake-cult in IV civil...Sarpabali ref. to in *GS* (*ĀśvGS* II. 1. 9)..

27. ROY, S. N. Early Purāṇic account of sun and solar cult. *Allah. Univ. Stud.*, Ancient Hist. Sect., 1963-64, 39-59.

28. SARKAR, Amal. Snake cult in Indian religion. *MR* 111, May 62, 390-394.

29. SCHMIDT, H-P. Iranian Magi in India. *QJMS* 55 (3-4), 99-100.

30. SEN GUPTA, S. Tree and humanity. *Folklore* 6 (6), Calcutta, June 65, 219-235.

..tree-worship from the Aryan period onwards..

31. SEN GUPTA, S. (ed.). *Tree Symbol Worship in India.* A new survey of pattern of a folk-religion. Indian Publications: India Folklore Series, 5, Calcutta, 1965.

32. SIMOONS, Frederick J.; SIMMONS, Elizabeth S. *A Ceremonial Ox of India: the Mithan in Nature, Culture, and History.* Univ. of Wisconsin Press, Madison, 1968, xv+323.

Rev.: C. CAILLAT, *JESHO* 13, 109-110.

33. SINGH, Madan Mohan. Some of the ancient popular cults of Magadha. *PIHC* (23rd Session), 1960, 138-139.

..non-Aryan in origin, but assimilated in Br. rel...

34. SRIVASTAVA, V. C. The Magas and the sun-worship in ancient India. *SP*, 23 AIOC, 1966, 128-130.

..Magis were probably low-cultured (non-Aryan?) fire-sun-worshipping priests of Medea; when they reached India, they had already become Iranianised..Solar worship of ancient India was a mixture of three trad.: (1) orthodox trad. of Vedas, *Up.*, and *Pur.*; (2) Magi trad. of Iran; (3) indigenous trad. of India..

35. TRIPATHI, Mata Prasad. Association of bull motif with the cult of mother goddess in the terracotta tradition of Baluchistan. *SP*, 26 AICO, 1972, p. 436.

..earliest remains from Kulli and Mehi cultures of south Baluchistan are particularly associated with some unique terracottas of bird-faced goddess (identified with Suparṇī Vāk of the Vāgāmbhṛṇīya hymn) along with those of bull of a special variety; both bull and Vāk are vegetation-fertility-deities..

36. VIDYALAMKAR, K. C. Ancestor worship in Aryan cult. *KURJ* 4 (1-2), Sept. 68.

56. VEDISM-HINDUISM AND OTHER RELIGIONS.

1. ANANDAPRIYA. *Pārasī dharma vaidika dharma kī eka śākhā hai* (Hindi), *Vedavāṇī* 16 (1), Nov. 63, 94-96.

..a comparative study..

2. ARYAPATHIKA, Amarasimha. *Veda kā aṁśa kuraāna men* (Hindi). *Vedavāṇī* 15 (2), Dec. 62, 31 ff.

3. AUBOYER, J. *Judée, Iran, Inde*. 1964, 112+36 diagr.

4. BADI, A. M. *Monde et parole de Zarathoustra. Essai d'interpretation*. Payot, Paris, 1961, 190.

Rev. : M. MOLE, *RHR* 164 (2), 235-36.

5. BAPAT, P. V. Vedic sources of some Buddhist beliefs. *J Assam RS* 14, 1960, 116-119.

..see : *VBD* II. 56. 6..

6. BAYART, J. Hindouisme et christianisme : rencontre et divergences. *Rythmes du Monde* 15 (3-4), 1967, 160-172.

7. BENZ, E. Dialog mit dem Hinduismus. *Zeitschr. Rel.-Geistesgesch.* 18 (3), 1966, 220-228.

8. BIANCHI, Ugo. *Zamān i Ōhrmazd*. Soc. ed. internaz., Turin, 1958, 263.

Rev. : F. B. J. KUIPER, *I-IJ* 3, 212-16; W. LENTZ, *ZDMG* 111, 222-26.

9. BOIS, G. La rencontre de l'hindouisme et du christianisme. *Monde non-chrét*. 78, 1966, 30-37.

..apropos 34 below..

10. BOIS, G. Le temoignage chrétien aux Indes et les religions. *Monde non-chrét*. 78, 1966, 38-50.

..apropos *VBD* III. 48. 107 (French version)..

11. BRENTJES, Burchard. *Die iranische Welt vor Mohammed.* Koehler und Amelang, Leipzig, 1967, 304+123 plates.

..ref. to radically dualistic cosmological and ethical concept of Iran..concept of *Zurvan akaranan* ("uncreated time") represents an original monistic attempt to overcome the Zor. dualism..marked pessimistic and fatalistic tendency of Zurvanism dominated long periods of Iran's spiritual hist. ..

Rev. : G. GLAESSER, *EW* 20, 480-82.

12. BÜRKLE, Horst. *Dialog mit dem Osten. Radhakrishnans neuhinduistische Botschaft im Lichte christlicher Weltsendung.* Evangelisches Verlagswerk, Stuttgart, 1965, 313.

..new attitude (among Hindus) towards inherited trad.; hitherto unknown inclination towards world and secularism; marked receptiveness for (often secularised) elements from the occidental Christian heritage; a missionary self-confidence and self-assertion—these are the characteristics of the change in India..B. studies Neo-Hinduism propounded by R. in this perspective..New Hindu thinking dynamically breaking away from the background of the hitherto predominantly passive conception of time and the world in the "shadow of the great rejection", and yet sustained by the force of rel. hope : (1) regard for Hindu heritage; (2) tendency to testify and proclaim a message that marks its declarations; (3) constant ref. to reality of this world (the world as a task and the will to change and refashion it)..

Rev. : Joh. H. Emminghaus, *Mundus* 4, 109-110.

13. Chattopadhyaya, K. The religious reform of Zarathustra. *PICO* (25th Session) 2, 1963, 197-201.

..(Z. belonged to Media; date of his birth : 628 B. C.; his first 'vision' at the age of 30; conversion of King Vištasp of East Iran, when Z. was 42; Z's death at the age of 72)..Z. taught moral dualism; great emphasis on moral life; *active* opposition to evil (e. g. to violence to cattle)..

14. Chattopadhyaya, Sudhakar. Foreign elements in early Hinduism. *QRHS* 4 (4), 1964-65, 175-179.

..ref. in Persepolis ins. of Xerexes : infiltration of a foreign creed on Indian soil..Hindu sun-cult shows Iranian influence (thro. Śakas)..foreign influence on Śakti-cult and Tantricism..

15. Cuttat, J. A. Die Spiritualität Asiens. *Hochland* 59 (2), 1966, 97-100.

..confrontation of Christian rel. mentality and Yoga..

16. De Menasce, R. P.; Lacombe, O. Dualisme iranien et monisme indien. *Nova Vetera* 33 (2), 1958, 121-126.

17. Devaraja, N. K. *Hinduism and Christianity.* Asia Publ. House, Bombay, 1969, xi+126.

..(mainly philosophical H.)..

Rev. : S. Rajgopalan, *Ved. Kes.* (April 70), 517.

18. Duchesne-Guillemin, J. *La religion de l'Iran ancien.* PUF, Paris, 1962, iv+411+1 map.

..geographical-hist. and bibl. introd.; lit. sources; ritual and moral; hist. survey of Z.'s rel. ..

Rev. : A. Closs, *Anthropos* 59, 674-77; R. Göbl, *WK Morgenlandes* 59-60, 263-66; O. Klima, *Arch Or* 32, 314-16; S. Shaked, *BSOAS* 27, 450; G. Widengren, *OLZ* 63, 584-85.

19. Duchesne-Guillemin, J. Heraclitus and Iran. *Hist. Rel.* 3, 1963, 34-49.

..old Aryan fire-cosmology; Ṛta-*aša*; logos doctrine of H. and fire..

20. Duchesne-Guillemin, J. La fixation de l'Avesta. *Morgenstierne Fel. Vol.*, 1964, 62-66.

21. Duchesne-Guillemin, J. Die drei Weise aus dem Morgenlande und die Anbetung der Zeit. *Antaios* 7 (3), 1965, 234-252.

22. Dumézil, G. L'ideologie tripartie des Indo-Européens et la Bible. *Kratylos* 4, 1959, 97-118.

23. Elenjimittam, Anthony. *Monasticism—Christian and Hindu-Buddhist*. Anthony Publications, Bandra.

24. Griffiths, B. Premiers pas dans le dialogue. *Rythmes du Monde* 15 (3-4), 1967, 143-148.

..Hinduism and Christianity..accords and discords..

25. Hartman, Sven S. Aspects de l'histoire religieuse selon la conception de l'Avesta non-gāthique. *OS* 13, 1965, 88ff.

26. Heras, H. The fall of man in the Avesta : a symposium on Indo-Iranian and allied subjects. *M. P. Khareghat Mem. Vol.* 1, Bombay, 1953, 150-176.

27. Humbach, Helmut. *Die Gathas des Zarathustra.* Carl Winter, Heidelberg, 1959; Vol. I : 163; Vol. II : 103.

Rev. : I. Gershevitch, *BSOAS* 25 (2), 367-70; O. Klima *Arch Or* 29, 136-41; V. Pisani, *Paideia* 17, 275 ff.; H-P. Schmidt, *ZDMG* 111, 211-22.

28. Jayatilleke, K. N. The historical context of the role of Buddhism. *The Mahābodhi* 77 (3), Mar. 69, 70-77.

..rise of B. not far removed in time from *Maitr. Up.* (wh. mentions a sect wearing 'ruddy robe' : *kaṣāya*, depends on *tarkadṛṣṭānta*, accepts *nairātmyavāda* : Buddhism)..

29. Kalelkar, Kakasaheb. Une réponse hindoue. *Rythmes du Monde* 15 (3-4), 1967, 149-154.

30. Kanga, M. F. *The Dawn and Twilight of Zoroastrianism* by R. C. Zaehner : a review article. *Indo-Iranica* 16 (2), June 63, 109-113.

31. Klostermaier, Klaus. *Christ und Hindu in Vrindaban.* Köln, 1968, 156.

Rev. : Fritz Bornemann, *Anthropos* 63-64, 302.

32. Lacombe, O. Rencontre du christianisme avec l'hindouisme. *Rythmes du Monde* 15 (3-4), 1967, 134-142.

..from the pts. of view of ethics, ritual, philos. ..

33. Lahiri, Ajoy. Indian and Babylonian Demonology : a comparative study. *VIJ* 4 (2), Sept. 66, 186-197.

..direct evidence available that Indians borrowed from Babylonians in the matter of demonology, e. g., formation of the word *kimidin*.. most of the spirit-beliefs of the Vedic Aryans may have been purely Indian in char., tho. the foreign inspiration in respect of some of them can't be ruled out..

34. Le Saux, H. (Swami Abhishiktananda). *La recontre de l'hindouisme et du christianisme.* Éd. du Seuil, Paris, 1966, 237.

..see 9 above..

34A. Le Saux, H. *Indische Weisheit—Christliche Mystik. Von dem Vedanta zur Dreifaltigkeit.* Brill, 1968, 272.

..transl. from original French into German by H. Pfiffner..

35. Lommel, H. Die Sonne das Schlechteste ? Strophe 10 der fünften Gāthā des Zarathuštra, Yasna 32. *Oriens* 15, 1962, 360-373.

..Mitra-Mithra is the sun (and not god of contract)..conflict bet. the Sun and the Moon (Soma-animal); therefore, sun censured..

36. Lommel, H. *Die Gāthās des Zarathustra.* Schwabe, Basel-Stuttgart, 1971, 237.

..ed. by B. Schlerath..app. by Erwin Wolff : "Die Zeitfolge der Gāthās des Z."..

37. Mallik, Madhusudan. Mithraism. *VBQ* 32 (2), 1966-67, 148-154.

..Mithra holds in Iranian lit. a much higher position than Mitra in the Veda..origin of Mithraism..see : *VBD* III. 50. 138..

38. Mariasusai, D. Christian experience and Hindu spirituality. *Gregorianum* 48 (4), 1967, 776-791.

39. McCafferty, Lawrence M. *River of Light : Essays in Oriental Wisdom and the Meaning of Christ*. Philosophical Library, New York, 1969, 91.

..four essays on the relation bet. being and knowing: (1) Hinduism, with an emphasis on Vedic thought; (2) Buddhism; (3) Chinese thought; (4) Christianity..

Rev. : Allan W. Anderson, *PEW* 21, 222.

40. Molé, M. *Culte, mythe et cosmologie dans l'Iran ancien. La problème Zoroastrien et la tradition mazdéenne*. PUF, Paris, 1963, xxxii+600.

Rev.: J. Duchesne-Guillemin, *RHR* 169, 69-71; G. Gnoli, *RSO* 40 (4), 334-43.

41. Molé, M. *L'Iran ancien*. Bloud-Gay : Rel. du Monde, Paris, 1965, 119.

..geographical and hist. framework and sources; pantheon (Indo-Ir. heritage) : M. accepts Dumézil's doctrine of function-tripartition; also accepts the cosmic dualism as manifest in the contrasts bet. Asuras and Daivas; M. assumes that the first mythological system has been overlaid by the second; acc. to him, Indra often acts as a destroyer of Ṛta, wh. may account for Indra's demonic role in the *Avesta*; M. stresses the diminished imp. of the warrior function in Old Iranian society..the whole cult. dealt with..acc. to M., the " Gāthic doctrine " is a reformed rel. designed for the elite..

Rev.: Walther Hinz, *ZDMG* 118, 201-02.

42. Neuner, Joseph. *Hinduismus und Christentum, eine Einführung*. Wien-Freiburg-Basel, 1962.

43. Oberhammer, G. Die Begegnung Indiens mit dem Christentum. *Kairos* 8 (1), 1966, 33-43.

..(in what sense and in what measure can religions of India be regarded as legitimate religions ?)..

43A. Panikkar, R. Sur l' herméneutique de la tradition dans l' hindouisme. Pour un dialogue avec le christianisme. *Arch. Filos.* 1-2, 1963, 343-364.

44. Panikkar, R. Kultmysterium in Hinduismus und Christentum. Ein Beitrag zur vergleichenden Religionstheologie. *Theol. Rev.* 63 (6), 1967, 370-378. (Also K. Alber, Freiburg, 1964, 56-61 ; French transl. of this by B. Charière, 1971).

44A. Papali, C. Dialogue with Hinduism. *Euntes docete* 20, 1967, 231-240.

..Hindu and Christian doctrine of love of God..

44B. Parrinder, G. *Avatar and Incarnation.*

..see : *VBD* III. 47. 97..tries to relate Hindu idea to Christian belief..

45. Radicchi, Anna. Confronti Gathico-Rigvedici: Aša-Ṛta. *Alli. dell' Accad. Toscana di scien. e lett. " La Colombaria"* 26, 1962, 41-160.

46. Ross, Nancy Wilson. *Hinduism, Buddhism, Zen. An introduction to their meaning and their arts.* Faber and Faber, London, 1966, 222.

..three principal worlds of oriental spirituality..inter-relationship..

47. Schlerath, B. Die Gathas des Zarathustra. *OLZ* 1962, 565-589.

..a crit. survey of recent lit. on the subject..particularly the works of Humbach, Hinz, Lentz..

48. Sen, Sukumar. Iranian Sraush and Indian Skanda. *Indo-Iranica* 4.

49. Sitaramiah, G. Vedic Brahmanism in the Saṁyutta-Nikāya. *Mys Or* 1 (2), 1968. (Also in *SP*, 21 AIOC, 1961, p. 256).

50. Smart, N. *The yogi and the devotee. The interplay between the Upanishads and catholic theology.* George Allen and Unwin, London, 1968, 174.

Rev. : Marcus Ward, *AP* (Sept. 68), 416.

51. Spencer, Dorothy M. The recruitment of Shamans among the Mundas. *Hist. Rel.* 10 (1), Aug. 70, 1-31.

..many contacts with Hindu practices are suggested..

52. Ström, Åke V. Indogermanisches in der Völuspá. *Numen* 14 (3), Nov. 67, 167-208.

..motifs in *Vsp.* comparable with those in Vedic texts (also in MBh.)..

53. Tejasananda, Swami. Points of contact between Hinduism and Islam. *Pr. Bh.* 66, Mar. 61, 125-134.

54. Thakur, Shivesh Chandra. *Christian and Hindu Ethics.* George Allen and Unwin, London, 1969, 216.

Rev. : Marcus Ward, *AP* (June 69), 273.

55. Varenne, J. *Zarathushtra et la tradition mazdéenne.* Éd. du Seuil : Coll. " Maîtres spirituels ", No. 35, Paris, 1966, 190.

..numerous ref. to Vedic rel...

56. Vermaseren, Maarten J. Mithras : Geschichte eines Kultes. W. Kohlhammer Verlag : Urban-Bücher 83, Stuttgart, 1965, 158+69 fig.

..(German transl. of *Mithra, ce dieu mystérieux*)..

Rev. : Robert Turcan, *RHR* 170, 201-02.

57. Verpoorten, J.-M. Quelques grands thèmes de l'hindouisme mis en rapport avec le christianisme. *Rythmes du Monde* 15 (3-4), 1967, 182-196.

..the Absolute; worship; knowledge; love..

58. Vesci, Marina U. Suffering in Zoroastrianism and its way out. *Numen* 15 (3), Nov. 68, 222-232.

59. Widengren, Geo. *Die Religionen Irans.* Kohlhammer : Die Religionen der Menschheit, 14, Stuttgart, 1965, xvi+393.

Rev. : A. Closs, *OLZ* 65, 68-70; J. Duchesne-Guillemin, *I-IJ* 9, 236-39; *RHR* 170, 87-91; Otto Huth, *Mundus* 1 (1), 44-45.

60. Wolff, Otto. Ökumenische Theologie und indisches Erbe. *E. Benz Fel. Vol.*, 1967.

61. Zaehner, R. C. *Zurvan. A Zoroastrian Dilemma.*

..*VBD* II. 47. 85..

Rev. : W. Lentz, *ZDMG* 111, 222-26.

62. Zaehner, R. C. *At Sundry Times.*

..*VBD* II. 47. 86..(French transl. of this by E. Meyerovitch: *Inde, Israël, Islam, religions mystiques et révélations prophétiques.* Desclée de Brouwer, 1965)..

63. Zaehner, R. C. *Hindu and Muslim Mysticism.* Univ. of London, 1960, x+234.

..(author pushes aside the *Br.* lit. as "of hist. interest only, and speaks about the "dreadfully tedious series of cosmic and ritual identifications")..Z. treats of *Up.* and *BG* as texts embodying unitary systems of thought..in Hindu trad. the tendency is from monism to theism as the higher form of rel. life, whereas in Ṣūfism the tendency is from theism, that is, a mysticism of love, towards what amounts to monism..

Rev. : T. Gelblum, *BSOAS* 25, 173-76; E. L. Peterson, *AO* 26, 221-22; J. F. Staal, *JAOS* 82, 96-98; S. Vahiduddin, *AP* (July 61), 318-19.

64. Zaehner, R. C. *The Dawn and Twilight of Zoroastrianism.* Weidenfeld and Nicolson, London, 1961, 371+45 pl.

..see 30 above..

Rev. : J. P. Asmussen, *AO* 29 (3-4), 330-31; S. Shaked, *BSOAS* 27 (2), 447-49.

XIII. PHILOSOPHY

57. Philosophy : General and Indian.

1. Agehananda Bharati, Swami. *A Functional Analysis of Indian Thought and its Social Margins.* Chowkhamba Sk. Stud. 37, Varanasi.

2. Ahmad, Aziz. Ṣūfism und Hindumystik. *Saeculum* 15 (1), 1964, 57-73.

3. Aiyar, K. Narayanaswami. *The Thirty-two Vidyās.* Adyar Libr. and Res. Centre, Adyar, 1962, 147.

..reprint of the work originally publ. in 1916..(introd. by V. Raghavan)..32 Vidyās from principal *Up...* (V.=*upāsanās* or instructions on various meditations: these are interiorizations where the various parts of the astral body-*kāraṇaśarīra*–are approximated to diff. aspects of the cosmos, and thus the aspirant gradually progresses towards unity by seeing the whole universe in himself..

Rev. : S. C. Chatterjee, *JASBen* 5, 51; K. Guru Dutt, *QJMS* 55, 36-37; Swami Smarananandа, *Pr. Bh.* 69, 358-59.

4. Allendes, M. A. Relación entre religion y filosofia en el pensamiento hindú. *An. Univ. Chile* 123 (135), 1965, 131-152.

5. Amarasimha. *Tīna anādi padārthon kā siddhānta* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 31-33.

..*īśvara, jīva, prakṛti*—in Vedic *mantras*..

6. Ananyananda, Swami. Hindu spirituality and the emerging world community. *BRMIC* 18 (1), Jan. 67, 1-11.

..Vedānta is supremely suited to play the role of a universal rel..

7. Anikeev, N. P. *Indian Philosophical Tradition.* FKLM, Calcutta.

8. Arapura, J. G. *Radhakrishnan and Integral Experience.* Asia Publ. House, Bombay, 1966, 211.

Rev. : P. Nagaraja Rao, *I-AC* 10, 66-68.

9. Avey, Albert E. The chronology of Indian philosophy. *Darshana Intern.* 2 (3), Aug. 62, 65-75.

10. Ayyangar, T. K. Gopalaswamy. Vāmadeva's philosophy as enshrined in the Brahmasūtras. *SP*, 25 AIOC, 1969, 234-235.

..*B. S.* II. 1. 18 : Bhāṣyakāras usually quote *BAU* 3. 4. 10 as the relevant contextual passage wherein V.'s spiritual experiences are stated; author attempts to reconstruct V.'s phil. as embedded in *ṚV* IV. 3. 26..

11. Balbir Singh. *Foundations of Indian Philosophy.* Orient Longman, New Delhi, 1971, 301.

..basic themes presented conceptwise..emphasis on moral doctrines (from Ṛta to Karma and Apūrva)..(controverts : the view that "India is radically pantheistic"—Barth; the view that "the main determinants of systematic metaphysics have been religious in char." –N. SMART; charges re. Indian philosophy's "lack of social concern and ethical earnestness", "other-worldliness", "preoccupation with rel.", "lack of proper motivation for acts").. Rev. : P. NAGARAJA RAO, *AP* (Dec. 71), 464-65; M. P. PANDIT, *Ved. Kes.* (Jan. 72), 396-97.

12. BARUA, Benimadhab. *A History of Pre-Buddhistic Indian Philosohy.* Mot. Ban., Delhi, 1970, xxiv+444.

..(first reprint : first ed. 1921)..Part I : Vedic phil.; Part II : Post-Vedic (Up.) phil.; Part III : phil. before Mahāvīra and Buddha.. .

13. BASHAM, A. L. Indian thought and the West. *Hemisphere* 10 (12), Dec. 66, 7-14.

14. BEAMES, John. Outlines of Indian philosophy. *ISPP*, Calcutta, 1960.

15. BENGALI BABA. Importance of the Sāṁkhya-Yoga in the Vedic structure of society. *PO* 26 (1-2), 1961, 12-23.

16. BHATTA, Siddheshwar. Relation of Vaidika and Pāñcarātra currents of thought in the Smṛti period. *NPP* 69 (3), 403-414.

..P. in harmony with V...

17. BHATTACHARYYA, Kalidas. An outline of Indian philosophy. *BRMIC* 16 (3), Mar. 65, 92-100.

..practical motivation for Ind. phil.; no development of formal logic and of any metaphysics out of it; creative phil. only up to 11th cent...central motive of Ind. phil. is to define ideal life, wh. is freedom, and to formulate ways and means to achieve it..Yoga or phil. of *sādhanā*..Ind. phil. is at its best in argumentative development of concepts and construction of systematic theories..

18. BHATTACHARYYA, K. C. *Studies in Philosophy* : Vol. I. Progressive Publishers, Calcutta, 1956.

19. BIARDEAU, M. La définition dans le pensée indienne. *JA* 245, 1957, 371-384.

20. BOULIER-FRAISSINET, Jean. *La philosophie indienne.* PUF, Coll. "Que sais-je ?", Paris, 1961.

Rev. : M. BIARDEAU, *JA* 249, 435-36.

21. BRANDENSTEIN, W. Der Mensch in seinem Wissensdrang vor Gott (Eine vergleichende Anthologie). *Weinhandl Fel. Vol.*, 117-123.

22. BUDDHA PRAKASH. The positivist character of Indian thought and culture. *KURJ* 1 (2), 1967, 239-246.

23. BUDDHA PRAKASH. Hindu philosophy of history. *Readings in Indian hist., politics, and philos.* (ed. by K. SATCHIDANANDA MURTY), Allied Publishers, New Delhi, 1967, 27-30.

24. BUDDHA PRAKASH. Materialist philosophy and social revolt in India in the sixth century B. C. *KURJ* 2, 1968, 3-12.

25. CAIRNS, Grace E. *Philosophies of History*: *Meeting of East and West in Cycle-Pattern Theories of History*. Philosophical Library, New York, 1962, xxiii+496.

> ..(1) 'cyclical' philosophies of hist.; (2) linear progress phil.; (3) skeptical view of hist. ..under (1) : (a) recurrent cosmic cycles; (b) one-grand-cycle patterns of cosmic and human hist.; (c) culture-cycles..mythopoetic thought of India favours (a).. (2 and 3 are not 'meaningful'..idea of progress combined with cyclical theory to form a spiral pattern or a "one-cycle-pattern. with-progress" as in Hegelian and Marxian views)..
>
> Rev. : A K. MAJUMDAR, *I-AC* 12 (1), 52-56; Howard L. PARSONS, *PEW* 12, 357-59; S. N. L. SHRIVASTAVA, *AP* (Feb. 64), 82-83.

26. CAMPBELL, Joseph (ed.). *The Mystic Vision.* Routledge and Kegan Paul, London, 1969, 487.

> ..(papers from the *Eranos Yearbooks*, Vol. 6)..Boris VYSHESLAWZEFF illustrates two main currents in mysticism—of retreat or withdrawal from contradictions (Indian mysticism) and of wholesale participation or thrusting into objective contradictions (Christian-Hebrew-Hellenic mysticism)..W. KOPPER deals with the origin of mysteries in the light of ethnology and Indology; acc. to K., ancient mysteries are pre-IE and pre-Semitic in char. (agrarian, matriarchal, emphasis on ethical motives, fertility rites, totemism).. ref. to Tantra and Śakti-cults..

27. CHAKRAVARTI, K. C. *Vision of Reality.* Calcutta, 1969, xix+371.

28. CHAMBLISS, Rollin. *Meaning for Man.* Philosophical Library, New York, 1969, xi+191.

..meaning of life..Hindu pt. of view considered..
Rev. : M. K. VENKATARAMA IYER, *Pr. Bh.* (Oct. 69), 446-47.

29. CHATTERJEE, S. C. On philosophical synthesis. *PEW* 10, 1960-61, 99-103.

..synthesis implies a combination and virtually a reconcilation of diff. philosophies as compatible parts of one comprehensive system.. (alternate standpts. of knowledge; diff. levels of experience)..

30. CHATTERJEE, S. C. Spiritual science of ancient India. *IPC* 12 (1), Mar. 67, 21-28.

..yogic system wh. helps in the emancipation of the individual soul to the Universal Being thro. a series of well-graded exercises —physical, mental, spiritual..

31. CHATTOPADHYAYA, B. K. Western and eastern spiritual values in life. *IPC* 7 (1), Mar. 62, 44-50.

32. CHATTOPADHYAYA, B. K. Schweitzer on Hindu philosophy. *IPC* 11 (1), Mar. 66, 50-53.

..criticism of certain views of S. ..

33. CHATTOPADHYAYA, Debiprasad. *Indian Philosophy* (*A popular introduction*). People's Publ. House, New Delhi, 1964.

..living force in Ind. phil., acc. to the author, is materialism of Lokāyatas..rejects idealistic and theistic elements in other systems because these are mythological remnants of the primitive Indian culture, necessitated by the socio-economic factors prevalent at those times..

34. CHATTOPADHYAYA, S. K. Is Indian philosophy deterministic? *Phil. Quart.* 34 (1), 1961, 49-55.

..discusses Karma-theory..

35. CHENNAKESAVAN, S. The climate of Indian thought. *Pr. Bh.* 71 (2), Feb. 66, 60 ff.

..a study of the rational background of Hindu rel. thoughts..

36. CHUBB, J. N. Indian philosophy and social concern. *AP* 39 (7), July 68, 304-309.

..no contradiction—but actually an essential consonance—exists bet. the transcendent values with wh. Ind. phil. is chiefly concerned and a vital sense of the imp. of ordering this world aright..

37. CUTTAT, Jacques-Albert. *Die geistige Bedeutung Asiens und des Abendlandes füreinander.* Hueber, München. 1961, 35.

Rev. : A. LEHMANN, *OLZ* 1963, 553.

38. CUTTAT, Jacques-Albert. The spiritual dialogue of East and West. *IPC* 7 (3), Sept. 62, 97-115.

..E. and W. shd. meet like two spiritual persons; persons are not 'problems' to be solved, but inexhaustible 'mysteries' to be explored..three Western approaches to East : defensive-exclusivistic (MASSIS and KOESTLER); surrendering-syncretistic (HUXLEY, GUENON, TOYNBEE); dialogical-receiving (OTTO, LACOMBE, ELIADE, ZAEHNER)..

39. DAMODARAN, K. *Indian Thought : a critical survey.* Asia Publ. House, Bombay, 1967, viii+520.

..from pre-Aryan (Harappan) to the present day..acc. to author, phil. ideas in India rooted in and derived from the then existing social and economic conditions—there are no absolute and purely academic works..

Rev. : BUDDHA PRAKASH, *PJ* 5. (2), 588-92; S. K. SAKSENA, *PEW* 18, 110.

40. DAMODARAN, K. Man and society in Indian philosophy. People's Publ. House, New Delhi, 1970, v+94.

..essentials of Ind. phil. thought crit. examined and related to socio-economic conditions from wh. they are derived..beginnings (IV Civil.; Aryans); quest for lost unity (*Up.*); Brahmanism..

41. DANIEL, C. *Les débuts de la pensée philosophique en Orient* (Ruman.). *Rev. Filoz. Român.* 15 (1), 1968, 111-115.

42. DAS, A. C. *Studies in Philosophy.* FKLM, Calcutta, 1962, 228.

Rev. : A. K. JIANDANI, *AP* (June 63), 264-65.

43. DAS, Matilal. *The Soul of India.* Alok Tirtha, 1962, 341.

..one key-note : Ind. trad. from Veda downwards looks upon life as manifestation of god..

Rev. : M. P. PANDIT, *Ved. Kes.* (June 62), 115-16.

44. DASGUPTA, S. N. *History of Indian Philosophy.* Kitab Mahal, Allahabad, 1969, xx+230.

..(abridged by R. R. AGARWAL and S. K. JAIN)..

45. DAS GUPTA, S. R. Pessimism : east and west. *Hibbert J.* 63 (248), 1964, 18-19.

46. DATTA, D. M. The philosophical foundations of Indian political, legal, and economic thought. *PEW* 9 (1-2), April-July 59, 73-75.

..(man is distinguished from other animals not because of his reason, but rather because of his ethical reason or morality. Dharma)..Vedic precepts..

47. DAYA KRISHNA. K. C. Bhattacharyya on Indian philosophy. *VBQ* 26 (2), 1960, 137-149.

..(rev. article on 18 above)..

48. DAYA KRISHNA. Three conceptions of Indian philosophy, *PEW* 15 (1), Jan. 65, 37-51. (Also: "Three views regarding Indian philosophy", *Darshanika* 11.3, July 65, 147-160; "Three myths about Indian philosophy", *Diogenes* 55, 1966, 89-103; "Trois idées fausses sur la philosophie indienne", *Diogène* 55, 1966, 94-109; "Three myths about Indian philosophy", *Quest* 53, 1967, 9-16).

..(1) that the central theme of Ind. phil. is *mokṣa*; (2) that Ind. phil. is essentially the theoretical counterpart of *sādhanā*; (3) that Ind. phil. is philosophy proper; it has nothing to do with *mokṣa*.. acc. to author, the last view is the only valid view; *mokṣa* was regarded as the highest value, and association with it bestowed respectability and attention; that is why all systems claimed that *mokṣa* was the *summum bonum*; actually, *mokṣa* is not the exclusive concern of Ind. phil., nor its predominant concern..

49. DE CHAUDHURI, H. K. Indian philosophy and Martin Heidegger. *BRMIC* 19 (3), Mar. 68, 75-88.

50. DE SMET, R. V. Stumbling blocks or stepping stones. *IPC* 7 (2), June 62, 68-75.

..three kinds of obstacles at the cross-roads where India and West are meeting: (1) affective preferences; (2) insufficient information; (3) uncertainty of criteria of evaluation..

51. DE SMET, R. V. Some governing principles in Indian philosophy. *Phil. Quart.* 35, Jan. 63, 249-258.

52. DEUTSCH, Eliot. *Advaita Vedānta: a Philosophical Reconstruction.* East-West Center Press. Honolulu, 1969, 119.

> ..presents the kernel of Advaita Vedānta as implied in *Up.* (*Mahāvākyas*) and explained by Śaṁkara and his school..vision of ultimate reality of *Up.* seers.." Self is One, and not diff. from Brahman"—an essentially spiritual affirmation wh. is both meta-religious and meta-psychological; Karman admitted by Vedānta only as a "convenient fiction", tho. it does not directly follow from its philos. tenets; Īśvara is a 'content of experience' as Saguṇa Brahman, the harmonization of distinctions; *līlā* removes all motive, purpose, and responsibility from Īśvara in his creative activity..
>
> Rev. : K. KRISHNAMOORTHY, *AP* (Sept. Oct. 70), 324-25.

53. DEVARAJA, N. K. *The Mind and Spirit of India.* Mot. Ban., Delhi, 1967, xviii+403.

> Rev. : J. FILLIOZAT, *JA* 256 (2), 264-65.

54. DIWAKAR, R. R. Seminal ideas of the Aryans. *Pr. Bh.* 73, April 68, 193-194.

> ..(1) the full vision of being-becoming; (2) cosmos is instinct with an informing spirit; (3) man alone has the potentiality of developing self-consciousness; (4) consciousness of man is capable of identifying itself with other conscious beings; (5) human soul can attain oneness with the total supreme being..

55. DIXIT, Shriniwas. The Indian philosophical tradition. *JSU* 1 (1-2), July 68, 49-54.

> ..India has firm philos. foundation on wh. to build a good society; Ind. phil. trad., so far as it concerns social life, can be summarised in the following five pts.: (1) the self is uncreated, imperishable, and self-illuminating; (2) the good or bad that befalls an individual is due to his own Karman; (3) the self takes on another body after death, unless it attains *mokṣa*; (4) *mokṣa* is the highest good; (5) the world is *māyā*..

56. FRANCI, G. R. Alcuni problemi e tendenze della filosofia comparata. *QIG* 6, 1961 (1962), 3-15.

> ..comparative phil. with special ref. to Ind. phil...

57. FRANCI, G. R. Rapporti tra Eractito e il pensiero indiano. *QIG* 6, 1961 (1962), 17-22.

58. FRANCI, G. R. La tradizione di pensiero indú ha un futuro? *QIG* 6, 1961 (1962), 23-31.

59. **Frauwallner**, E. Indische Philosophie. *Die Philosophie im xx. Jahrhundert*, Stuttgart, 1959, 49-67.

60. **Frauwallner**, E. Das Eindringen der Sprachtheorie in die indischen philosophischen Systeme. *Indologen-Tagung* 1959, Göttingen, 1960, 239-243.

61. **Freeman**, James Montague. Myth and metaphysics in Indian thought. *Mon.* 50 (4), Oct. 66, 517-529.

> ..both mythical and metaphysical perspectives characteristically deal with oppositions such as order-disorder, one-many, appearance-reality..

62. **Frenkian**, A. Greek scepticism and Indian philosophy. Bucarest, 1957.

63. **Friedman**, D. Infinite regress (*anavasthā*) and paradoxes of the Infinite in Indian philosophy. *PICO* (25th Session) 4, Moscow, 1963, p. 87.

64. **Gelblum**, Tuvia. India's philosophies—whose presuppositions ? *BSOAS* 28 (2), 1965, 308-318.

> ..(apropos K. H. Potter, *Presuppositions of India's Philosophies*, xi+276)..P. submits an interpretation of the key Indian concept of *mokṣa* in wh. he draws an analogy with Nietzsche's phil. of Will to Power..two elements distinguishable in P.'s treatment of Ind. phil. : (a) concept of power and control; (b) concept of amorality..acc. to G., P.'s interpret. of *mokṣa* as 'freedom and control' is nothing but an amalgam of author's own presuppositions, amounting to a sophisticated vulgarization of Ind. phil...

65. **Gerber**, William (ed.). *The Mind of India* : Masterworks of Indian Thought from the Vedic hymns to Gandhi. Macmillan, New York, 1967, xxix+256.

> ..(with introd., notes, bibliography)..introd. : "The Currents and Course of Indian Philosophy" (traces thro. 18 'theses' the development of Ind. phil. thought)..

66. von **Glasenapp**, H. *Entwicklungsstufen des indischen Denkens.*

> ...*VBD* II. 57. 64..
>
> Rev. : E. Frauwallner, *WZKM* 49, 154-55.

67. von Glasenapp, H. *La philosophie indienne. Initiation à son histoire et à son doctrines.* Payot, Paris, 1951, 374.

..French transl. of *VBD* II. 57. 68 by A. M. Esnoul; pref. de L. Renou..see : *VBD* II. 57. 52..

68. von Glasenapp, H. Die Weisheit Indiens bei Schopenhauer und in der neueren Forschung. *42. Jhb. der Sch.-Gesell.*, Frankfurt, 1961, 52-60.

69. Gokhale, B. G. *Indian Thought through the Ages: a study of some dominant concepts.* Asia Publ. House, New York, 1961, 236.

70. Gonda, J. Achtergrond en karakter der oudindische "Wetboeken". *De Ind. Gids*, Dec. 1941, 545-569.

71. Gonda, J. Het indisch denken en de huidige wereld. *Tijd. v. Filos.* 10 (4), Nov. 48, 717-725.

72. Gonda, J. Indisch denken. *Tijd. v. Filos.* 13 (4), Dec. 51, 724-734.

73. Gonda, J. De overwinning op de dood in het oudste indische denken. *Tijd. v. Filos.* 22 (2), 1960, 174-204.

74. Gonda, J. *Het problem der continuiteit in de oudere indische geschiedenis.* Amsterdam, 1963, 30.

75. Grönbech, Vilhelm Peter. *Indisk mystik.* Gyldendal, Copenhagen, 1967, 228.

76. Gupta, Sudhir Kumar. *Bhāratīya darśana kā sampradāya* (Hindi). *BMAS*, Jaipur, 1969, 16+288+4.

..philosophies of India from the Veda to the present day..

77. Hacker, Paul. Ein Prasthānatrya-Kommentar des Neuhinduismus. *OLZ* 1961, 565-576.

..apropos Radhakrishnan's transl. of *Up.*, *BG*, and *Brahmasūtra*..

78. Hacker, Paul. Zur Methode der philologischen Begriffsforschung. *ZDMG* 115 (2), 1965, 294-308.

..comments on recent work on Ṛta (Lüders, Thieme, Gonda), *vrata* (Schmidt)..suggests certain criteria to check the validity..

79. HALBFASS, Wilhelm. Indian and western philosophy: preliminary remarks on a method of comparison. *JBRS* 54, 1968, 359-364.

80. HARRIS, William S. Philosophy in Indian culture. *Philos. Forum* 22, 1964-65, 59-68.

81. HEIMANN, B. Opposites: contrasts or complements in early Greek and Indian philosophy? *ALB* 25, 1961, 216-228.

82. HEIMANN, B. Graeco-Latin terms and Indian 'concepts': contrast exemplified. *PICO* (25th Session) 4, Moscow, 1963, 76-78.

83. HEIMANN, B. *Facets of Indian Thought*. George Allen and Unwin, London, 1964, 177.

..(Foreword by R. N. DANDEKAR)..(fundamental reasonableness of India's thought-world; not capricious or "mystical" when dealing with crucial problems of existence and knowledge).. India's view is essentially biological; Western thought is modelled by the principle of contradiction bet. 'problematic' and 'mysterious'; the Indian recognizes the validity of the problematic and the mysterious, but for him they are not contradictions but contraries in an unending dialectic..Indian saints are predominantly epistemological saints..polarity is the hallmark of Indian thought..

Rev.: A. BASU, *AP* (Oct. 64), 470-71; W. A. GERHARD, *JAS* 24, 182-83; A. KUNST, *Asia Major* 12 (1), 121-24.

84. HERBERT, Jean. *An Introduction to Asia*. George Allen and Unwin, London, 410.

..(transl. into English by Manu BANERJI)..man and God; man within universe; to man from society; work of man..Hinduism discussed..

Rev.: S. RAJAGOPALA SASTRI, *Ved. Kes.* 52, 332-33.

85. HERMAN, A. L. Again, Albert Schweitzer and Indian thought. *PEW* 12 (3), Oct. 62, 217-232.

..(See also: Milton D. HUNNEX, "Mysticism and ethics: Radhakrishnan and Schweitzer", *PEW* 8, 121-136; William F. GOODWIN, "Mysticism and ethics: an examination of Radhakrishnan's reply to Schweitzer's critique of Indian thought", *Ethics* 67, 25-41).. present paper concerns itself with S.'s ascription of "world and life negation" to Hindu doctrines..

86. " Impact of the West on Indian philosophic thought and religion ". *BITCM* 2, 1961, 221-259.

..report of seminar..

87. JACOBS, H. *Indische Weisheit und westliche Psychotherapie*.

Rev. : O. BENL, *Nachrichten der Gesell. für Natur-und Völkerkunde Ostasiens* 101 (1967).

88. JAGANNATHAM, Y. Western and eastern spiritual values of life. *IPC* 7 (2), June 62, 76-96.

..concept of the Spirit and the Spiritual in several schools of Hindu philosophy..

89. JAIN, Kailash Chandra. *Jaina darśana aur usakī pṛṣṭhabhūmi* (Hindi). *Anekānta* 17 (4), Oct. 64, 147-154.

..Vrātyas (non-Br. Kṣatriyas) as oldest specimens of yogin-saṁnyāsin..*nivṛtti* trad. is precursor of *śramaṇa* trad. ..

90. JNANANANDA BHARATI, Swami. An introduction to the study of Vedānta. *Ved. Kes.* 58, 1971.

..serially..

91. KALGHATGI, T. G. Study of Indian philosophy. *Pathway to God* 2 (1), Nov. 67, 108-109.

92. KAPILA SASTRI, T. V. *The way of Light.* Sri Aurobindo Ashram, Pondicherry, 1963, 257.

93. KASUGAI, Shinya. Indian influence upon Japanese culture. Bukkyō Daigaku Kenkyū-Kiyō 40 (45), Oct. 63, 185 ff.

94. KIRTISINGHE, Buddhadasa P. The spiritual heritage of India. *The Mahabodhi* 75 (7), Jan. 67, 252-254; 75 (12), Dec. 67, 400-402.

95. KLOSTERMAIER, K. Sadhana, a sketch of Hindu spirituality. *Verbum* 11 (1), Rome, 1970.

96. KOLLER, John M. *Oriental Philosophies.* Charles Scribner's Sons, New York, 1970, xiii+303.

..ch. on *Up.* ..(acc. to author, the fundamental trait of Ind. phil. is its response to the practical problems of life—that is to say, pain and suffering)..

Rev. : Neal L. Chobot, *PEW* 21 (1), 93-95.

97. Kostiuchenko, V. S. K kritike nigilisticheskikh vzgliadov na prirody indiiskoi filosofii. *Inst. narodov Azii. Kratkie soobshcheniia 57*, Akad. Nauk SSR, 1961, 46-59.

98. Krishna Bahadur; Iyer, K. Raghunath. The essence of life. *Prajñā* 15 (1), 1970, 207-231.

..on the basis of *Up.* and allied lit. ..

99. Kunhan Raja, C. *Some Fundamental Problems in Indian Philosophy*. Mot. Ban., Delhi, 1960, 131.

100. Kunhan Raja, C. Cārvāka system. *Phil. Quart.* 36 (1), April 63, 15-31.

..system assigned to Bṛhaspati as the original teacher (B. as heretical teacher in *Maitrī Up.* VII. 9; term *lokāyata* occurs in *Sūryatāpanī Up.* I. 39; Pāṇini 4. 2. 60 : *lokāyatika*; Bṛhaspati Lokya is author of *ṚV* X. 72; the name Cārvāka not found in early lit.).. Cārvāka-system founded by Bṛhaspati is really Kāmaśāstra..acc. to author, Cārvāka-system must once have been an orthodox system; like *ṚV*, it does not accept the entity 'soul' as existing apart from and independent of the body; similarly, like *ṚV*, it does not accept any reality wh. is, by its very nature, outside the cognition of man thro. direct experience..Cārvāka-system is a Vedic system of thought..

101. Kunst, A. Somatism : a basic concept in India's philosophical speculations. *PEW* 18 (4), 1968, 261-275.

..concepts of time and of Karma as physical entities..

102. Lars, Claudia. Algo sobre el India y el pensamiento hinduista. *Cultura* 32, San Salvador, 1964, 116-140.

103. Leibovici, Marcel (ed.). Sources orientales. Éd. du Seuil, Paris, 1959; I : *La naissance du monde*, 507; II : *Les songes et leur interpretation*, 331.

..India : A.-M. Esnoul..

Rev. : J. Hempel, *OLZ* 1961, 581-84.

104. Lombardi, Franco. La "filosofia occidentale" e il pensiero indiano. *Filosofia* 16, April 65, 251-266.

105. Madhavan, Brahmachari. Advaita Vedanta—a bird's-eye view. *Ved. Kes.* 52 (10), Feb. 66, 443-449.

106. Mahadevan, T. M. P. Indian philosophy and the West. *W. E. Hocking Fel. Vol.*, Nijhoff, the Hague, 1966, 369-380.

107. Maheshwari, H. Immortality : the basic inspiration of Hindu philosophy. *IPC* 15 (1), Mar. 70, 26-31.

108. Maitra, S. K. Reason in Hindu philosophy—classical and contemporary. *PEW* 11 (3), Oct. 61, 125-142.

..Hindu phil. is essentially axiological; at no time has reason been held in very high esteem in Hindu phil.; but this is no verdict against reason—it is verdict against the values wh. reason generates..

109. Malkani, G. R. The authority of śruti or revelation. *Phil. Quart.* 34 (1), April 61, 35-38.

..acceptance of *śruti* and possibility of metaphysical knowledge go together..

110. Malkani, G. R. Spirituality, eastern and western. *Phil. Quart.* 37 (2), 1964, 103-110.

111. Marin, D. Indianistica e pensiero occidentale. *Acta philos. et theol.* 2, 1964, 210-211.

112. Masui, Jacques (ed.). *Le maître spirituel dans les grandes traditions d'Occident et d'Orient*. Hermes 4, Libr. Minard, Paris, 1967, 304.

..oriental and occidental trad. and doctrines relating to "spiritual master"..theme dealt with by diff. writers..

Rev. : M. Scaligero, *EW* 18, 241-43.

113. Mensching, Gustav. Verwandte Probleme im philosophischen Denken Europas und Indiens. *E. Benz Fel. Vol.*, 1967.

114. Mittal, Kewal Krishan. *Role of materialism in Indian thought*. Mun. Man., Delhi, 1972.

..early pre-system period..

115. "Modernism and traditional values of the Hindus." *BITCM* 2, 1966, 276-340.

..(report of Seminar held on 1-11-65)..

116. Modi, P. M. Indian philosophy. *JMSUB* 13 (1), April 64, 1-4.

..meaning of negative *śrutis* like *anaṇu, ahrasvam, adīrgham* (*BAU* III. 8. 8)—the context shows that such *śrutis* merely imply that Brahman is *apuruṣa-vidha*..

117. Modi, P. M. The doctrine of Prasthānatrayī—is it valid ? *JOIB* 17 (1), Sept. 67, 53-58.

..*Up.* and *BG* are the only two Prasthānas; *Brahmasūtra* is really not a Prasthāna but an interpretation of the two Prasthānas..

118. Monier-Williams, M. *Indian Wisdom.* Chowkhamba Sk. Series, Varanasi, 1963, 542.

..2nd ed. ..

119. Moore, Charles A. One world in philosophy—India and the West. *Ved. Kes.* 34 (10), 363-370; (11) 408-414.

120. Moore, Charles A. Philosophy as distinct from religion in India. *PEW* 11 (1-2), 1961, 3-25.

..examines the view that phil. and rel. *merge* in Ind. trad. ..

121. Moore, Charles A. The pluralistic aspect of Indian philosophy. *Darshana* 1 (3), Aug. 61, 87-98.

..all major schools and systems of Ind. phil. (with the possible exception of Advaita Vedānta) are pluralistic, or at least interpretable as pluralistic..pluralism—not merely phenomenal or merely empirical (and certainly not illusory)..no question of the original pluralistic basis of Ind. phil.; clear in Veda : *Up.* not *clearly* or *completely* or *absolutely* or *unanimously* monistic..

122. Moore, Charles A. (ed.) *Philosophy and Culture, East and West.* Univ. of Hawaii Press, Honolulu, 1962, xii+832.

..(1) the relation of philosophical theories to practical affairs; (2) natural science and technology in relation to cultural institutions and social practice; (3) religion and spiritual values; (4) ethics and social practice; (5) legal, political, and economic philosophy; (6) conspectus of practical implications for world understanding and cooperation..

Rev. : S. L. Ghosh, *I-AC* 12 (1), 57; M. Scaligero, *EW* 14, 270-71.

123. Moore, Charles A. East-West philosophy. *East-West Center Rev.* 3 (1), June 66, 7-16.

124. Moore, Charles A. The joyful aspect of Asian philosophies and cultures. *Mem. 13 Congr. intern. de Filos.* 1, Mexico City, 1966, 231-244.

125. Moore, Charles A. (ed.). *The Indian Mind. Essentials of Indian Philosophy and Culture.* East-West Center Press, Honolulu, 1967, xi+458.

Rev. : A. B., *JAOS* 88, 391.

126. Moore, Charles A. (ed.). *The Status of the Individual in East and West.* Univ. of Hawaii Press, Honolulu, 1968, xxi+606.

127. Morretta, Angelo. *Lo spirito dell'India.* Aldiniana, Rome, 1960, 270.

..Vedic world; contributions of *Up.* .. positive interpretation of Vedic spirituality..

Rev. : Corrado Pensa, *EW* 12, 71-72.

128. Mukerjee, Radhakamal. *The Philosophy of Personality.* Allied Publishers, New Delhi, 246.

129. Mukharji, P. B. The script and the scripture. *BRMIC* 16 (8), Aug. 65, 271-277.

..(contains review, among others, of *The Beginnings of Indian Philosophy* by F. Edgerton, London, 1965, 362; *Relations among Religions Today*, ed. : Jung, Nikhilananda, Schneider, Leiden, 1963, 178)..

130. Mukherjee, L. As progressives mudanças da filosofia hindu. *Rev. bras. Filos.* 15 (59), 329-343; 15 (60), 508-522; 16 (61), 52-67.

..serially..progressive changes in Hindu phil. ..

130A. Murty, K. Satchidananda. *Evolution of Philosophy in India.* Andhra Univ., Waltair, 1952, viii+281.

131. Murty, K. Satchidananda. *The Indian Spirit.* Andhra Univ., Waltair, 1965, xiv+296.

> Rev. : Agehananda Bharati, *JAS* 25, 786-87; V. Hanumanthachar, *JGJRI* 20-21, 277-79; V. Raghavan, *ALB* 30, 190-92; P. Shankaranarayanan, *BJ* 12 (13), 76.

132. Mus, Paul. The problematic of the self, East and West. *PEW* 9 (1-2), 1959, 75-77.

> ..western interpreters of *Puruṣasūkta* (*ṚV* X. 90) have missed the fundamental distinction bet. *sṛṣṭi* (plain creation) to wh. belongs the Śūdra, and with him the still unreclaimed extension of the world, and *atisṛṣṭi* (supercreation) to wh., in the perspective of the Sūkta, the three other sociological elements are specifically referred (*tripād ūrdhva udait..*)..for, sacrifice, regularly performed in and by the Aryan society, acc. to Aryan way of life, and sacrifice alone carries the three regenerated classes (or castes) from plain, dispersed creation, where all are born to immortality in heaven and thus, provisionally, to "fully authorized" social and juridical existence in this world..*Puruṣasūkta*—thus re-established in its inner intention and against its hist. background, has, accordingly, strong claim to be considered the first Indian Constitution..

133. Nagaraja Rao, P. Some reflections on Indian philosophy. *Pr. Bh.* 70, April 65, 187-191.

> ..experimental char. of Ind. phil. .. Ind. phil. systems are value-phil. ..

134. Nagaraja Rao, P. Reflections on the concept of philosophy, East and West. *I-AC* 14 (4), Oct. 65, 297-312.

> ..Indian concept of phil. is more integral, for, it discharges both its functions, the *logical* and the *human*..

135. Nagaraja Rao, P. Indian philosophy : a preliminary approach. *AP* 37 (9), Sept. 66, 403-409.

136. Nagaraja Rao, P. Sadhana in Indian philosophy. *Ved. Kes.* 53 (8), Dec. 66, 367-369.

> ..twofold unity of outlook in Ind. phil.—*spiritual* unity of outlook (*mokṣa* as ideal) and *moral* unity of outlook (*mokṣa* can't be attained by mere intellectual study)..*Kaṭha* 2. 26; *Muṇḍaka* 3. 2, 4; *BAU* 4. 4. 21..

137. Nagaraja Rao, P. The spirit of Indian philosophy. *Hocking Fel. Vol.*, Nijhoff, the Hague, 1966, 213-222.

138. NAGARAJA RAO, P. Mysticism, ritual, and ethics in Indian philosophy. *AP* 40 (8-9), Aug. 69, 331-335.

..complementary significance of these..

139. NAKAMURA, H. Indian heterodoxies in comparative light. *ALB* 25, 1961, 550-581.

140. NAKAMURA, H. *Ways of Thinking of Eastern Peoples : India-China-Tibet-Japan.* East-West Center Press, Honolulu, 1964, xx+712.

..(revised English transl. of original in Japanese : *Tōyōjin no shii hoho*, 2 vol., Japanese National Comm. for UNESCO, Tokyo, 1960, 6+xvi+657 : ed. by Philip P. WIENER)..(cultures of Asia have imp. differences rooted in their lgg., customs, and manners) ..N. rejects the generalisations, e. g. : in the East, the finite individual is not real (HEGEL); East is intuitive, West is logical; East is synthetic, West is analytical; for the Asians, knowledge is the only way to salvation (Max WEBER); East is religious, West is materialistic, etc...(1) there are some characteristic differences in the ways of thinking of East Asian nations; (2) with regard to all people, there is a certain logical and human connection among these characteristics..N. devotes 13 chh. to the Indian ways of thinking : Indians are possessed too strongly by the universal, the negative, the unity of all things, and the subjective; they are static, subservient to universals, introspective, and alienated from the objective..

Rev. : David W. PLATH (on Jap. ed.), *AA* 64, 1084-87; P. T. RAJU (on section on India), *PEW* 15, 161-67; M. SCALIGERO, *EW* 17, 164-65.

141. NATHMAL, Muni. *Ātmavidyā kṣatriyon kī dena* (Hindi). *Anekānta* 20 (4), Oct. 67, 162-168.

141A. NIKAM, N. A. *Vedānta* : *Delight of Being.* Prasaranga, Mysore Univ., Mysore, 1970, 52.

Rev. : W. HALBFASS, *JAOS* 92, 576.

142. NIKAM, N. A. Philosophy, dialogue, and dialectic. *AP* 42 (3), Mar. 71, 102-107.

..(phil. originates out of questions asked out of awakened ignorance; nature of phil. research and the "practice" of philosophers)..

143. NIKAM, N. A. "Man is the measure of all things". Metaphysics or myth ? *AP* 43 (6), Aug. 72, 246-248.

144. NIKHILANANDA, Swami. The realistic aspect of Indian spirituality. *PEW* 9 (1-2), 1959, 64-66.

..social values emphasized in Vedas..

145. OBERHAMMER, G. Zum Problem des Gottesbeweises in der indischen Philosophie. *Numen* 12, Jan. 65, 1-34.

146. OEDINGEN, K. Der menschliche Geist und das Transzendente in asiatischen Denken. *Z. philos. Fors.* 16 (4), 1962, 561-578.

147. OHRUI, J. A viewpoint on the origination of ancient Indian thought (Jap.). *Kanakura Fel. Vol.*, Kyoto, 1966, 139-151.

148. ORGAN, Troy. The philosophy of India. *Ohio Univ. Rev.* 1, 1959, 59-72.

149. PAELIAN, Gerabed H. Hindu philosophy. *IPC* 12 (2), June 66, 9-16.

150. PANCHOLI, Badriprasad. *Jainadharma aur vaidika-darśana* (Hindi). *GKP* 21 (10-11), 1969.

..much similarity..

151. PANDEYA, R. C. *A Panorama of Indian Philosophy.* Mot. Ban., Delhi, 1966, xi+224.

..(Ind. phil., acc. to author, is an investigation into the nature and possibility of freedom and peace)..

Rev. : K. KUNJUNNI RAJA, *ALB* 31-32 (Suppl.), 21; M. P. PANDIT, *Ved. Kes.* 53, 455; M. SCALIGERO, *EW* 18, 243; Anima SEN GUPTA, *Pr. Bh.* 73, 77-78.

152. PARTHASARATHY, K. E. The soul of the Vedānta. *AP* 35 (3), Mar. 64, 108-112.

..idea of Self– pure and undefiled– is the foundational principle of V...

153. PARTHASARATHY, K. E. Vedānta in practical life. *AP* 37 (8), Aug. 66, 365-70.

154. PARTHASARATHY, K. E. Civilization and Vedānta. *AP* 39 (1), Jan, 68, 28-33.

155. Pavlov, Y. M. The philosophico-religious essence of Hinduism (Russ.). *Filos.* "*Nauka*", *S. S. S. R.* 4, 1965, 96-103.

..rel. conception and gnoseological attitude of H...

156. Plott, John C.; Mays, Paul D. *Sarva-Darśana-Saṅgraha.* A bibliographical guide to the global history of philosophy. E. J. Brill, Leiden, xxii+305+a synchronical chart.

157. Poortman, J. J. Die Fruchtbarkeit der Grundgedanken des Vedānta für die abendländische philosophische Problematik. *Kant-Studien* 51, 1959-60, 438-445.

158. Potter, Karl H. A fresh classification of India's philosophical systems. *JAS* 21 (1), Nov. 61, 25-32.

..'six-system' classification is deficient in several respects..P. suggests : (1) first classification : "Path" phil. and "Speculative" phil.; (2) "Speculative" phil. to be distinguished as "leap" phil. and "progress" phil.; (3) "progress" phil. to be classified acc. to their theories about causal relations..

159. Potter, Karl H. *Presuppositions of India's Philosophies.* Prentice-Hall, London, 1963, xi+276.

..*mokṣa* (complete freedom) as starting pt. of Ind. phil...scepticism and fatalism—Ind. phil. seeks to find out a middle way in bet. these two extremes..kernel of Ind. systems is 'relation', particularly 'causality'..discussion of "attitudes"..

Rev. : P. Hacker, *ZDMG* 115, 212-17; P. S. Jaini, *JRAS* 1964, 67-68; S. Rajagopala Sastri, *Ved. Kes.* 50, 489; S. K. Saksena, *PEW* 13, 265-68; P. S. Sastri, *Pr. Bh.* 69, 357-58; M. Scaligero, *EW* 15, 380-81; L. Schmithausen, *WZKSA* 8, 271-73; J. F. Staal, *JORM* 32, 36-38.

160. Prabhavananda, Swami; Manchester, F. *The Spiritual Heritage of India.* George Allen and Unwin, London, 1962, 374.

..see *VBD* III. 48. 215..emphasis on spiritual realization..from Veda to Sri Ramakrishna..(enlarged ed. : Anchor Books A 419, 1964, xxii+449)..

Rev. : W. Gerber, *PEW* 13 (3), 261-62; M. P. Pandit, *Ved. Kes.* 49, 159; I. C. Roy, *BRMIC* 14 (3), 142-44; S. S., *Pr. Bh.* 68, 397-98.

161. **Presler**, Henry H. The provincial American in India. *IPC* 7 (2), June 62, 51-57.

..difficulties in the way of appreciation of Ind. spiritual values: (1) no focus on ethics and morals; (2) no precise statement of spiritual values in terms of creeds and codes; (3) no focus of attention on change; (4) no moderation, but extremism; (5) no enthusiasm for trying to persuade others to one's own spiritual values; (6) in the realm of art, no emphasis upon the 'natural'—expression of spiritual values thro. extra-mundane symbols; (7) more interested in salvation than in the definition of conditions of human existence..

162. **Quiles**, I. Filosofia y religión en India. *Ci. Fe.* 17 (3-4), Argentine, 1961, 313-317.

..comm. on the work of H. Zimmer..

163. **Radhakrishnan**, S.; **Moore**, Charles A. *A Source-Book in Indian Philosophy.* Princeton Univ. Press, 1960.

..second revised ed. of *VBD* II. 57. 175..

164. **Raghavan**, V.; **Dandekar**, R. N. Philosophy and religion. *Oriental Studies in India* (26th ICO), New Delhi, 1964, 103-113.

..survey of work done in the field bet. 1947-1964..

165. **Raghunathan**, N. *Reason and Intuition in Indian Culture.* Univ. of Madras, 1970, 86.

Rev. : B. R. Kulkarni, *BJ* (12-7-70), 91-92.

166. **Rajeswara Rao**, P. The panorama of Indian philosophy. *MR* 124-126 (1), Jan. 70, 23-27.

..Ind. phil. has an autonomy of its own..

167. **Raju**, P. T. *Introduction to Comparative Philosophy.* Univ. of Nebraska, 1962, 364.

..Western, Chinese, Indian phil. trad. as totalities..“struggle for the liberation of the outward ” (Western); “Human mindfulness” (Chinese); “ explication of inwardness ” (Indian)..(a phil. based upon matter alone, or of life alone, or of spirit alone, can't be adequate; it must be based upon man in whom all the three are found to meet)..

Rev. K. Guru Dutt, *AP* (Sept. 63), 422-24; M. P. Pandit, *Pr. Bh.* 69, 359; S. Rajagopala Sastri, *Ved. Kes.* 50, 668-69.

168. Raju, P. T.; Castell, A. *East-West Studies on the Problem of the Self*. College of Wooster, Ohio, 1968, xvi+234.

169. Raju, P. T. *The Philosophical Traditions of India*. 1971.

170. Ramachandracharya, Chaturvedi. *Darśanānāṁ lokanyāyānāṁ ca mūlabhūtā vedabhāgāḥ*. VS, Tirupati, 1967, S 29-35.

> ..Vedic basis of various systems of thought—orthodox as well as heterodox..

171. Ramakrishna Rao, K. B. *Advaita as Philosophy and Religion*. Prasaranga: Mysore Univ., Mysore, 1969, xvi+127.

> ..lect. 1 : analysis of 4 states of consciousness; lect. 2 : analysis of the Absolute; the 'empirical' has existence as a "logical possibility" (not a logical necessity) and this logical possibility must not be mistaken for an ontological reality; lect. 3 : Advaita established as rel. of fulfilment and realization of reality..

> Rev. : Ivar T. Weierholt, *PEW* 20 (4), 430 31.

172. Ramananda Bharati. The story of Hindu philosophy. *AP* 42 (7), Sept. 71, 292-297.

173. Rangachar, S. *Early Indian Thought: the Philosophy of the Vedas, Upanishads, and post-Vedic Literature*. Rao and Raghavan, Mysore, 1964, 245.

174. Ranganathananda, Swami. Ethical and spiritual values. *BRMIC* 18 (5), May 67, 135-141.

175. Rao, P. R. Les traditions philosophiques indiennes. *Synthèses* 26 (295-96), 1971, 14-16.

176. Regamey, Constantin. The meaning and significance of spirituality in Europe and in India. *PEW* 9 (1-2), 1959, 45-47; 10, 1960-61, 105-133.

> ..Western thought : hedonism (perhaps, much more characteristic of the East); scientificism (not materialism); certainty and universality of 'rational' truth..in the East, ultimate unity is realized thro. *elimination* of every distinction; in the West, distinctions are carefully emphasised, and unity achieved thro. *harmonization* (East attains the *One* : West, *Totality*)..Indian ethics is pre-eminently

soteriological; ideal of good as an 'imperative' developed in the West..'theoretically formulated and indirectly tested concepts by postulation' in the West; 'directly tested concepts by intuition' in the East..

177. REGE, M. P. Some reflections on the Indian philosophical tradition. *Quest* 44, Winter 65, 9-24.

..no methodology in Ind. phil.; much crit. phil. in Ind. trad., but no rational metaphysics; nor a conception of rational ethics.. conception of unity of things formed by Ind. phil. so early in its hist. ..acc. to Ind. trad., aim of phil. is to interpret, develop, restate, and purify trad.; this view fosters certain intellectual attitudes: conservatism, revivalism, eclecticism, anti-intellectualism..

178. RENOU, L. Orient et Occident. *Diogène* 5, 1954, p. 135.

..Rev. of *History of Philosophy : Eastern and Western* (*VBD* II. 57. 173)..

179. RENOU, L. Travaux récents sur la philosophie indienne. *Diogène* 7, 1954, p. 133.

..Rev. of, among others, *VBD* II. 57. 10 and 61..

180. REYNA, Ruth. *Introduction to Indian Philosophy: A Simplified Text*. Tata Mcgraw-Hill Publ. Co., New Delhi, 1971, 257.

181. DE RIENCOURT, Amaury. *The Soul of India.* Harper and Bros., New York, 1960, xvi+431.

..ch. 4 : on *Up.*; ch. 7 : Indian mind..

Rev. : Robert I. CRANE, *JAS* 21, 102-03.

182. RIEPE, Dale. *The Naturalistic Tradition in Indian Thought*. Univ. of Washington Press, Seattle, 1961, xi+308; second issue : Mot. Ban., Delhi, 1964.

..naturalism consists, among other things, of the following pts. : (1) sense-experience is most imp. avenue of knowledge; (2) knowledge is not esoteric, innate, or intuitive; (3) external world is 'objective', not man's idea; (4) world-order can't be changed by thought, sacrifice, or prayer; (5) direction of world caused by world itself; (6) man—not merely a mirror of the absolute, but a biological existent..naturalism in Veda and *Up.* ..Uddālaka, Cārvāka, Vaiśeṣika..

Rev. : BUDDHA PRAKASH, *PJ* 3 (2), 688-94; J. F. S., *JAOS* 81, 459; M. SCALIGERO, *EW* 14, 118.

183. **Riepe**, Dale. *The Philosophy of India and its Impact on American Thought*. Charles C. Thomas, Springfield, Ill., 1970, xvii+339.

Rev. : Kenneth K. Inada, *PEW* 21, 219-220.

184. **Robinson**, Richard H. The classical Indian axiomatic. *PEW* 17, 1967, 139-154.

..(based on Nāgārjuna's *Mādhyamaka-Kārikās*, Īśvarakṛṣṇas' *Sāṁkhya-kārikās*, Śaṁkara's *BS-Bhāṣya*)..

185. **Rochedieu**, Edmond. *La pensée occidentale face à la sagesse de l'Orient. Nature-Mythe-Psychologie-Yoga.* Payot, Paris, 1963, 183.

Rev. : H. Chatelain, *As. Stud.* 1964, 58-59.

186. **Roy**, K. *Concept of Self*. FKLM.

..historico-crit. investigation into the nature of Self from Indian and Western standpts...

187. **Ruben**, W. L'origine de la pensée rationelle dans l'Inde. *La Pensée* 99, 1961, 75-86.

..Uddālaka's phil. ..

188. **Ruben**, W. Studies in ancient Indian thought. *ISPP*, Calcutta, 1966.

189. **Ruben**, W. *Die gesellschaftliche Entwicklung in alten Indien : Die Entwicklung der Philosophie*. Akademie-Verlag, Berlin, 1969.

190. **Saher**, P. J. *Indische Weisheit und das Abendland.* Verlag Anton Hain, Meisenheim/Glan, 330.

191. **Saher**, P. J. *Eastern Wisdom and Western Thought.* George Allen and Unwin, London, 1969, 292.

..(the psycho-cybernatics of comparative ideas in religion and philosophy)..

Rev. : S. Chatterjee, *BRMIC* 23, 351-52; M. Scaligero, *EW* 20, 417-20; Sidney Spencer, *AP* (Mar. 70), 135-36.

192. **Saksena**, S. K. *Essays on Indian Philosophy*. Univ. of Hawaii Press, Honolulu, 1970, 127.

...14 essays.." Hinduism ", " Story of Indian philosophy ", " Basic tenets of Ind. phil. ", " Testimony in Ind. phil. ", etc...

193. SANGHAVI, S. Fundamental problems of Indian philosophy. *ISPP* 22 (2), Calcutta, 1961.

194. SATYAVRATA, Siddhantalamkara. *Ārya saṁskṛti ke Mūlatattva* (Hindi). Vidyavihar, Dehradun, 1953, 267.

..central thought of Aryan culture is reconciliation of empiricism and spiritualism..

Rev. : C. T. KENGHE, *ABORI* 41, 181.

195. SCHILLING, Kurt. *Weltgeschichte der Philosophie*. Verlag Duncker und Humboldt, Berlin, 1964, 579.

..section on Ind. phil. ..

Rev. : G. LANCZKOWSKI, *Mundus* 3 (3), 237-38.

196. SCHNEIDER, Ulrich. Der individualistische Zug im indischen Denken. *Indologen-Tagung Proceedings*, Göttingen, 1960, 244-251.

197. SCHWEITZER, A. *Die Weltanschauung der indischen Denker. Mystik und Ethik*. München, 1965, 229.

..2nd ed...see *VBD* II. 57. 218..

198. SEN, Sanat Kumar. Indian philosophy and social ethics. *Journal of Ind. Acad. of Philos.* 6 (1-2), 1967, 63-74.

199. SHAH, A. B. (ed.). *Tradition and Modernity in India*. Manaktalas, Bombay, 1965, 221.

200. SHARMA, Chandradhar. *A Critical Survey of Indian Philosophy*. Rider and Co., London, 1960, 415; reprint : Mot. Ban., Delhi, 1964.

..(first publ. under the title, *Indian Philosophy*, Nand Kishore Bros., Varanasi, 1952; reprint of this : Barnes and Noble, New York, 1962)..

Rev. : J. F. STAAL, *JRAS* 1961, 64-65.

201. SHARMA, I. C. Significance of the terms knowledge and science from the Indian point of view : Indian method of linguistic analysis. *Darshana Intern.* 5 (2), April 65, 98-103.

..in Vedic lit. : *vijñāna*=special knowledge of pluralistic world; *jñāna*=innermost knowledge of basic reality on wh. the spatio-temporal structure of the universe is built..

202. SHARMA, Ram Nath. *Essentials of Indian Philosophy.* Oriental Publ. House, Kanpur, 1965, iii+298+xi.

203. SHARMA, S. S. Some misunderstandings about Indian philosophy. *Darshana Intern.* 6 (1), Jan. 66, 87-91.

..e. g., Ind. approach is mystical, irrational, superstitious..Ind. phil. is pessimistic..

204. SHRIVASTAVA, S. N. L. The rapprochement of Eastern and Western philosophies. *AP* 34 (8), Aug. 63, 346-352; (9), Sept. 63, 398-404.

..(phil. diversity is an inexpulgnable phenomenon)..

205. SINARI, Ramakant A. Some reflections on philosophy of India. *Philosophy and phenomenological Research* 26, Mar. 66, 438-448.

206. SINARI, Ramakant A. *The Structure of Indian Thought.* Charles C. Thomas, Springfield, Ill., 1970, xi+273.

..from Vedic time to the present day..author speaks of the ātmālogical paradox reflected in the hist. of Indian thought—" to be worldly and to be not-worldly at the same time "..*mokṣa* as central theme..

Rev. : E. DEUTSCH, *JAOS* 92, 500-01; J. L. MEHTA, *PEW* 22, 227-28; M. P. PANDIT, *Ved. Kes.* (April 71), 524.

207. SINHA, Ajit Kumar. Western and Eastern spiritual values of life and modern science. *IPC* 7 (3), Sept. 62, 116-139.

208. SINHA, Jadunath. *Outlines of Indian Philosophy.* Sinha Publ. House, Calcutta, 1963, 435.

209. SLUSZKIEWICZ, E. The philosophy of ancient India (Polish). *Stud. filoz.*, Pol., 6, 1970, 3-16.

..with ref. to *Die Philosophie der Inder* by H. VON GLASENAPP, 1949; ch. VII (by J. FILLIOZAT) in *L'Inde classique*, Vol. 2, 1953..

210. SMART, Ninian. *Doctrine and Argument in Indian Philosophy.* George Allen and Unwin : Muirhead Library of Philosophy, London, 1964, 255.

..a bird's-eye survey of Ind. phil. schools..main determinants of systematic metaphysics in India have been rel. in char.; analysis of rel. factors in Indian metaphysics..nine key-ideas : Absolute, Lord, Creator, World being real, Selves (being real), Rebirth, Release, Devotion, Meditative Knowledge—these are distributed affirmatively or negatively in diff. schools of Ind. phil...(author's *Reasons and Faiths*, London, 1958)..

Rev. : J. GONDA, *Tijd. v. Filos.* 27, 802-809; K. H. POTTER, *JAS* 25, 156-57; *PEW* 16, 89-94; S. N. L. SHRIVASTAVA, *AP* (Jan. 66), 36-37.

211. SPENCER, Sidney. *Mysticism in World Religion.* George Allen and Unwin, London, 363.

..see *VBD* III. 47. 119..

Rev. : K. SESHADRI, *Ved. Kes.* (May 67), 37-38.

212. STÖRIG, Hans Joachim. *Kleine eltgeschichte Wder Philosophie.* Verlag W. Kohlhammer, Stuttgart, 1965, 453.

213. STRAUSS, O. *Indische Philosophie.* Geschichte der Philos. in Einzeldarstellungen I, 2, München, 1971-72, 286.

..(first publ. in 1925)..

214. SUBRAHMANYA SASTRI, P. S. Synopsis of the Indian systems of philosophy. *Vimarśa* 1 (1), 1972, E 52-72.

215. SUMANGALO. Common denominators of Asian thought. *Comp. Rel.*, Brill, 1972.

216. SURYANARAYANA, V. V. Western and eastern spiritual values of life. *IPC* 7 (3), Sept. 62, 140-146.

217. SYRKIN, A. On the distinction between "relative" and "absolute" categories in Hindu texts (Russ.). *Transactions of the Tartu State Univ.* 198 : Works on Semiotics, Vol. 3, 1965, 39-44.

218. TÄHTINEN, U. Indian philosophy of value. *Ann. Univ. Turku* 106, 1968, 5-124.

..deals mainly with 4 Puruṣārthas..value, verity, reality..

219. TEJ SINGH. The spiritual values of life in the East and the West. *IPC* 7 (4), Dec. 62, 156-168.

220. TOTOK, W. *Handbuch der Geschichte der philosophie.* 1. Altertum : Indische, Chinesische, Griechisch-römische Philosophie. Klostermann, Frankfurt, 1964, xxiv+400.

Rev. : K. BORMANN, *Arch. Gesch. Philos.* 49, 115-20.

221. "Traditional values in Indian life". *JUPHS* 19, 1964, 135-143.

..report of seminar..

222. TUCCI, G. *Storia della filosofia indiana.*

..*VBD* II. 57. 239..

Rev. : O. BOTTO, *Filosofia* 11 (1), 138-39; M. SUALI, *Qu.* 3, 113-16.

223. UPADHYAYA, Baladeva. *Bhāratīya darśana sāra* (Hindi). Sasta Sahitya Mandal, New Delhi, 402.

224. VARMA, V. P. *Bhāratīya darśana* (Hindi). L. N. Agrawal, Agra, 488.

..in 3 vol...Vol. I : Veda, *Up.*, Cārvāka, Jaina, etc...

225. VECCHIOTTI, Icilio. *Che cosa è la filosofia indiana.* Ubaldini, Rome, 1968, 173.

226. VELJACIC, Cedomil. *Indian Philosophy* (Croatian). Matica Hrvalska, 1958, 332.

..deals with Veda, *Up.*, etc...

Rev. : C. NYANASATTA THERA, *PEW* 9, 173-74.

227. VENKATARAMA IYER, M. K. Advaita Vedānta is essentially a value philosophy. *Pr. Bh.* 71, July 66, 298-307.

228. VENKATA RAO, M. A. Philosophy in India. *The Astrological Magazine*, 1964.

..serially : in six instalments..

229. VIG, Bhagwan Das. *Bhāratīya darśana kī tīna dhārāen* (Hindi). *Anekānta* 17 (4), Oct. 64, 164-166.

..Up. Ātmavāda; Buddhist Anātmavāda; Jaina Syādvāda..J.= golden mean bet. U. and B...

230. VIMALANANDA, Swami. The Prasthāna Traya and its background. *Ved. Kes.* 49 (11) - 50 (6), 1963.

231. VYAS, Ram Narayan. *The Universalistic Thought of India from the Rigveda to Radhakrishnan.* Lalvani Publ. House, Bombay, 1971, 142.

..imp. attached to the concept of peace..

232. WADIA, A. R. On philosophical synthesis. *PEW* 13 (4), Jan. 64, 291-93.

..Ind. phil. : (a) trad. has the upper hand; *śabdapramāṇa* final; (b) acute sense of suffering; Up. current of pessimism and austerity of life; (c) Karma and rebirth : explanation for suffering ; (d) *mokṣa*, the *summum bonum*; knowledge is means to an end..

233. WALKER, Kenneth. *Diagnosis of Man.* Penguin, 1962, 259.

..'physical' man; nature of mind; mysticism (acc. to W., all mysticism is derived from the doctrine of Brahmanism)..

Rev. : RAGLAN, *Man* 1963, 142.

234. WARDER, A. K. The description of Indian philosophy. *JIP* 1 (1), Oct. 70, 4-12.

..in Indian phil. lit., philosophising is regarded as a kind of conceptual adventure or Ānvīkṣikī (wh. term includes phil. analysis and logic)..

235. WEST, M. L. *Early Greek Philosophy and the Orient.* Clarendon Press, Oxford, 1971, 242.

..concept of Kāla (Zurvān).. other parallels bet. Gk. thought and *Up.* ..

Rev. : S. N. L. SHRIVASTAVA, *AP* (Aug. 72), 268-69.

236. WIDENGREN, G. *Iranische Geisteswelt, von Anfängen bis zum Islam.* Holle : Geist des Morgenlandes, Baden-Baden, 1961, 328.

237. WINTHROP, H. Indian thought and humanistic psychology : contrasts and parallels between East and West. *PEW* 13 (2), 1963, 137-154.

238. WURZ, E. Abendland und indische Weisheit. *Kairos* 10 (2), 1968, 103-114.

239. ZIMMER, H. *Philosophies of India.*

..*VBD* II. 57. 253..

Rev. : G. TUCCI, *EW* 4, 204-05.

240. ZIMMER, H. *Philosophie und Religion Indiens.* Rhein-Verlag, Zürich, 1961, 597+illustr.

..(German transl. of 239 above by Lucy HEYER-GROTE)..

Rev. : E. ABEGG, *As. Stud* 14 (1961); K. EUGSTER, *Kratylos* 6, 201; W. RUBEN, *OLZ* 1962, 411-13.

241. ZUTSHI, C. N. Man in Hindu philosophy. *Pr. Bh.* 72, July 67, 288-292.

58. VEDIC AND UPANIṢADIC PHILOSOPHY.

1. AALTO, Pentti. Zur Mystik des Brahmanismus-Hinduismus. *Mysticism* (ed. Sven S. HARTMAN and Carl-Martin EDSMAN), Scripta Inst. Donn. Aboensis 5, Stolkholm, 1970, 200-205.

..(Soma pressed and drunk in ritual was only symbolic, and was made mystically identical with Gods' drink, Soma, thro. the recital of Mantras)..the entire Vedic ritual is a mystic function..*Up.*= mystic teaching of symbolic identities or magic equivalences..Yoga= system of practical mysticism..

2. AGNIHOTRI, B. S. An approach to reality. *Bull. Mithila Inst.* 1 (1), Mar. 65, 37-45.

..views expressed in *ṚV* and *Up.* ..

3. ANANDA, Swami. *Upaniṣadon kā saṁdeśa* (Hindi). Delhi, 1962.

Rev. : ED., *VJ* 11 (3), 55.

4. ANANTHA RANGACHAR, N. S. The concept of reality in the Ṛgveda. *Pr. Bh.* 70, Jan. 65.

5. AWASTHI, Sivasankar. *Vaidika-darśanam. SS* 23 (1), 1968, 59-62.

6. BANERJEE, B. B. The concept of liberation in the Vedas and the Upaniṣads. *CR* 157, Nov. 60, 110-118.

7. BOSE, Abinash Chandra. Jñānakāṇḍa and karmakāṇḍa. *BJ* 12 (12), 2. 1. 66, 32-37.

..two fundamental ideas in Veda : (1) idea of One Ultimate Reality; (2) idea that the Absolute manifests itself on the relative plane of reality thro. creation..Vedic thinkers sought a combination of J. and K. ..

8. BROWN, W. Norman. Content of cultural continuity in India. *JAS* 20, Aug. 61, 430 ff.

..one of the identifiable central items in the long hist. of Ind. civil. is truth (*satya* : *sacca*); a special view of truth in *ṚV*, where it is invested with a kind of magical power (this may be considered the starting pt. of many later conceptions of the power of truth : cf. Gandhiji's *satyāgraha*)..the ancient Aryan notion of *satya* was a statement of the facts of existence in an organized universe (*sat*)..truth was to Vedic seers a ritualistic, pain-conquering utterance (*ŚPBr.* 11. 5. 3. 13)..*vrata* derives from the Ṛgvedic conception of particular individual " function " within the organized universe (*sat*); in the Vedic world-view, any one who perfectly fulfilled his function and lived in accordance with *satya* cd. exercise the power of truth (cf. *ṚV* IX. 112. 1)..

9. BROWN, W. Norman. Early philosophical speculation in India. *SP* (ISC) 4, 1972, p. 4.

..Ṛta and *brahman*..

10. CHAKKHAN LAL. *Veda men vidyā aur avidyā kā svarūpa* (Hindi). *Vedavāṇī* 13 (4), Feb. 61, 3-4.

11. CHARUKRISHNA. *Śrauto jñānakarmasamuccayavādaḥ*. *SSPP* 50 (5-6), 1967, 128-142.

12. CHATTOPADHYAYA, B. K. Philosophy of the Upaniṣads. *JBRS* 44 (3-4), 1958, 129-136.

..no conflict bet. Veda and *Up*. ..see *VBD* II. 58. 10..

13. CHOUDHARY, K. P. S. Vedic mysticism. *Pr. Bh.* 69, April 64, 182-188. (Also in *VBQ* 31, 1965-66, 35-48).

..mysticism in Vedas is realization of ultimate unity in diversity (*ṚV* VIII. 58. 2)..Munis..sacrificial mysticism..Up. mysticism: emphasis on monism and inward meditation..

14. CHOUDHARY, K. P. S. Vedic and Upaniṣadic mysticism. *Prajñā* 10 (1), Nov. 64, 95-106.

..pilgrimage to the attainment of the Infinite..

15. De Nicolas, Antonio T. *Four-dimensional man : the implicit philosophy of the Ṛgveda.* Fordham, 1971, 323.

..doctoral diss. : typescript..presents comprehensive philosophical interpretation of *ṚV* relying exclusively on the text itself..

16. Deussen, Paul. *The Philosophy of the Upaniṣads.* Dover Publications, New York, 1966, 429.

..(transl. into English by A. S. Geden, 1906)..reprint.. further reprint : Oriental Publishers, Sacred Books of the Aryans, Vol. 3, 1972..

Rev. : N. A. Nikam, *AP* 38 (3), 137-38.

17. Diwakar, R. R. Seminal ideas of the Aryans. *Pr. Bh.* 73, April 68.

18. Edgerton, Franklin. *The Beginnings of Indian Philosophy.* Harvard Univ. Press : Unesco Collection of Representative Works, Indian Series, Cambridge, 1965, 362.

..(selections from the Rig Veda, Atharva Veda, Upaniṣads, and Mahābhārata : transl. from Sanskrit with introd., notes, and glossarial index; a summing-up ' after a lifetime of philological study and reflection)..introd. : *jñāna* is sought by Vedas for mystic magic power; concept of *brahman* is a thoroughly ritualistic notion; Vedic worship is henotheistic; Vedic *puruṣa* is man, and *ātman* means simply self (sich)..

Rev. : A. C. Bose, *AP* (Jan. 66), 37-38; J. Gonda, *Tijd. v. Filos.* 27 (4), 802-09; P. Hacker, *I-IJ* 12, 38-40; L. Renou, *JA* 253, 155-56·

19. Fatah Singh. *Vaidika-darśana* (Hindi). Bharati Bhandar, Allahabad, 1963, 199.

..*piṇḍāṇḍa; brahmāṇḍa; idam* and *aham; nāmarūpa-jagat*..

20. Filippani-Ronconi, Pio. *La speculazione indiana prebuddhista. Ist. Univ. Orient.*, Naples, 1960, 78.

..(Aid to the Study of Oriental Thought, Vol. I.)..presents fundamental concepts giving a unitary interior sense to the development of various systems, from the original Vedic font to the rise of Jainism and Buddhism..unfolding of a metaphysical intuition strictly objectivistic and transcendent (*Saṁ., Br., Up.*) towards an ontological and gnoseological ordering of its content of ideas (Mīmāṁsā, Vedānta, Sāṁkhya) down to Nyāya-Vaiśeṣika and Śaiva-Vaiṣṇava systems..

Rev. : M. Scaligero, *EW* 11, 293-94.

21. Gajendragadkar, K. V. *Neo-Upaniṣadic Philosophy.* ..*VBD* II. 58. 20...

Rev. : D. G. Londhey, *AP* (April 61), 181-82.

22. Garg, R. K. Is Upanishadic philosophy, pantheistic? *AP* 43 (3), Mar. 72, 118-121.

..*Up.* can't be said to be teaching anti-theistic pantheism..

23. Gupta, Sudhir Kumar. *Vaidika-darśana* (Hindi). *Vedavāṇī* 15 (2-4), 1962-63.

..serially..Nāsadīya; Vāk; Puruṣa; Yajña—these hymns as basis..

24. Hamsaraj. *Vaidikon men navīna vedānta kā pracāra* (Hindi). *Vedavāṇī* 24 (12), Oct. 72, 3-11.

..the basis of Neo-Vedānta is Buddhist doctrine; on the other hand, Veda expounds the trinity of Īśvara-Jīva-Prakṛti..

25. Horsch, Paul. Le principe d'individuation dans la philosophie indienne, première partie : Les Véda, les Brâhmaṇa, les Upaniṣad. *As. Stud.* 10, 1956, 79-104.

26. Horsch, Paul. Profanes Wissensgut im vedischen Literaturkreis. *As. Stud.* 14, 1969, 93-124.

..non-hieratic *vidyās* in Vedic lit...

27. Jagadish Chandra. *Ṛgveda men tattvajñāna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 25-29.

28. Jagadish Chandra. *Vaidikī śikṣā* (Hindi). *GKP* 17 (8), 407-412.

..*āstikya* (V. 50. 1); *ātmajñāna* (I. 164); etc...

29. Jagadish Chandra. *Vedeṣu adhyātmavijñānam. GKP* 18 (1-2), 2-7.

..*YV* 17. 31; 34. 2; 5..

30. Javadekar, A. G. Constructive re-interpretation of Advaita Vedānta : interpretation of sac-cid-ānanda. *Phil. Quart.* 42 (1), April 64, 1-10.

..*brahman* is principally *ānanda*, and only by implication *sat* and *cit*..in *TUp.*, *brahman* (*sat*) is identified with *ātman*, and that again with *rasa* (*ānanda*)..regarding *brahman*, there is absolutist ineffabilism; re. *māyā*, alogical ineffabilism..

31. JAYADATTA, Sastri. *Jīveśvarabhedavimarśaḥ*. *GKP* 23 (1-2), 33-38.

..Vedic and *Up.* evidence..

32. JAYADEVA. *Veda men adhyātmavidyā* (Hindi). *GKP* 12 (11), 612-615.

33. JEDYNAK, S. The Ṛgveda and the Upaniṣads (philosophical and ethical ideas of the Vedas) (Polish). *Stud. filoz.*, No. 6, 1970, 17-34.

34. JOSHI, L. M. Protohistoric origins of esoterism in India. *PIHC* (26th Session), 1964, 115-120.

..esoterism=mystic and yogic culture..Harappan background; Vedic evidence : esoteric elements, e. g., Mantras, sacrifice and its symbolism, priestly sorcery and magical charms, use of wine, etc...

35. KAWADA, Kumataro. On the *sat* of the Upaniṣadic philosophy (Jap.). *JIBS* 8, Jan. 60, 408-401.

36. KAZAMA, Toshio. Two kinds of ātman (Jap.). *JIBS* 16 (1), Dec. 67, 75-82.

..ref. to *Br.* and *Up...*

37. KUNHAN RAJA, C. The Ṛgvedic sources for the six systems of Indian philosophy. *Phil. Quart.* 35 (3), 1962, 179-193.

38. KUNHAN RAJA, C. *Poet-Philosophers of the Ṛgveda.* Ganesh and Co., Madras, 1963, xxx+330.

..*ṚV*=a record of the last stages of an epoch wh. was highly civilised and enlightened..notable figures in *ṚV* like Śunaḥśepa, Dīrghatamas, Yama, Aṅgiras, etc...*ṚV*, rich with superb poetry, profound canons of lit. crit...all philosophical schools appear in *ṚV* (see 37 above) : Sāṁkhya (Nāsadīya); Vedānta (Puruṣasūkta); Nyāya-Vaiśeṣika (Hiraṇyagarbha)..Ṛgvedic rel. is not a monotheism, but a monism emphasizing a matter-cum-spirit unity..

Rev. : M. P. PANDIT, *Ved. Kes.* 50, 668; P. S. SASTRI, *Pr. Bh.* 69, 436-37.

39. KUNJUNNI RAJA, K. The language of religious experience. *Ved. Kes.* 49 (1), May 62, 42-44.

..some of the techniques used in Veda and *Up.* to indicate the nature of Ultimate Reality : (1) use of similes; (2) use of symbols; (3) negation of positive attributes; (4) use of contradictory attributes..

40. LUYSTER, Robert W. The concept of the self in the Upaniṣads : its origin and symbols. *PEW* 20 (1), Jan. 70, 51-62.

..'self' in various senses, e. g., seat of breath, immaterial entity, etc.; various states of consciousness; *turya*—the unseen and incomprehensible self is identified with true self..

41. MAINKAR, T. G. *Mysticism in the Ṛgveda.* Popular Book Depot, Bombay, 1961, viii+127.

..ritualistic mysticism, philosophical m., nature m., m. of love and beauty..see 56 below..

42. MANOHAR. *Vaidika darśana* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 89-96.

43. MODAK, B. R. Ātma-jñāna in the Upaniṣads. *Pathway to God* 4 (1), Nov. 69, 112-118.

..nature of Ātman.; requisites and methods for the realisation of Ā.; effects of the realisation of Ā...

44. MODI, P. M. Brahman : simultaneously sākāra and nirākāra. A forgotten period in the history of Indian (Vedānta) philosophy. *ŚPP*, Mar. 61, 37-42.

..*ekaṁ sad viprā bahudhā vadanti*; *ekaṁ santaṁ bahudhā kalpayanti*..

45. NAGARAJA RAO, P. The wisdom of the Vedas. *I-AC* 14 (1), Jan. 65, 5-11.

..phil. ideas in *Saṁ.* and *Br.*; 6 stages of development : (1) concepts of diff. deities presented after the human model; (2) concept of Virāṭ Puruṣa; (3) ultimate reality as the immanent principle : panen-theos; (4) deities described as abstract divinities; (5) ultimate reality equated with an inviolate moral principle; (6) conception of the Absolute : Nāsadīya hymn..Vedic seers don't admit accidentalism in the world-process, nor materialism nor naturalism; Ṛta; distinction bet. soul and body..(among the Ācāryas, Madhva was the first to formulate an *adhyātmika* interpretation of *ṚV*)..

46. NAGARAJA RAO, P. The philosophy of the Vedas. *VS*, Tirupati, 1967, E 46-49.

..see 45 above..

47. NAKASO, I. The concepts of ātman and puruṣa in the Upaniṣads (Jap.). *JIBS* 9 (2), 1961, 576-579.

48. NATH, Raj Mohan. The matsya philosophy and the Vedic Matsya race. *SP*, 22 AIOC, 1965, 229-230.

> ..M. mentioned in *ṚV* VII. 18. 6; seer of the Matsya community composed *ṚV* VIII. 67..Matsyas so called because of their spermatozoa-fish phil. (wh. originated in Crete about 5000 B. C.)..

49. NATHMAL, Muni. Philosophy of soul is the gift of Kṣatriyas to Indian thought. *SP*, 26 ICO, 1964, 180-181.

> ..two trad. : *ātmavidyā* and *karmavidyā*; the latter is Vedic; Ṛṣabha, a Kṣatriya of Ikṣvāku dynasty, was the first preacher of *ātmavidyā*.. Sanatkumāra, Pravahaṇa, etc., all Kṣatriyas..see *VBD* III. 57. 141..

50. NIKHILANANDA, Swami. A few stray thoughts on non-dualistic Vedānta. *T. M. P. Mahadevan Fel. Vol.*, 1962, 1-4.

> ..mainly based on *Gauḍapādakārikās* on *Māṇḍūkya Up*. .. 4 conclusions of non-dualism : divinity of soul; unity of existence; non-duality of god-head; harmony of religions..

51. NOELLE, W. On the Veda and the Upaniṣads. *IPC* 8 (3), Sept. 63, 140-143.

> ..work in Germany on the subject..

52. PANDEYA, Raj Bali. *Vaidika saṁdeśa* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 48-52.

53. PANDEYA, Suryabali. *Veda men paramātma-tattva kī vivecanā* (Hindi). *Vedavāṇī* 20 (7), May 68, 4-9.

54. PANDEYA, Y. Glimpses of philosophy in the oldest portion of the Ṛgveda. *SP*, 21 AIOC, 1961, 238-239.

> ..traces of phil. thought in Maṇḍalas II-VII..idea of unity of godhead already developing; phil. elements in the epithets and deeds of gods and in the desires expressed by seers in their progress..

55. PANDIT, M. P. *Mystic Approach to the Veda and the Upaniṣad*. Ganesh and Co., Madras, 1966, 127.

> ..second ed. of *VBD* II. 31. 18..
>
> Rev. : B. R. KULKARNI, *BJ* (11-2-68), 77; P. NAGARAJA RAO,

Ved. Kes. (Nov. 67), 326-27; K. E. PARTHASARATHY, *AP* (Oct. 67), 472-73.

56. PENDSE, S. D. *Ṛgvedātīla sākṣātkāravāda* (Marathi). *Navabhārata* 17 (12), Sept. 64, 55-57.

..(rev. article on 41 above)..

57. RAGHAVAN, V. The Vedas have an active philosophy. *Organiser* 17 (14), 15-11-63, 41-42.

58. RALARAM. *Ved men karmavāda* (Hindi). *VJ* 21 (3-4), 1972, 137-140; 145.

59. RAMATIRTHA, Shri Dandi Swami. *Vaidika brahma vicāra* (Hindi). Ludhiana, 1961, 128.

60. RANADE, R. D. *A Constructive Survey of Upanishadic Philosophy: being an introduction to the thought of the Upanishads.* Bh. Vid. Bh., Bombay, 1968, xxx+340.

..2nd ed. : 1st ed., 1926..

61. RANGANATHANANDA, Swami. The Vedānta and its fundamentals. *Pr. Bh.* 68, Jan. 63, 18-21.

62. RENSCH, Bernhard. Problems of biological philosophy with regard to the philosophy of the Upanishads. *JBomU* 33, No. 39, Sept. 64 (1966), 89-95.

..see : *VBD* III. 22. 132..

63. RUBEN, W. Seit wann gibt es Philosophie in Indien? *WZKSA* 12-13 : *Frauwallner Fel. Vol.*, 1968, 295-302.

..(Marxist approach)..two forms of ur-society : Aryan and Muṇḍa (about end of 2nd mill. B. C.); the world-view of Aryans and non-Aryans may be characterised as *spontan-materialistisch*; Aryan and Muṇḍa mixing up reflected in *Br.* and *Up*...*hylozoistischer* materialism of Uddālaka..in India, about 600 B.C., there was a real philosophy with its two thought-directions, materialism and idealism, and with its two thought-methodologies, dialectical and metaphysical..

64. SCHNEIDER, U. Die altindische Lehre von Kreislauf des Wassers. *Saeculum* 12, 1961, 1-11.

..(FRAUWALLNER states that, in the earliest parts of *Up.*, beginnings of a kind of phil. of nature can be found; e. g. systems of fire, wind, water)..S. notes the theory of circulation of water; elements of water-system integrated into a ritual *Br.* text of quite diff. and more primitive char...

65. SCHNEIDER, U. Upaniṣad-Philosophie und früher Buddhismus. *Saeculum* 18 (3), 1967, 245-263.

..Up. phil. develops directly towards Buddhism thro. the three steps, viz., nature-phil., metaphysics, and ethics..

66. SCHULT, Arthur. *Die Weisheit der Veden und Upanishaden im Lichte des West-Ost-Problems*. Turm-Verlag, Bietigheim/ Württ., 1962, 121.

67. SHARMA, Kundan Lal. *Ṛgveda men dārśanika tattva* (Hindi). *VJ* 21 (3-4), 1972, 76-84.

68. SHARMA, Srutisila. *Vedon men advaitavāda* (Hindi). *Kalyāṇa* 35 (3), Mar. 61, 778-780.

69. SINGH, Satya Prakash. Philosophical concepts in the hymn of creation. *Ṛtam* 1 (2), Jan. 70, 39-46.

..see : *VBD* III. 3. 181..

70. SOMIGLIANA, Ada. *Influenze vediche nel pensiero eracliteo.* Annali, Milano, 1953, 31.

71. SYRKIN, A. Ya. Notes on the naturalization of the opposition " alive–non-alive " (Russ.). *III Letnjaja škola po vtoricnym model. sistemam*, Tartu, 1968, 8-10.

..examples from *BAU* and *Ch. Up...*

72. TATACHARYA, D. T. *Mṛttiketyeva satyam. Amṛtalatā* 4 (2), Aug. 67, 72-73.

73. UDAYAVIRA, Sastri. *Veda men dārśanika tattva* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 35-40.

74. VAIDYANATHA. *Vaidikī darśana vidyā* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 57-60.

75. VASISTHA, Ramasaran. *Vedon men ātmā kā svarūpa* (Hindi). *Śāśvatavāṇī* 2 (11), Nov. 62, 19-21; 35.

76. VISHVA BANDHU. *Veda men vedānta* (Hindi). *VJ* 21 (3-4), 1972, 162-170.

..*brahmavidyā* in many Vedic Mantras..

77. VISVAMITRA. *Tāpatrayasya vaidika-samādhānam. Amṛta-latā* 1 (1), April 64, 72-74.

78. WADIYAR, J. C. *Ātman and Brahman in Vedic Religion.* Bh. Vid. Bh., Bombay.

Rev. : K. NAGARAJAN, *BJ* (21-11-65), 75.

79. YUDA, Yutaka. The notion of ' ātman ' in Sāṇḍilyavidyā (Chāndogya-Upaniṣad III. 14. 1-4) (Jap.). *JIBS* 20 (1), Dec. 71, 178-183.

80. YUDHISTHIRA, Mimamsaka. *Veda-pratipādita śarīra men ātmā kā nivāsa-sthāna* (Hindi). *Vedavāṇī* 20 (9), July 68, 6-11; (10), Aug. 68, 9-14.

..*mastiṣka* or *hṛdaya* or *suṣumṇā* ?..*AV* X. 8..

59. COSMOLOGY : COSMOGRAPHY.

1. BASU, Santona. The lotus in the cosmogony of the Vedas. *VIJ* 4 (1), Mar. 66, 39-43.

..*ṚV* VI. 16. 13; X. 121. 7..the cosmogonic myth with all its variations is a modified form of the birth of Agni from the lotus..

2. BHATTACHARYYA, N. N. Cosmogonical speculations in ancient India : a comparative study. *JOIB* 17 (3), Mar. 68, 316-327.

..Ṛgvedic cosmogony : cosmic ocean (X. 129); cosmic water-dragon (*apāṁ napāt*); world-egg; creative *Kāma*; sexual dualism; Puruṣa; concrete creator..post-*ṚV* lit. : primeval waters; cosmic egg; elements other than water; Prajāpati's *tapas*..*Up.* cosmogony..anti-Vedic cosmogony..

3. BHATTACHARYYA, N. N. *History of Indian Cosmogonical Ideas.* Mun. Man., Delhi, 1972, xvi+138.

4. BROWN, W. Norman. Theories of creation in the Rig Veda. *JAOS* 85, 1965, 23-34.

..Indra-Vṛtra-conflict=conflict bet. potentiality and inertia; Indra overcoming Vṛtra thro. the aid of the power or energy existing in the universe..(some of the epithets of Indra may be regarded as the first recorded philosophic speculation of India)..disbelief in Indra's supremacy (II. 12. 5); advocacy of some other deity such as Prajāpati or Viśvakarman (who was also ultimate source of all knowledge); Indra's displacement thro. Brahmaṇaspati; B. also made the material part..creative action of words or sound..in *ṚV* X. 129, both the will of deity and power of sacrifice are tacitly rejected; instead, there appears the idea of a single principle from wh. universe evolved (epistemology is here an expression of mysticism)..single unifying principle : Kāla, Skambha in *AV*..

5. DANDEKAR, R. N. *Vedātīla viśvadarśana* (Marathi). *Navabhārata* 25 (4), Jan. 72, 22-42.

6. DANDEKAR, R. N. Universe in Vedic thought. *Gonda Congratulatory Vol.*, 1972, 91-114.

..subject dealt with from three points of view—namely, of cosmogony-cosmography, of mythology, of ethics-eschatology..on the basis of *ṚV* and *AV*..see : *VBD* III. 48.68 and 5 above..

7. DHAVAMONY, P. (ed.). *Naissance du monde et de l'homme* (The origin of cosmos and man.). Studia Missionalia 18, Gregorian Univ. Press, Rome, 1969, 326.

..Indian view (by A. BAREAU)..

Rev. : J. P. ROUX, *RHR* 179, 80-81.

8. DOËNS DE LAMBERT, E. La création : mythe hindou, mystère chrétien. *Et. francisc.* 17 (43), 1967, 241-258.

9. HACKER, P. Mechanistische und theistische Kosmogonie im Hinduismus. *ZMR* 49, Jan. 65, 17-28.

10. HOFFMANN, Karl. Vom Schöpfungsmythos zum Weltgesetz. *As. Stud.* 21, 1967, 31-61.

..the mythical origin of Dharman; mythological parallels; D. in cosmic sense; D. in ritual sense; D. in ethical-social sense; Ṛta and *māyā*; rule, law, duty; *dharman, dhartṛ, dharuṇa*..conclusions : (a) in the beginning, a cosmogonic myth; heaven and earth held (*dhṛ*) apart; therefore cosmos; (b) this cosmic act substantiated as *dharman* of god—god's magical power; (c) D. separates itself from god; self-sufficient concept; impersonal power; (d) abstractisation of D.; mixed up with Ṛta; (e) D. as social law..D. in *Br.*, *Up.*, and Hinduism..

11. Hoffmann, Karl. Die Weltentstehung nach dem Jaiminīya-Brāhmaṇa. *MSS* 27, 1970, 59-67.

..*ṚV* X. 129. 1 related to *JB* III. 360 ff. ..text-crit. study..

12. James, E. O. *Creation and Cosmology. A historical and comparative inquiry*. Brill, 1970, xii+148.

..(*Numen*, suppl. xvi)..material relating to India included..

13. Joshi, Harishankar. *Vaidika viśvadarśana* (Hindi). Chowkhamba, Varanasi.

..2 vol. ..

14. Kirfel, W. *Die Kosmographie der Inder* (*nach Quellen dargestellt*). Gg. Olms, Hildesheim, 1967, 36+401.

..reprint of 1920 ed. ..

15. Kramrisch, Stella. The triple structure of creation in the Ṛgveda. *Hist. Rel.* 2, 1962-63, 140-175; 256-285.

..(1) separation of heaven and earth thro. Demiurge, so that *antarikṣa* is created; (2) threefold world : *tridhātu*; (3) concepts of Aja Ekapād, Apāṁ Napāt, Vaiśvānara; (4) Agni Jātavedas binds Indra-creation (*sat*) with spiritual creation (Aja Ekapād), and introduces it into the world (the triple structure of creation is implanted by Agni in cosmos ontologically and cosmologically); (5) Ahi Budhnya is Vṛtra sunk into the depths after conquest by Indra; (6) Trita Āptya is responsible for creation-activity of Indra and is in possession of the power of creative word..

16. Kuiper, F. B. J. Cosmogony and conception : a query. *Hist. Rel.* 10 (2), Nov. 70, 91-138.

..Indra-Vṛtra fight is a creation myth : represents only the second stage of cosmogony..primeval waters : emergence of earth in these waters (=first stage); creation of dual cosmos (Pṛthivī and Dyaus) brought about by Indra by killing Vṛtra (=second stage)..the role of "primordial hill" in Indra-Vṛtra-myth; Indra created dual organization of cosmos as upper world and nether world (Viṣṇu as personification of the unity of two parts; therefore Viṣṇu has two emblems : Garuḍa of the upper world and Śeṣa of the nether world)..cosmogonic myth correlated with the actual act of conception : cosmogonic myth reflects the embryonic development of a human being..cosmogony is the result of a (necessarily individual) recollection of prenatal life..

17. NABAR, D. S. Notion of worlds in the Brāhmaṇas and Āraṇyakas. *SP*, 25 AIOC, 1969, 20-21.

..threefold division of universe; concept of *svarga*; various *lokas* mentioned in *Ār*. ..

18. *La naissance du monde*. Sources orientales, Paris, 1959, 507.

..collection of essays on the "birth of the world" acc. to diff. trad.; Indian view dealt with by A. M. ESNOUL..(concluding essay on "structure and function of the cosmogonic myth" by M. ELIADE)..

Rev.: M. SCALIGERO, *EW* 11, 291.

19. OGIBENIN, B. L. *Structure of mythological texts from Ṛgveda (chiefly cosmogonic)*.

..see: *VBD* III. 49. 60..

20. RABINDRA KUMAR. Theory of creation as recorded in the Manusaṁhitā. *CR* 165 (1), Oct. 62, 47-54.

..ref. to Vedic theories..

21. RAMAKRISHNA, V. *Vedon men sṛṣṭi kā mūla tathā vaijñānika cintanapraṇālī* (Hindi). *Savitā* 21 (9), Oct. 68, 206-208.

22. RANACHODADAS, Uddhav. *Jīvasarga: vaidika dṛṣṭikoṇa* (Hindi). *Savitā* 21 (9), Oct. 68, 211-212.

23. SCHNEIDER, Marius. Das Morgenrot in der vedischen Kosmogonie. *Symbolon* 5, 1966, 61-75.

24. SHRIVASTAVA, S. N. L. Cosmogonic theories in the Upaniṣads. *Vikram* 5, May 61, 33-54.

..no justification for R. D. RANADE's division of Up. cosmogonic theories into 'personalistic' and "impersonalistic,'; only one theory, viz., "spiritualistic"..

25. SMITH, Ronald Morton. Emanation or creation: causation in early India. *VIJ* 6, 1968, 50-60.

..interest in causation in India is first in the physical, and the causation is personal, capricious, and creative; it tends to the impersonal and systematic emanation, especially with the rise of atomic theory..interest shifts from the physical to the psychological, latterly to evade determinism..

26. SUBBAMMA, P. C. Cause of the universe. *Pr. Bh.* 73, Jan. 68, 24-29.

..*Śvetāśvatara Up.* 1 and 2 examined..

27. SUVARCA, Pandit. Aparājita=*dyuḥ*=*dyauḥ loka* (Hindi). *Vedavāṇī* 13, 40-45.

..collects together all ref. to and about Dyauḥ in Vedic lit... *aparājita* in *JB* 3. 347..ref. in *ŚPBr.* and *TBr...*

28. TOPOROV, V. N. About the reconstruction of the world-egg myth. *UZTUS*, Vyp. 198, Tartu, 1967, 81-99.

..Vedic motif of the origin of the egg from the primordial waters, and its Orphic parallels..*ṚV* X. 129. 4..

29. UPADHYAYA, Rama Narayan. *Ṛgveda tathā ādima lokakathāon men prakṛti-racanā* (Hindi). *Saptasindhu* 13 (4), April 66, 38-45.

..striking similarities in accounts of nature creation in *ṚV* and folk-lore of tribal peoples (like Khovā, Nobate, Āpātāni, etc.)..

30. VARENNE, J. Di alcuni miti cosmogonici del Ṛgveda. *Ist. di Indologia all Univ. di Torina : coll. "Conferenze"*, No. 3, Torino, 1969.

..Vedic cosmogony examined with ref. to W. Norman BROWN's theories..see 4 above..

60. METAPHYSICS.

1. ABHEDANANDA, Swami. Attainment of moksha. *Darshana Internat.* 8 (2), April 68, 37-40.

2. ANANDA, Swami. *Main kyā hūn?* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 6-8.

3. ANIKEEV, N. P. *O materialističeskix tradicijax v indijskoj filosofii (drevnost' i ranne srednevekov'e).* Moscow, 1965, 260.

4. VAN AVER, Albert. Dualism as a presiding principle in some major Indian masterpieces. *Darshana Internat.* 3 (2), April 63, 46-60.

..dualism recognises two independent principles–' mind ' and ' matter '..d. rests upon the assumption that man combines in him both terrestrial and celestial elements..earliest expression of d. in *ṚV..Up.* formulate a definition of dualism bet. two selves—the natural self and the religious self..

5. **Betai**, R. S. *Bhāratīyadarśane ātmatattvam. SVUOJ* 14 (1), June 71, Sk. 11-20.

6. **Bharadwaj**, Ramdat. The meaning of *sat* or being. *IPC* 14 (1), Mar. 69, 1-7.

..(eighteen implications of ' existence ')..existence—neither a form of perception nor a category of understanding..' existence ' is our creation; it lives in us rather than we in it..*ṚV* and *AV* views..

7. **Bhattacharyya**, Kalidas. The status of the individual in Indian philosophy. *PEW* 14 (2), July 64, 131-144.

..Westerners' misconceptions re. the subject..common pts. in diff. Indian views : (1) every individual has a spiritual side; (2) this spiritual side is more essential than his material side; (3) its autonomy has to be fully realized; (4) this realization is possible thro. progressive detachment from the less essential sides..*tāmasa* action (blindly biological) not controlled by ind.; *rājasa* : one is conscious of such action as *his* action, tho. unreflectively–it proceeds out of emotions and sentiments (*rāgadveṣa*);..*sāttvika* action out of detachment (*vairāgya*); in this action, ind. is free because he detaches himself from Nature..

8. **Biardeau**, M. L'ātman dans le commentaire de Śabarasvāmin. *Renou Comm. Vol.*, 1968, 109-125.

9. **Brooks**, Richard. The meaning of ' real ' in Advaita Vedānta. *PEW* 19 (4), Oct. 69, 385-398.

..levels of reality..acc. to author, three criteria for reality : (1) being the subject of a valid means of knowledge; (2) possessing practical efficacy; (3) being unsublatable throughout the three times..

10. **Buit**, S. S. Evolution of the concept of mokṣa from Vedas to Upaniṣads. *NUJ* 16, 1966-67, 146-167.

11. **van Buitenen**, J. A. B. The large Ātman. *Hist. Rel.* 4 (1), 1964, 103-114.

..*mahān ātmā* (*Up.* and *MBh.*); its significance; a concept fundamentally opposed to dualism..

12. BURCH, G. B. The Hindu concept of existence. *Monist* 50 (1), 1966, 44-54.

..existence–in the sphere of experience–and absolute existence..

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..mainly based on the dialogue bet. Yājñavalkya and Maitreyī.. Ātman is Absolute in the sense that knowing the Ā. as pure consciousness is to be the Absolute itself..

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..in Veda, *Up.*, etc..

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Rev.: W. HALBFASS, *JAOS* 92, 576.

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..points to some similarities bet. monism of Veda and *Up.* and Heraclitus..see 30 above (Vedic and *Up.* monism has a quality of revelation: it is the elaboration in conceptual form of an ancient and still broader wisdom and knowledge wh. were being lost; Gk. monism was the first attempt at independent thought in the face of creation)..

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..(terms *jīvanmukta* and *jīvanmukti* found in *Muktikopaniṣad*; acc. to DASGUPTA and DEUSSEN, this is the only *Up.* wh. contains these terms; however, the terms seem to occur also in *Sāmānya-Vedānta Up.* and *Yoga. Up.*)..in *Muktikop.*, *jīvanmukti* closely connected with *videhamukti*; on the other hand, salvation after death receives greater degree of identification with the Absolute; for *jīvanmukta*, world continues to exist objectively, but not subjectively..

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105. SRIVASTAVA, V. C. The Vedic view of immortality. *Islamic Review* (England) 63 (2), Feb. 64, 61-63.

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..(two basic aspects of our experience : identity and difference; what kind of relation bet. the two ?)..(1) diff. Ind. systems can be exhaustively comprehended under the four possible views re. relation; (2) the main doctrines of the various systems can be derived from their attitude to the status of relation—in fact, their attitude to relation gives them their fundamental logic..accordingly, problem of relation is the central problem of Indian metaphysics..

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..Part II : *ātman* in *Up.* (1) absolutism—*tattvam asi*—self as spiritual principle; (2) animism in *Ch. Up.*; (3) quasi-materialism in *Kaṭha* I. 1. 20-21; (4) radical pluralism (in *Kaṭha*)..

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113. Vedantasastri, M. *Vedānte brahmātmyaikyam*. *SP*, 25 AIOC, 1969, 270-272.

114. Venkatarama Iyer, M. K. Yājñavalkya's instruction to emperor Janaka. *Ved. Kes.* 50 (7), Nov. 63, 433-437.

..doctrine of liberation..see : *VBD* III. 22. 191..

115. Venkatarama Iyer, M. K. The nature of release—a comparative study. *Ved. Kes.* 51 (8), Dec. 64, 429-432.

116. Venkatarama Iyer, M. K. The finite self : its nature and destiny. *Pr. Bh.* 71, Mar. 66, 140-147.

..controverts criticism of advaitic position..

117. Vohra, Asananda. *Ātmā kō jāno* (Hindi). *VJ* 17 (5), Aug. 68, 34-36.

..see : *VBD* III. 22. 203..

118. WARRIER, A. G. Krishna. A new angle on the problem of unreality in advaita. *Pr. Bh.* 69 (3), Mar. 64, 108-115.

> ..in viewing the advaitic absolute from the empirical pt. of view, three principal factors are simultaneously posited., *māyā, jīva*, and *īśvara*; this fact seems to be the key to the problem of unreality..

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> ..Dharma and Mokṣa as values " each in its own sphere "..Mokṣa, a possibility, on the one hand, so abstract (as presented by Indian systems) and, on the other, so specialized and esoteric (as presented by Yogic disciplines)—how can a place be found for such Mokṣa in the Indian view of human life and purposes ?..

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> ..analysis of the concept from the pt. of view of individual freedom and of social freedom..concepts of freedom=essence of the concept of *ātman*..

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4. BHAGAT, M. G. Asceticism in ancient India. *BJ* 16 (1), 10-8-69, 155-159.

5. BHATTACHARYYA, J. V. An examination of Karmavāda. *CR* (NS) 1 (1), 1969, 105-122.

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..no personification of sin in Vedic lit...

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..(1) naturalistic and normative aspects of Dharma; (2) content and communication of D.; (3) justification of D. : Karma and Mokṣa (D. and M. represent originally distinct components of Hindu trad. with antagonistic emphases wh. subsequently came to terms with each other); (4) freedom and responsibility (not so much against each other as separated from each other; there is an element of opposition in that one's responsibilities in the social order preclude the meaningful realization of freedom; time is the realm of D.; M. is the foretaste, and for some the actuality, of eternity; (5) D. as an ethical category (not as discipline presupposing " value-choices ")..

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..from Vedic to modern times..

Rev. : P. Sankaranarayanan, *BJ* (14-4-63), 69-70; P. S. Sastri, *Pr. Bh.* 68, 397; M. Scaligero, *EW* 14, 116-17.

10. De Smet, R. V. Sin and its removal in India. *IA* (3rd Series) 1 (3), July 64, 163-173.

..acc. to Veda and *Up*...

11. Dubey, Prakash. The Vedic concept of the Karma doctrine. *Pr. Bh.* 69 (3), Mar. 64, 138-143.

..traces the doctrine in *Saṁ.* : *ṚV* IV. 26. 1; X. 88. 15; IV. 27. 1; VI. 33; X. 16. 3..in *Br.* and *Up*...

12. Dubey, S. P. *Bhāratīya vicāradhārā men karmavāda* (Hindi). *Prajñā* 8 (2), Mar. 63, 193-200.

..Vedic *karma-vāda* developed out of Ṛta..in *BAU*, karma=both *kriyā* (deed) and *kāmanā* (idea)..

13. Dumont, L. World renunciation in Indian religions.

..see : *VBD* III. 48. 83..

14. GAUCHHWAL, Balbir Singh. The sphere and significance of ethics, morality, and religion in Hindu tradition. *PEW* 13 (4), Jan. 64, 339-359.

> ..(1) even in Hindu phil. perspective there is ethics (understood as the search for a principle by ref. to wh. the quality of human action can be evaluated); (2) it is because of the presence therein of such a principle that Hindu thought in its entirety represents one single, coherent, or unified pattern from its formulation in the Vedas down thro. the succeeding ages..Vedic hymns contain the germs of highly significant ethical notions : man is here looked upon as the possessor of an immortal soul, wh. by its very nature is believed to be capable of determining actions by its innate power..

15. GAUCHHWAL, Balbir Singh. The metaphysical foundations of Hindu ethics and religion. *PEW* 16 (3-4), 1966, 143-159.

> ..Hindu thinkers formulated an objective moral law constituting the eternal moral order of the universe : Ṛta, Dharma, or Apūrva ..concepts of Brahman and Dharma..Vedic and Up. views..Ṛta or Dharma in its metaphysical aspect connotes a specific mode of representation of that indeterminalbe reality wh. is ultimately of the nature or essence of the self..

16. GUPTA, Sudhir Kumar. *Veda men pāpa kī kalpanā* (Hindi). *Maharani College Magazine*, Jaipur, 1965.

17. GUPTA, U. A reevaluation of the ethical principles of the Rigveda. *Patna Univ. Journal* 21 (1, 3), 1966, 111-120.

18. HACKER, Paul. Schopenhauer und die Ethik des Hinduismus. *Saeculum* 12 (4), 1961, 366-399.

19. HARTOG. Zur Frage des frühvedischen Sündenbegriffes.

> (MAYRHOFER : *Kurzgefasstes*..: s. v. *pāpaḥ*)..

20. HERMAN, Arthur Ludwig. *The problem of evil and Indian thought*. Minnesota Univ., 1970, 572.

> ..doctoral diss..shows that the theological problem of evil can be solved by the Indian doctrine of rebirth or transmigration..

21. HOLCK, H. Frederick. Some observations on the motives and purposes of asceticism in ancient India. *As. Stud.* 23, 1969, 45-57.

..ascetic way of life–a striking feature of Ind. rel. life..the motives are often morally indifferent or even decidedly immoral (asceticism rarely for *mokṣa*, in epic lit.); ascetic way of life for supernatural or superhuman power wh. may be used for *any* purpose and wh. operates independently or without voluntary cooperation of a deity.. magic char. of *tapas* is unmistakable..Vedic period: gods as well as cosmic elements like waters practise *tapas* as a means of increasing their powers..(other motives of *tapas*: revenge; desire for status or glory; military success; etc.)..

22. HOLCK, H. Frederick. Typische Ausdrucksformen der körperlichen Askese in altindischer Literatur. *As. Stud.* 24, 1970, 34-56.

23. HOPKINS, E. W. *Ethics of India.* Kennikat Press, Port Washington, 1968, 265.

..reprint of 1924 ed. ..

24. KASHIKAR, C. G. *Veda men pravṛttidharma* (Hindi). *PP* 3, 1971, 16-20.

25. KOLLER, John M. Puruṣārthas as human aims. *PEW* 18 (4), Oct. 68, 315-319.

..(POTTER, in *Presuppositions*, suggests that *artha, kāma,* and *dhrama* are not aims or goals at all, but attitudes toward states–they represent capacities for taking things in a certain way).. K. criticises P.; P.'s mistake lies in identifying 'aims' or 'goals' with 'states'; *artha, kāma* are neither 'states' nor 'attitudes'–they are 'activities' aimed at..difference bet. *mokṣa* and other 3 Puruṣārthas is that *m.* is desired only for its own sake and not for the sake of something else, while the other 3 Puruṣārthas are desired both for their own sake and for the sake of something else, viz., *m.*.. one aims at *artha* and *kāma* directly, but at *dharma* indirectly, in order that *artha, kāma, mokṣa* be obtained..*dharma* is primarily *regulatory*..

26. KOLLER, John M. Dharma: an expression of universal order. *PEW* 22 (2), April 72, 131-144.

..in Vedic and trad. India, man regarded as manifestation and expression of a deeper reality, wh. is the measure of man, and not vice versa; the highest law is the orderly coursing (Ṛta) of the highest reality in its central being; moral and social laws are merely partial and lowly expressions of this highest law..extra-ordinary *d.* (*mokṣadharma*) and ordinary *d.* (*varṇadharma, āśramadharma,* etc.)..*d.* in Vedic period–a normative concept..*d.*

connected with *yajña* wh. is also normative..in Veda, there is no difference bet. the being (*sat*) of reality and its function (Ṛta).. (later concepts of *d.* and Karman replace the concept of Ṛta; K. refers to the connectedness of events, and *d.* to the normative dimension of this connectedness)..

27. LARSON, Gerald James. The *trimūrti* of *dharma* in Indian thought : paradox or contradiction ? *PEW* 22 (2), April 72, 145-153.

..*trimūrti*=*sādhāraṇa-dharma*, *varṇāśrama-d.*, *mokṣa-d.* .. (*d.* appears to mean " correct " or " proper " usage; but *mokṣa-d.* falls out of this description)..distinction bet. " ordinary " *d.* and " extraordinary " *d.*; five types of relationship bet. *o. d.* and *e. d.* possible : (1) *o. d.* totally negated in principle by *e. d.*; (2) *o. d.* and and *e. d.* are synthesized (*Manusmṛti*); (3) *o. d.* in tension with *e. d.* in daily life (*BG*); (4) *o. d.* criticised and rejected by *e. d.*, but with the result of establishing a new *d.* (Buddhist Saṅgha); (5) *o. d.* as the embodiment of *e. d.* on a lower level of understanding (Advaita : two-levels-of-truth)..

28. MAHADEVAN, T. M. P. Indian ethics and social practice. *PEW* 9 (1-2), 1959, 62-63.

..India insists on (1) moral discipline in both thought and action, and (2) the need to realize that one must go beyond morality to spiritual perfection..

29. MALKANI, G. R. The rationale of the law of Karma. *Phil. Quart*. 37, Jan. 65, 257-266.

..law of Karma has a claim on our reason and makes the facts of spiritual life more coherent and intelligible..see 62 below..

30. MALKANI, G. R. Some criticisms of the karmic law by Prof. Warren E. Steinkraus answered. *Phil. Quart*. 38 (3), Oct. 65, 155-161.

..apropos 62 below..law of k. gives an ultimate and metaphysical explanation of all those things wh. can't be explained merely scientifically..it does not remove all mystery from the universe, the working of it is itself mysterious..it makes moral and spiritual life coherent and intelligible..no place for fate, destiny, or arbitrary will of God..

31. MCKENZIE, John. *Hindu Ethics—a historical and critical essay*. Mun. Man., New Delhi, 1971, xx+266.

..reprint..

32. MOORE, Charles A. The 'spirit' of oriental ethical philosophy—its emphasis. *Basic Problems of Philosophy* (ed. D. J. BRONSTEIN and others), Prentice-Hall, Englewood Cliffs, 1964, 131-138.

33. MUKHERJI, S. R. Karma and sannyāsa. *Phil. Quart.* 38 (1), April 65.

34. NAGARAJA RAO, P. Dharma as understood in India from an ethical background. *The Gaudiya* 10 (1), 1965, 20-24.

35. NAYAK, G. C. The doctrine of *karma* and the criterion of falsifiability—a critical evaluation. *CR* 180 (2), Aug. 66, 117-120.

36. PANDE, G. C. On ethical notions—western and Indian. *Conspectus* 1 (2), 1965, 23-31.

37. PANIKKAR, R. The law of *karman* and the historical dimension of man. *PEW* 22 (1), Jan. 72, 25-43.

> ..what is again and again stressed in *ṚV* is the fact that human fullness and cosmic salvation are reached only thro. the sacred action, the sacrifice, wh. is the complementary act of the creative action by wh. the world came into being and remains existing.. *Br.* : sacrifice is the ultimate cause and dynamic of this world.. *karman* in *Up.* : earliest text on transmigration, *BAU* III. 2. 12-13 ..man's actions as well as his constitutive elements are not his private monopoly, for they belong to the wide world and to the wide world they return..man's actions carry an ontological weight..

38. POTTER, K. H. Dharma and mokṣa from a conversational point of view. *PEW* 8 (1-2), 1958, 49-63.

> ..distinction bet. logical and conversational discourse..how *dharma* and *mokṣa* can be accepted as values, each in its own sphere..

39. POTTER, K. H. The naturalistic principle of *karma*. *PEW* 14 (1), 1964, 39-49.

> ..see 70 below..

40. POTTER, K. H. Freedom and determinism from an Indian perspective. *PEW* 17 (1-4), 1967, 113-124.

> ..law of *karma* is no fatalism; it is determinism (as against determinancy)..

41. POTTER, K. H. Naturalism and karma : a reply. *PEW* 18 (1-2), 1968, 82-84.

..apropos 70 below..

42. PRABHAKAR, C. L. The idea of sin and virtue in the Yajurveda. *SP*, 26 AIOC, 1972, 369-370.

43. RAMAKRISHNA, G. The concept of *ṛta* and the ethical element in Vedic literature. *Ved. Kes.* 54 (3), July 67, 154-160.

..Ṛta as 'natural', 'religious', and 'moral' concept..

44. RAMANATHA. *Mujhe pāpon se bacāo* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 17-21.

45. RAMASVARUPA. *Vaidika-sadācāraḥ. GKP* 15 (9), April 63, 337-341.

46. RODHE, S. *Deliver Us from Evil.*

..*VBD* II. 61. 17..

Rev. : W. N. BROWN, *Rev. Rel.* 12 (4), 382-86; G. MORGENSTIERNE, *NTM* 2, 56-58.

47. SAHAY, K. Indian ethics and the present society. *Darshana Internat.* 9 (4), Oct. 69, 91-94.

..Vedic emphasis on moral values..

48. SANJANA, Jehangir E. *Dogma of Reincarnation.* New Book Co., Bombay, 1954.

..objections to karma-theory : (1) no consciousness of past deeds for wh. suffering is intended as punishment; (punishment has accordingly no meaning); there is element of vindictiveness in such punishment..

49. SATHAYE, S. G. Moral philosophy in the Vedic and Platonic thoughts. *CR* 178 (3), Mar. 66, 133-141.

50. SATHAYE, S. G. Morals in the Rigveda. *AP* 38 (11), Nov. 67, 496-499.

..*ṚV* implies and presents a highly evolved view of morality with a special stress on personal responsibility and friendship among human beings..

51. SATHAYE, S. G. *Moral Choice and Early Hindu Thought.* Jaico Publ. House, Bombay, 1971, xii+207.

..seeds of individual morality in *ṚV*; organisational hierarchy in *Br.*; group morality in *Up...*

Rev. : M. P. PANDIT, *Ved. Kes.* (Nov. 71), 316.

52. SATTANATHAN, A. N. Hindu ethics and the challenge of modernization. *Quest* 60, 1969, 12-26.

53. SHARMA, I. C. *Ethical Philosophies of India.* George Allen and Unwin, London, 1965, 374.

..(revised and ed. by Stanley M. DAUGERT)..from the earliest time to the present..ethics of the Vedas : Ṛta, Bhakti, Prajāpati, Varṇas, Puruṣārthas, Āśramas, etc...Veda presents an integrated scheme of life..in *Up.*, shift in emphasis from the external inspiration of the Vedas to an internal desire for morality and spiritual perfection..

Rev. : T. W. GERVAIS, *AP* (Jan. 66), 38-39; J. GONDA, *Tijd. v. Filos.* 27, 802-808; H. T. HAMADA, *PEW* 18, 225-27; S. RAJAGOPAL SASTRI, *Ved. Kes.* 52, 334-35.

54. SHARMA, T. R. The contribution of the Brāhmaṇas to the ethical ideas. *SP*, 26 AIOC, 1972, p. 377.

55. SHRIDEVI, S. Ethical thought in the Upaniṣads. *Ind. Jour. of Parapsychology* 1 (1), Feb. 64, 14-26.

56. SHUKLA, S. N. Concept of morality in the *Avesta* and the *Ṛgveda. Dandekar Fel. Vol.*, 1969, 139-151.

57. SINGH, S. P. Ethics of the Upaniṣads. *Mag. Univ. J.* 1 (1), Gaya, 1964, 26-37.

..highest ideal before the individual is not supermoralism, but self-realisation or *jīvanmukti..*

58. SINHA, Bashishta Narayan. Development of *ahiṁsā* in the Vedic tradition. *Prajñā* 13 (2), Mar. 68, 145-158.

..as an ethical theory, *ahiṁsā* first propounded in *Ch. Up.* 3. 17. 4..

59. SKORPEN, Erling. The philosophy of renunciation, East and West. *PEW* 21 (3), July 71, 283-302.

..(1) the dominant pattern of Western rel. renunciation can't be justified from the moral pt. of view; (2) the Hindu pattern of renunciation is acceptable from the moral pt. of view, but only on the factual assumption that world-renunciation is a necessary means to self-realization and peak experience; (3) Hindu rel. and phil. anthropology is ill-suited to make such a moral evaluation of its renunciative precept and practice..

60. SKURZAK, L. *Études sur l'origine de l'ascétisme indien.* Travaux de la Soc. des Sc. et des Lett. de Wroclaw, A 15, 1948.

61. SOGANI, Kamal Chand. Comparative study of the expressions of the ethical ideal according to the Upaniṣads, the Gītā, and the Jainism. *VIJ* 2 (1), 1964, 101-109.

62. STEINKRAUS, Warren E. Some problems in Karma. *Phil. Quart.* 38 (3), Oct. 65, 145-153.

..apropos 29 above..(1) there is scientific and empirical explanation of certain forms of suffering; (2) law of Karma can relate only to individual responsibility and not to social responsibility; (3) how can law of Karma be separated from the law-giver God? (4) how can impersonal law function morally? (5) punishment implied by the law of Karma is too severe..(Western view re. suffering)..see 30 above..

63. SURYAPRAKASH. *Vaidika vāṅmaya men nīti* (Hindi). *GKP* 21 (4), 1968, 214-217.

64. TANEJA, Anil Kumari. *Veda men naitika mūlya* (Hindi). *VJ* 18 (3), June 69, 9-13.

65. TAYLOR, William Stephens. Basic personality in orthodox Hindu culture patterns. *Journal of Abnormal and Social Psychology* 43, Jan. 1948.

..Dharma connotes more ' function ' than ' duty ', for, duty implies a measure of personal decision not provided for in trad. Hindu society..

66. TIWARI, Ramananda. *Bhāratīya saṁskṛti kā nivṛtti-pravṛtti-mūlaka vivecana* (Hindi). *Rajasthan Bharati* 11 (1), Bikaner.

67. VARMA, V. P. Ethics in the pre-Upanishadic thought. *Ved. Kes.* 48 (10), Feb. 62, 431-433.

..(*vrata*=social virtue)..

68. VISHNU DAYAL. *Bhāratīya saṁskṛti men satya kā sthāna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 80-85.

69. WADIA, A. R. Philosophical implications of the doctrine of Karma. *PEW* 15 (2), April 65, 145-152.

..solution to the problem of evil..(arguments against Karma-theory : it leads to fatalism; fatalism to pessimism; pessimism to loss of human desire to create a better world)..it is difficult, perhaps impossible, to establish the theoretical validity of Karma and *saṁsāra*..

70. WALHOUT, Donald. A critical note on Potter's interpretation of Karma. *PEW* 16 (3-4), 1966, 235-237.

..apropos 39 above..see 41 above..

71. WIJESEKERA, O. H. de A. *Buddhism and moral problem: an inquiry into the basis of early Buddhist ethical ideas in the light of Upaniṣadic and contemporary conceptions of morality.* Ceylon Univ. Buddhist Brotherhood, Colombo, 1945, 13.

62. PSYCHOLOGY : EPISTEMOLOGY : ESCHATOLOGY.

1. AKHILANANDA, Swami. *Hindu Psychology.*

..*VBD* II. 62. 3..

Rev. : J. GONDA, *Tijd. v. Filos.* 11 (3), 503-512.

2. AMARA SIMHA, Aryapathika. *Eka vaidika siddhānta—punarjanma* (Hindi). *Vedavāṇī.* 17 (1), Nov. 64, 87 ff.

3. ANUBHAVANANDA, Swami. *Svapna-vivecana* (Hindi). *GKP* 17, 301-305; 347-350; 575-577; 610-612.

..apropos 6 below..

4. BAGCHI, Amalendu. The Indian definition of mind. *Res. Jour. of Phil. and Social Sciences* 1 (2), Meerut, 1964, 135-175.

..mind is attention-mechanism of wh. conscious phenomena are the works..*buddhi* and *ātman* are *sāmānya-lakṣaṇas* of *manas*..

5. BANERJEE, H. N. The concept of rebirth in the Indian tradition. *Ind. Jour. of Parapsychology* 6 (3), Jaipur, 1964-65, 49-71.

6. BHAGAVADDATTA. *Vaidika-svapna-vijñāna* (Hindi). Gurukul Univ., Haridvar, 1949, 268.

..first part..*Up.* and *Śruti*..see 3 above..

7. **Bhagavaddatta.** *Vaidika-svapna-vijñānam.* *GKP* 21 (1)-22 (1-2), 1968-69.

..serially..see 6 above..(reprint : 2+72)..

8. **Bhattacharya,** Rama Shankar. *Vaidika dṛṣṭi men mana aur hṛdaya kā sambandha* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 83-89.

9. **Blackwood,** R. T. *Neti neti*–epistemological problems of mystical experience. *PEW* 13 (3), Oct. 63, 201-209.

10. **Chakravarti,** Moni. Metempsychosis in the Saṁhitā and Brāhmaṇas of the Ṛgveda. *ABORI* 42, 1963, 155-162.

..author tries to determine earlier and later portions of *ṚV* on the basis of ideas of pessimism and metempsychosis..analysis of Ṛgvedic use of *pitaraḥ*..

11. **Chennakesavan,** Sarasvati. *The Concept of Mind in Indian Philosophy.* Asia Publishing House, Bombay, 1960, x+164.

..*VBD* II. 62. 18..

Rev. : S. M. Chingle, *Phil. Quart.* 34 (2), 131-34; A. K. Jiandani, *AP* (July 61), 322; J. M. Kitagawa, *J. Rel.* 41 (2), 141-42; P. S. Naidu, *Pr. Bh.* 66, 235-36; Ram, *BJ* (13-5-62), 78-79; S. K. Saksena, *PEW* 11, 267-69; S. R. Sastri, *Ved. Kes.* 47 (11), 484-85.

12. **Choudhary,** K. P. S. The import of mind in Indian thought. *Ved. Kes.* 52 (8), Dec. 65, 365-369.

13. **Dasgupta,** S. R. The relationship between brain and mind : the Hindu concept. *MR* 107, Mar. 60, 205-212.

14. **Deleury,** G. A. Myth and metaphysics : relation between Vedic and Purāṇic myths and the concepts of *saṁsāra, punarjanma, karma,* and *dharma.* *SP*, 21 AIOC, 1961, 194-196.

..(Indian metaphysics is basically a re-interpretation of sacrificial system)..

15. **Dwivedi,** Chandrabhal. *Bhāratīya manovijñāna : adhyayana kā eka upekṣita kṣetra* (Hindi). *Prajñā* 14 (1), Oct. 68, 247-255.

..(psychology in *Up.*)..

16. ED. On the role of death. *Ved. Kes.* 51 (2), June 64, 163-167.

..ref. to Up. views..

16A. ELIADE, M. *Das Mysterium der Wiedergeburt.*

Rev. : V. MAAG, *As. Stud.* 16.

17. ESNOUL, A. M. Les songes et leur interprétation dans l'Inde. *Les songes et leur interprētation*, Éd. du Seuil, Paris, 1959, 207-247.

18. FRANKIAN, Aram M. La théorie du sommeil, d'après les Upaniṣad et le Yoga. *SAO* 1, Bucarest, 1958, 149-162.

..(*svapna* and *suṣupti*)..

19. GERASIMOV, A. V.; PJATIGORSKIJ, A. M. *Citta* i *manas* v Atharvaveda (Russ.). *Terminologia indica* 1, Tartu, 1967, 3-9.

20. GONDA, J. De overwinning op de dood in het oudste indische denken. *T. Philos.* (Belg.) 22 (2), 1960, 174-204.

..overcoming death..sacrifice for immortality, for transcending limits of phenomenal times..

21. HORSCH, P. The self in analytical psychology. *Psychologia* 4, Kyoto, 1961, 147-155.

..*ātman* in *Up.* and the Self in Jungian writings..fundamental difference : individuation and impersonality..

22. HORSCH, P. Vorstufen der indischen Seelenwanderungslehre. *As. Stud.* 25, 1971.

23. HUMPHREYS, C. *Karma und Wiedergeburt.* Rascher, Zürich, 1951, 134.

Rev. : F. R. HAMM, *OLZ* 48, 373.

24. IMPERATOR, The. What is transcendental meditation? *Rosicrucian Digest* 46, Aug. 68, 284-286; 312.

..(in *ṚV* and *Up.*)..

25. ISHVARASASTRI. *Āryāṇām manastattvam. Saṁvid* 3 (2-4), 1966-67, 125-126.

26. JOSEPH, Chacko A. *Hinduism : salvation and future life.* Grace Theological Seminary and College, 1969-70.

..doctoral diss...

27. JOSHI, H. M. Indian approach to psychology. *Darshana Internat.* 4 (2), April 64, 58-69.

..from ancient to modern times..nature of cognitive instruments (*ŚPBr.* : *kratu, manas, saṁkalpa*)..*Ait. Ār.* : psychological analysis; all reality is mind-dependent..*TUp.* (five *kośas*); *Māṇḍ. Up.* : 'superconscious' in psychology..

28. JOSHI, H. M. Nature of mind in Indian psychology. *RJPS* 1 (2), 1964, 121-129.

..in Vedic times, mind was regarded as instrument of reason; in *Up.*, mind supposed to be manufactured out of food; *Kaṭha-Up.* : mind=bridle of senses; *Maitrāyaṇī Up.* : mind=driver of senses..in *Up.*, mind clearly distinguished from consciousness; mind considered to be physical in constitution and playing only a secondary role in knowledge..

29. JOSHI, H. M. *Nature of Mind : A philosophico-psychological Study.* Saurashtra Univ., Rajkot, 1970.

30. KAJIYAMA, Y. Proposition as interpreted in Indian philosophy—semantic functions of *eva* (Jap.). *Kamakura Fel. Vol.*, Kyoto, 1966, 423-438.

31. KRISHNAMOORTHY, K. Sanskrit psychological terminology. *Gode Fel. Vol.*, 1960, 1-8.

..origin of Ind. psych. speculations can be traced to Vedic hymns; their developed form seen in *Up.*..two levels of human activity : *prāṇa* (biological or unconscious) and *manas* (psychological or conscious)..various psychological faculties enumerated in *BAU* I. 5. 3..

32. KULKARNI, P. G. Some aspects of Upaniṣadic psychology. *OT* 7 (1-2), 1963, 1-16.

..material studied under 4 groups of *Up.* texts..

33. LEMAITRE, Solange. *Le mystère de la mort dans les religions d'Asie.* Adrien-Maisonneuve, Paris, 1963, xii+152.

..(2nd revised and corrected ed.)..death in Hindu trad..

Rev. : M. SCALIGERO, *EW* 16, 167-68.

34. MARTIN, Eva. *Reincarnation. The Ring of Return.* Vol. I, Univ. Books, New York, 1963, xi+306.

..contains Hindu texts re. metempsychosis..

Rev. : J. P. ROUX, *RHR* 169, 231.

35. MATILAL, B. K. *Epistemology, Logic, and Grammar in Indian Philosophical Analysis.* Mouton : Janua Linguarum, series minor, 111.

36. MISHRA, Vidhata. Concept of mind in Indian philosophy. *SP* (ISC) 4, 1972, p. 14.

37. MORENO, A. J. Logica hindu. *Sapientia* 15 (57), Argentina, 1960, 217-220.

38. MURPHY, G.; MURPHY, L. B. (ed.). *Asian Psychology.* E. J. Brill, 1968, xv+238.

39. NAMBUDRIPAD, P. M. Bhaskaran. The destiny of the human soul. *Pr. Bh.* 71, Jan. 66, 31-35.

..predominant belief in pre-Up. Vedic period is in an extracosmic heaven wh. is secured by due performance of ritualistic sacrifices; it is in *Up.* that we have a clearer and fully developed conception of soul as the innermost core of our being..

40. NANDI, S. K. Thoughts on ancient Hindu ideas of rebirth. *MR* 114, Oct. 63, 292-294.

41. NANDI, S. K. Rebirth in ancient Indian thought. *JIH* 43 (1), April 65, 119-141.

..Vedic view : a being may not only be born again and again within the bounds of a single universe, but he may do so in an indefinite series of universes..*Br.* view : immortality of individual in a better world; law of Karma came to be connected with the ancient idea of rebirth..*Up.* view : idea of rebirth prominent, but no consistent theory; (1) man determines his spiritual destiny on this earth; (2) ultimately, all men will attain *mokṣa*..

42. NIKHILANANDA, Swami. Rebirth and liberation. *Ved. Kes.* 52 (9), Jan. 66, 384-387.

43. NITYABODHANANDA, Swami. Prāṇa and the will. *Ved. Kes.* 51 (8), Dec. 64, 416-422.

..*p.* as unconscious will; role of *p.* in spiritual conversion; *p.* in *Up.* and Western trad.; *p.* as unified will; seat of will—blocking of *p.* bet. head and heart..

44. NITYABODHANANDA, Swami. Heart as the seat of intuition and reason. *Ved. Kes.* 51 (2), April 65, 577-582.

45. PARAMESWARANANDA. *Vede paracittavijñānam. Saṁskṛta-Ratnākara* 29 (3), Mar. 67, 5-6.

46. PRIYAVRATA. *Mṛtyuvijaya* (Hindi). *Vedavāṇī* 21 (6), April 69, 4-6.

..*AV* XII. 2..

47. RAJU, P. T. Indian epistemology and the world and the individual. *PEW* 14 (3-4), Oct. 64, 311-312.

..among other topics, discusses *nairukta* philosophy (of lg.) and grammarian theory of lg. ..

48. RAM, N. S. Manas et bouddhi. *Lotus bleu* 67 (3), 1962, 65-75.

..*buddhi*=spiritual intuition (illumination; awakening)..

49. RAMASUBRAMANIAM, V. Metempsychosis : a study of Tamilian traditions, folklore, and philosophy. *BITCM*, 1970, 1-38.

..concept of *punarjanma* and *saṁsāra* not present in older Veda; nor did it form part of the general IE heritage..Indian form of this belief developed by pre-Aryan philosophers—later recognised by Indian systems..

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..rel. psychology of *Up*...basic levels of human existence as analysed in *Up.* : (1) physiological, (2) vital, (3) mental, (4) supramental, (5) transcosmic, (6) absolutely transcendent..

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..*manas*=seat of thought, deliberation, discrimination; *hṛd*=abode of feelings, emotions, natural inclinations..

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..(also see author's " Indo-European eschatology in myth and epic ", X *IKRG*, 139-140 : summary)..

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..(new lines of approach in the treatment of Vedic vision and the wide area of Yoga trad.)..

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..serially..sources of the four yogas : Veda and *Up.* ..

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..see 17 above.. imp. of *siddhis* as integral part of Yoga-system..

19. Rieker, Hans-Ulrich. *Meditation. Übungen zur Selbstgestaltung.* Rascher Verlag, Zürich-Stuttgart, 1962, 291+5 illustr.

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21. SINGH, Draupadi. Growth of yoga in early Upaniṣads. *JYI* 10 (2), Sept. 64, 23-26.

..*Śvetāśvatara-Up.* : meditation and concentration led to the vision of God's power hidden in man..eight steps of yoga found ref. to in early *Up.* ..

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..Yoga and MD civil. (Y. conceived not so much as a path of spiritual transsubstantiation as a magic technic for the enhancement of vital powers..Yoga in Vedic lit. ..numerous ref. ..Y. and *Up.*..

23. VENKATARAMA IYER, M. K. Meditative exercises in the Upanishads. *Ved. Kes.* 51 (5), Sept. 64, 294-299.

..*vidyās* and *upāsanās*..

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3. AGRAWALA, V. S. Purāṇa-vidyā. *Pur.* 6 (1), Jan. 64, 187-199.

..examines some of the *Pur.* motifs with a view to understanding their Vedic background..*trideva-vidyā, ekārṇava-v., hiraṇyagarbha-v., trivikrama-v.* ..

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..ref. 56 below..

5. BHATT, G. H. The doctrine of grace in Indian philosophy. *AP* 33 (11), Nov. 62, 499-501.

..in *ṚV*; in Viṣṇu-mythology; in *Up.* ..

6. BOKIL, V. P. Spiritualism—its place in life and education. *V. R. Shashtyabdapurti Fel. Vol.*, 1971, 21-34.

7. BRANDON, S. G. F. *History, Time, and Deity.* A Historical and Comparative Study of the Conception of Time in Religious Thought and Practice. Manchester Univ. Press : Barnes and Noble, Manchester, 1964, xii+240.

> ..five diff. views of Time (ch. 1); Hindu view, acc. to wh. Time is personified in the highest form of deity..
>
> Rev. : H. BARDTKE, *OLZ* 1970, 557-59; S. N. L. SHRIVASTAVA, *AP* (Mar. 66), 132-33.

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> ..(4 Rabindranath Tagore Memorial Lectures).. (1) The search for the real; (2) The unity of life; (3) Time is a noose; (4) The conquerors.. " The content of cultural continuity in India " (*VBD* III. 58. 8) as Introduction..unbending quest for Reality; respect for life as reflected in the Ahiṁsā ideal; view of temporal existence as the noose; reverence for the great teachers—B. traces the development of each of these four notions from pre-Aryan civil. to classical and modern times..no single " vitalizing essence of Ind. civil. " is discovered..
>
> Rev. : Hiranmoy BANERJI, *JAS Ben* 9 (2), 169-71; M. B. EMENEAU, *Americans Abroad*, 1966, 168-199; Daniel H. H. INGALLS, *JAOS* 88, 552-53; A. KUNST, *Asia Major* 12 (2), 250-52; D. F. POCOCK, *JRAS* 1967, 160-62; K. H. POTTER, *JAS* 27, 895-96; J. P. SHARMA, *PEW* 22, 111-12.

9. CAMPBELL, Joseph (ed.). *Papers from the Eranos Year-Books.* Bollingen Series 30 : Pantheon Books, New York.

> ..(1) *Spirit and Nature*, 1954, xvi+492; (2) *The Mysteries*, 1955, xvi+476; (3) *Man and Time*, 1957, xx+414; (4) *Spiritual Disciplines*, 1960, xxi+506; (5) *Man and Transformation*, 1964, xviii+413; (6) *The Mystic Vision*, 1968, xiii+487..

10. CHAKRAVARTHI, G. N. The Rigvedic seers' message of harmony. *JMys Univ.* (NS) 23, Mar. 67, 40-47.

> ..(1) search for reality (science and Veda); (2) Vedic ontology; (3) vision of order and beauty; (4) human conduct..

11. CHAKRAVARTHI, G. N. Concept of the structure of space-time. *IJHS* 5 (2), Nov. 70, 219-228.

> ..the universe, acc. to *ṚV* seer-poets, is the actualized body of Supreme Imagination; conception of the cosmos as the outcome of

juxtaposition of the infinite and the finite is clearly brought out in Vedic passages..co-presence of the infinite and the finite described as Ṛta (cosmic order) and Satya (ultimate reality); this reality is itself space, time, and circumstance..space=reality in its self-extended status; time=reality in self-extended movement..truth represented in *ṚV* by solar symbols—*vanaspati* (world-tree), *puṣkara*, *cakra*..

12. CHOUDHARY, K. P. S. Tantric mysticism. *Ved. Kes.* 51 (5), Sept. 64, 313-319.

..in Veda..

13. DANDEKAR, R. N. East and West. *JUPHS* 17, 1963, 67-83. (Also in *Proc. of 9th ICHR*, Tokyo, 1960, 667-74; 693-704).

..characteristics of way of thought and way of life of E. and W. .. mutual influence..

14. DANDEKAR, R. N. *Paurastya va pāścātya saṁskṛti* (Marathi). *Gandhi-Gaurava-Grantha*, Poona, 1969, 90-114.

..see 13 above..

15. DAS GUPTA, S. N. *Hindu Mysticism.* Frederick Ungar, New York, 1959, xx+168.

16. DIKSHIT, Jagadish Dutt. *Brāhmaṇavicāradhārāyā udbhavo vikāsaś ca. SS* 3-4, 1970.

17. DUBEY, S. P. Indian thought and technology. *Pra.* 13 (1), Oct. 67, 27-42.

..manifold growth of Indian mind reflected in the development of *āstika* and *nāstika darśanas*..techniques in diverse fields developed (Pāṇini, Vātsyāyana, Kauṭilya, Patañjali); ritualistic technique in *Br.*; *AV* represents the stage of applied technique; in *Up.*, positive and negative tendencies run side by side..

18. ED. Significance of symbols in spiritual life. *Ved. Kes.* 50 (12), April 64, 634-639.

..symbolism in *ṚV* and *Up.* ..

19. ED. Through ritual to beyond ritual. *Ved. Kes.* 58 (11), Mar. 72, 444-448.

..proper place of ritual in spiritual striving..

20. EISENBERG, Rafael. *The East-West Conflict. Psychological Origin and Resolution*. Diplomatic Press, New York, 1967, 231.

21. ELDER, J. Fatalism in India: a comparison between indus and Muslims. *Anthrop. Quart.* 39, Washington, 1966.

22. EVOLA, J. René Guénon: East and West. *EW* 4, Jan. 54, 255-258.

> ..acc. to G., the real antithesis is not bet. E. and W., but bet. trad. civil. and modern civil.; it is neither geographical nor hist., but it has a morphological and typological char...*trad. civil.* (both in E. and W.) has metaphysical points of ref.—recognition of an order superior to all that is human and temporal; presence and authority exercised by the *élites* who derive from this transcendent plane the principles and values needed for attaining a higher system of knowledge and for bringing about a social organization based on the recognition of hierarchical principles and for giving to life a truly deep significance..*modern civil.*: systematic denial of everything superior to man (whether individual or community); organization of unsanctified forms of knowledge, of action, of life that see nothing beyond temporal and contingent realities; rule of number; as logical necessity, bear in themselves germs of crises wh. the world faces today (e. g. theoretical and practical denial of priority of knowledge, contemplation, pure intellectuality over action)..duality of dignities (*brahman* and *kṣatra*) did not exist in the beginning—the two powers merged in an apex that was both royal and sacerdotal..

23. FATAH SINGH. *Bhāratīya saundaryaśāstra kī bhūmikā* (Hindi). National Publ. House, Delhi, 1967, 12+127.

> ..Vedic background..

24. FILLIOZAT, J. L'abandon de la vie par le sage et les suicides du criminel et du héros dans la tradition indienne. *Arts Asiatiques* 15, 1967, 65-88+plates.

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26. GONDA, J. Het probleem der continuiteit in de oudere indische geschiedenis. *VKNAW*, 1963.

27. GONDA, J. Mensch und Tier im alten Indien. *Studium Generale* 20, Berlin, 1967, 105-116.

28. GURU DUTT, K. Pratibhā (some analogies in ancient Western thought). *QJMS* 54 (1), April 63, 30-40.

..(Ind. outlook was predominantly naturalistic and monistic; Avestan reformation with its dualistic metaphysics and ethical zeal stressed the irreconciliability of principles of good and evil) ..Pythagoras founded a mystic brotherhood where great imp. was attached to discipline (*sādhanā*)..functions of Dionysus are closely analogous to those of Soma in Vedic and Hindu mythology..

29. HADLEY, H. G. Hindu-Philosophie und die Einsteinsche Theorie. *Philos. naturalis* 10 (1), 1967, 107-111.

30. HARTMAN, Sven S.; EDSMAN, Carl-Martin (ed.). *Mysticism.* Almquist and Wiksell, Stockholm, 1970, 258.

..see: *VBD* III. 60. 36..N. SIMONSSON (189-199): mystical experience and aesthetic experience acc. to Indian theories; P. AALTO (200-205): polarity bet. personal and impersonal 'oneness-view' in Brahmanism-Hinduism (*VBD* III. 58. 1)..

31. HEIMANN, B. The philosophy of *it*. *Pur.* 3 (2), July 61, 297-308.

..*it* as the highest value in India (in contrast to Western post-Aristotelian 'person'); *it* (*brahman*) is for the Indian the claim for the certainty of undivided and undiminishing bliss—*ānanda*—in the Beyond..

32. HERBERT, G. S. Time in Indian philosophy. *SVUOJ* 6 (1-2), 1963, 22-31. (Also in *SP*, 22 AIOC, 1965, 166-68).

..*AV*, *Śvetāśvatara*, *Maitrī*..time regarded as fundamental in the process of evolution..

33. HERMAN, Arthur L. The doctrine of stages in Indian thought: with special reference to K. C. Bhattacharya. *PEW* 22 (1), Jan. 72, 97-104.

..in Ind. thought the earliest examples we have of stage lit., but not *progressive* stage phil. now, is the Veda; *ṚV* X. 90 details the growth of heaven, earth, gods, man, etc.; in *Up.*, Ind. *progressive* stage phil. is first mentioned: e. g. *Māṇḍūkya* (four states of consciousness); *Taitt.* (doctrine of sheaths)..

34. HERRMANN, Ferdinand. Die Sechs als bedeutsame Zahl. *Saeculum* 14 (2), 1963, 141-169.

..in Ind. thought-world...

35. INDRADEVA, Shriram. Correspondence between woman and nature in Indian thought. *PEW* 16 (3-4), 1966, 161-168.

..woman compared to Prakṛti, Māyā, Pṛthivī..

36. JACOBS, Hans. *Indische Weisheit und westliche Psychotherapie*. Ein Beitrag zu vergleichenden Studien in Psychologie und Metaphysik. J. F. Lehmanns, München, 1965, 228+30 illustr.

..(Indian wisdom limited to *Up.*)..

Rev. : M. HERMANNS, *Anthropos* 63-64, 996.

37. JACQUES, Claude. Le mond du sorcier en Inde. *Le monde du sorcier*, Seuil, Paris, 1966, 234-280.

38. KIRFEL, W. Zahlen-und Farbensymbole. *Saeculum* 12 (3), 1961, 237-247.

..numbers 3 and 7, etc., in Hindu ideology..

39. KUNHAN RAJA, C. Philosophy of co-existence in ancient India. *United Asia* 15 (8), Bombay, 1963, 557-561.

..*AV* XII. 1 : *Pṛthvīsūkta*; *ṚV* X. 191..(difference is not conflict; unification is process of finding out proper place and function for diff. things)..

40. KUNJUNNI RAJA, K. *Indian Theories of Meaning*. Adyar Libr. Series, Vol. 91, 1963, xv+360.

Rev. : H. von STIETENCRON, *ZDMG* 119 (2), 402-03.

41. KURTZ, Waldemar. Indischer Humanismus. *Indo* 7, Stuttgart, 1965, 136-140.

42. LEE, Orlan. From acts—to non-action—to acts. The dialectical basis for social withdrawal or commitment to this world in the Buddhist reformation. *Hist. Rel.* 6 (4), May 67, 273-302.

..(" democratic movement " in Indian antiquity; in pre-Buddhistic Up. India, there is seizure of the " right to practise austerities ".. in India, struggle for personal equality arises, but is restricted to the notion of equality of individuals in attaining his own salvation ..a new moral-ethical system in Hinduism and Buddhism, wh., in recognizing personal responsibility, directed the sense of rel. thought again to action)..I. Introduction : concern with acquiring a soul; II. The sacrifice : way of acts in Brahman; III. The sociology of renunciation and rejection; IV. Return to the way of acts : (a) phil. bases for Buddhism; (b) legal and phil. sociology of " a-personalism "; V. Counter-reformation of Hindu rel...

43. MANDAL, Kumar Kishore. *A Comparative Study of the Concepts of Space and Time in Indian Thought*. Chowkhamba Sk. Stud. 65, Varanasi, 1968, xxii+223.

..from Vedic times onwards..

44. MOHANTY, J. N. Concept of nature in Indian and western philosophy. *JDH* 1, Univ. of Burdwan, 1968, 1-7.

45. MOORE, Charles A. Philosophy as distinct from religion in India. *PEW* 11 (1-2), 1961, 3-25.

..see : *VBD* III. 57. 120..the case for identification of p. and r.: (1) practical motivation; (2) realization of truth as goal; (3) authority of Veda accepted by both; (4) goal is *mokṣa*; (5) Ind. phil. is ' value ' phil.; (6) ' inwardness ', absolutistic mystical nature of Ind. phil...(' practical ' motivation is not religious)..

46. MUKHERJEE, Bratindra Nath. Ideas of history in ancient India. *QRHS* 4 (1-2), 1964-65, 15-19.

..term *itihāsa* in Vedic lit...

47. MUKHOPADHYAYA, Sujitkumar. Universal love and tolerance in Indian culture. *AP* 42 (9), Nov. 71, 388-392.

..evidence from Veda and *Up.* ..

48. NAGARAJA RAO, P. Puruṣārthas : the four values in Hindu thought. *Pr. Bh.* 59, Nov. 64, 472-475.

49. NAGARAJA RAO, P. The choice before man. *AP* 36 (8), Aug. 65, 343-348.

..ref. from *Up.* : Naciketas, Maitreyī, Śvetaketu..

50. NAGARAJA RAO, P. *The Four Values of Indīan Philosophy*. A study of the Puruṣārthas. Mysore Univ., 1970, iv+74.

51. NARAYANACHAR, K. S. The concept of relation in Viśiṣṭādvaita. *Pathway to God* 4 (1), Nov. 69, 161-184.

..(also cf. B. R. KULKARNI, " An enquiry into attributes of God ", *P. to G.* 4. 1, 132-140)..creation as a blossoming of reality from 41..

initial chaos (*asat*) into cosmos (*sat*)..cf. *ṚV* X. 72; 81; 129; *TBr.* II. 8. 96; *BAU* I. 2. 1; etc..

52. OHRUI, J. A visual angle based on historical study of thoughts to the falling period of Indian feudal system (Jap.). *Annual of Oriental and Religious Studies*, Tokyo, 1966, 39-44.

..see : *VBD* III. 57. 147..

53. OJHA, Madhusudan. *Rajovādaḥ*. Hindu Univ. Nepal Rajya Sk. Series 7, BHU, 1964, 51+69.

..(ed. with English introd. by V. S. AGRAWALA)..

54. OLIVER, Robert T. *Communication and Culture in Ancient India and China*. Syracuse Univ. Press, 1971.

..attempt to identify the nature, function, and practice of oral communication..such communication inseparable from its rel.-phil. context..examines *Up.* and Hindu beliefs..rhetoric viewed in India and China not as a separate inquiry but as an inherent part of over-all world-view..

55. ORTA NADAL, R. La doctrina de las edades del mundo en la tradiciòn cultural de la India brahmánica. *Universidad* (Argentine) No. 36, 1958, 251-283.

..doctrine of the ages of the world..

56. PANDEYA, R. C. *The Problem of Meaning in Indian Philosophy*. Mot. Ban., Delhi, 1963, vi+303.

..see 4 above..

Rev. : H. von STIETENCRON, *ZDMG* 119 (2), 402-03.

57. PANDEYA, Sobhanath. *Vaidika saṁskṛti men āśāvāda* (Hindi). *Vedavāṇī* 20 (7), May 68, 23-24.

58. PANDEYA, Srirama Prasad. *Jīvanake vaidika ādarśa* (Hindi). *Kalyāṇa* 39 (11), Nov. 65, 1288-91.

59. PANDIT, M. P. Indian culture and Tantra. *Ved. Kes.* 49 (1), May 62, 45-56.

..Tantras have carried further the original Vedic imperative of harmony bet. matter and spirit..

60. PATIL, G. M. Bhakti and advaita. *Pathway to God* 4 (1), Nov. 69.

61. Patwardhan, R. P. *Hamārī vismṛta mantra-mahāvidyā* (Hindi). *Viśvambharā* 1 (2), 1962, 63-69.

62. Radhakrishnan, S.; Raju, P. T. *The Concept of Man: A Study in Comparative Philosophy.* George Allen and Unwin, London, 1960, 383.

..Gk., Jewish, Chinese, Indian thoughts; the last by P. T. R. ..

Rev. : P. Leon, *AP* (July 61), 320; S. Rajagopala Sastri, *Ved. Kes.* 48, 254.

63. Raghunath, N. *Reason and Intuition in Indian Culture.* Univ. of Madras, 1969, 86.

..(1) *viveka*, the basic note of Ind. culture; (2) the rhythm of life; (3) India's image in the West..

Rev. : P. Machwe, *Ind. Lit.* 14 (1), 119-20.

64. Raghuraja Misra. *Vaidikaṁ vijñānam. SS* 16 (1-2), 1962, 13-43.

..discusses *nirviśeṣa*, *parātpara*, etc. ..

65. Raju, P. T. Activism in Indian thought. *ABORI* 39, 185-226.

..in Mīmāṁsā, Ātman is both *kartā* and *bhoktā*; the Nairuktas consider pure becoming (*bhāva*) as the essence of Ātman..

66. Ram Gopal, Sastri. *Hama kahān se kahān pahunca gae* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 65-68.

67. Reyna, Ruth. Advaita vedānta and modern challenges. *Darshana Internat.* 6 (2), April 66, 77-87.

68. Riepe, Dale. Indian influence in American philosophy. *PEW* 17, 1967, 125-137.

69. Ringgren, H. (ed.). *Fatalistic Beliefs in Religion*, etc.

..see : *VBD* III. 47. 108..

Rev. : R. Paret, *ZDMG* 119, 191-92.

70. Rocher, Ludo. The cyclical concept of time in Hinduism : a new interpretation. *SP*, 26 ICO, 1964, 208-209.

..cyclical concept of time originally belongs to Vaiṣṇava sect wh, must have existed alongside the Veda..

71. RUBEN, W. *Über die Frage der Objektivität in der Erforschung des alten Indiens*. Akademie Verlag, Berlin, 1968, 36.

..hist. materialism applied to Indology..

Rev. : L. STERNBACH, *JAOS* 89, 442-43.

72. SASAKI, Genjun H. The Indian attitude towards life. *IPC* 13 (2), June 68, 20-34.

73. SESHADRI, K. The mystical tradition and contemporary society. *AP* 40, 1969, 448-452.

..mysticism is both a definite mode of knowledge and a transforming experience; it is not world-denying but has a definite social value..ref. to *Dahara-vidyā* in *Up.* ..

74. SHARMA, D. *The negative dialectics of India. A study of the negative dialecticism in Indian philosophy*. Brill, Leiden, 1971, xviii+155+10 tables.

75. SILBURN, L. *Instant et Cause*.

..*VBD* II. 57. 221..

Rev. : L. GARDET, *Rev. Thom.* 64, 448-62.

76. SINHA, Debabrata. The concept of man in modern thought—IV : the Indian perspective. *BRMIC* 19 (12), Dec. 68, 344-352.

77. SOGANI, Kamal Chand. The Gītā and Jainism. *IPC* 10 (2), June 65, 9-12.

..see : *VBD* III. 48. 268..the concept of *avidyā* and the characteristics of the converted and perverted souls acc. to *Up.*..

78. STAAL, J. F. Analyticity. *FL* 2, 1966, 67-93.

79. STAAL, J. F. Sanskrit philosophy of language. *CTL* 5, 499-531.

80. *Suffering and its way out*. The India Cultures Quarterly (Special Issue), Jabalpur, Feb. 67.

81. TÄHTINEN, Unto. *Indian Philosophy of Value*.

..see : *VBD* III. 57. 218..basic notion of Ind. phil. is that of value (value=experience of an object wh. ought to be)..acc. to T., Ind. concept of value is defined as "that consciously desired happiness (*sukha*) or consciously desired absence of suffering (*duḥkhābhāva*), wh. is permanent or is a means to it"..

82. TRIPATHI, Ramanarayan. *Vyākaraṇasya darśanatvam. R. Dravid Fel. Vol.*, 1971, Vy. 67-77. (Also in *SP*, 25 AIOC, 1969, 280-282).

83. UDAYAVIRA SASTRI. *Kāpilaśāstrasya vaidikatvam. GKP* 20 (1-2), 1967, 27-29.

..*AV* X. 8. 43 : *triguṇa*..also *tridhātu*..these terms ref. to *triguṇātmaka prakṛti*..

84. VARMA, V. P. The origins of the Sāṁkhya and its relation to Buddhism. *Ved. Kes.* 54, 75-80; 133-35; 176-77; 218-20; 271-76.

..Vedic roots of S.: (1) materialism or hylozoism in the *Nāsadīya-sūkta*; (2) origin of the concept of Prakṛti in Veda (*ṚV* I. 164. 20; X. 125. 6-8); (3) Vedic origins of *guṇavāda*, naturalism, and dualism (*AV* X. 8. 43; *ṚV* X. 72. 3)..S. had a Vedic source and it developed as an imp. branch of thought along with the *Up.* .. *Kaṭha* and *Śvetāśvatara* attempt to reconcile S. and Up. thought..

85. VELJACIC, Cedomil. Indian analogies in the philosophy of Plotinus. *Darshana Internat.* 4 (3), Aug. 64, 18-34.

.."seed and tree" (*Ch. Up.*); "dream" (*Māṇḍūkya*)..

86. VENKATA RAO, M. A. An Indian philosophy of history. *AP* 35 (8), Aug. 64, 349-354.

..transcendental metaphysics of *Up.*, etc., married to a strong sense of social idealism..

87. WAYMAN, Alex. Buddhist dependent origination. *Hist. Rel.* 10 (3), Feb. 71, 185-203.

..the relation of dependent origination (*pratītyasamutpāda*) to threefold development in *Up.* .. (1. specialists in B. generally tend to discount the indebtedness to old *Up.*; 2. those who approached from the Vedāntic side saw B. as a logical development, even if adversative, of the older Vedic rel.; 3. Pāli term *dhamma* takes the place of the Br. term *brahman*)..*Ch. Up.* 6. 2-6; *BAU* I. 5; *Maitrī* 5. 2..W. sets up correspondences..

88. YAMAGUCHI, E. Survey on the demonstration of Puruṣa (Jap.). *JIBS* 10 (2), Mar. 62, 461 ff.

..(mainly Sāṁkhya P.)..

89. **Zutshi, C. N.** Man in Hindu philosophy. *Pr. Bh.* 72, July 67, 288-292.

XIV. SOCIOLOGICAL STUDY

65. Anthropology : Ethnology : Sociology : General Social Studies.

1. **Agehananda Bharati,** Swami. *A Functional Analysis of Indian Thought and its Social Margins.* Chowkhamba Sk. Series, Varanasi, 1964, 175.

2. **Bailey, F. G.** Closed social stratification in India. *Archives Eur. de Sociologie* 4 (1), Paris, 1963, 107-124.

3. **Barber,** Bernard. Social mobility in Hindu India. *Social mobility in the Caste System in India* (ed. J. Silverberg), Mouton, the Hague, 1969.

4. **Basham, A. L.** Indian society and the legacy of the past. *Australian Jour. of Politics and Hist.* 12, Aug. 66, 131-145.

5. **Basu,** Jyotirmoyee. The concept of *dharma* and the Hindu society. *JBRS* 47, 1961, 201-210.

6. **Betai, R. S.** Hindu Dharmashastras and modern sociology. *JGRS* 23, Oct. 61, 283-292.

7. **Betai, R. S.** Individual and society. *ABORI* 42, 1961 (1963), 141-149.

..from the Hindu pt. of view..

8. **Béteille,** André. Race and descent as social categories in India. *Daedalus* 96, Spring 1967, 444-463.

9. **Bishop,** Donald. Parallels in platonic and early Hindu social philosophy. *BRMIC* 23 (8), Aug. 72, 293-302.

..P.'s theory of oneness; Hindu monistic view of reality..both P. and early Hindus emphasized a set of virtues wh. were consistent with or followed from their metaphysical views and wh. wd. serve as a basis for society..the "world community" is a technological possibility; the early philosophers have given us the social model for making it an existential reality..

10. BOSE, A. C. The social ideology of the Vedas. *Shakti* 3 (3), Mar. 66, 35-38.

11. BOSE, Devavrata. *The Problems of Indian Society.* Popular Prakashan, Bombay, 1968, ix+206.

..relating mainly to caste-system.. chiefly concerned with problem of status..higher status of Brāhmaṇas due to idea-system to wh. Brahmanical people of India subscribed..pollution concept was of significant operational value in that idea-system..

Rev. : N. K. BOSE *M in I* 49, 211-12.

12. BOSE, Nirmal Kumar. Researches in Indian anthropology. *MinI* 42 (3), 1962, 175-180.

13. BOSE, Nirmal Kumar. *Culture and Society in India.* Asia Publ. House, London, 1967, vii+440+illustr.

..(collection of 24 essays written bet. 1925 and 1966)..among these : "The Hindu method of tribal absorption", "Caste in India"..B. emphasises the economic and political aspects of caste.. caste is 'one variety of class system..rooted in conditions of 'relative scarcity', the system consisted of 'monopolistic' hereditary occupational groups or 'guilds' wh. were not only 'non-competitive' but also 'mutually interdependent'; the ritual aspect (inequality as an expression of purity and pollution) is specifically described as part of 'superstructure'..

Rev. : T. N. MADAN, *Man* (NS) 3, 510-511.

14. BOSE, Nirmal Kumar. An anthropological view of Indian civilization. *M in I* 52 (2), 1972, 97-112.

..Ind. civil. built up over a substructure of caste..at cultural level, communities were left free to practise their own faiths and rituals, tho. these were strung together to form the federation of faiths known as Hinduism..H. granted cultural freedom to people but failed to bring about political unification of the country..

15. BRUNNER, Hélène. Les catégories sociales védiques dans le śivaisme du Sud. *JA* 252, 1964, 451-472.

16. CHANANA, Dev Raj. The Sanskritist and Indian society. *Enquiry* (NS) 2 (2), 1965, 49-67.

17. CHANDA, R. P. *The Indo-Aryan Races. Study of the Indo-Aryan People and Institutes.* Calcutta, 1969, 169.

..(reprint, with introd., of Rajsahi ed. of 1916)..also serially publ. in *ISPP* 10..

18. CHATTOPADHYAYA, Sudhakar. *Social Life in Ancient India.* Calcutta, 1968.

19. CHHABRA, B. Ch. Brahmanical priestly orders: role of prophets and saints in society. *Trans. IIAS* 1, Simla, 1967, 183-187.

20. CHOUDHARY, Radhakrishna. Problems and methods of socio-economic history of ancient India in a new perspective. *JBRS* 54, 1968, 76-126.

21. COHN, Bernard S. *India: the Social Anthropology of a Civilization.* Prentice-Hall, Englewood Cliffs, 1971, xx+164.

..(ed. by David H. SCHNEIDER)..contains a brief account of how Ind. civil. was shaped in the past..

Rev.: N. K. BOSE, *M in I* 51, 399-402.

22. *Contributions to Indian Sociology,* Vol. 1.

..*VBD* II. 65. 22..

Rev.: W. EBERHARD, *Oriens* 13-14, 423-24.

23. DANIÉLOU, Alain. *Les quatre sens de la vie et la structure sociale de l'Inde traditionnelle.* Perrin: Les grandes aventures de l'esprit, Paris, 1963, 251.

24. DE CHOWDHURI, H. K. Physiognomy of ancient India —impact of Vedic and non-Vedic cultures. *Monthly Bull. AS Ben* 6 (4), April 71, 9-10.

25. DERRETT, J. Duncan M. *Religion, Law, and the State in India.* Faber and Faber, London, 1968, 615.

..(a collection of articles)..what is Hindu law? what is a Hindu in the eyes of that law? what is Indian national char.?..

Rev.: T. R. TRAUTMANN, *BSOAS* 32 (3), 632-33.

26. DHRUVANANDA, Swami. *Veda dvārā sāmājika arthavijñāna* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 10-11.

...*ṚV* X. 117. 1, 5, 6; VI. 51. 14..

27. DREKMEIER, Charles. *Kinship and Community in Early India.* Stanford Univ. Press, 1962, xii+339.

..from the Vedic period to the end of the Gupta period..process of assimilation of tribal peoples into the dominant and expanding Aryan civil. of pre-Buddhist India (Max WEBER emphasized the significance of social norms based upon the otherworldliness of the sacerdotal élite, the Brāhmaṇa; KOSAMBI emphasized the exploitive nature of the alliance of priests and warriors against the other segments of Aryan and non-Aryan society; D. seems to hold both the views simultaneously) ..central problem of political adjustment to the fundamental change in ancient Indian society from a collection of tribal cultures to an integrated agrarian civil.; D. calls the problem " tribal trauma "..

Rev. : Burton STEIN, *JAS* 22, 347-48.

28. DUMONT, Louis. *La civilisation indienne et nous : Esquisse de sociologie comparée.* Libr. Armand Colin : Cahiers des Annales 23, Paris, 1964, 115.

..trad. Ind. society based on hierarchical order..tho. kingly function was secularized earlier in India than in Europe, the political domain in Ind. society has remained submissive to the rel. order as interpreted by the Brāhmaṇa priest..Indians recognise the ' empirical ' individual in forms of speech and daily life, but that individual is not for them a fundamental reality as in Western thought; the reality for Indians is an *ensemble*, a complementary pair of superior and inferior..(another individual who is real is one who renounces caste and other social realities; the price of the renouncer's gaining of individuality is ' desocialization ')..Indian man-in-the-world is not an ' individual ' and exists only in his social relations..

Rev. : Milton SINGER, *AA* 67, 1033-35.

29. DUMONT, L. *Religion, Politics, and History in India : Collected Papers in Indian Sociology.* Mouton, 1970, x+166.

..(8 papers)..Indology and social anthropology must be combined..place of renunciation in Hinduism..Indian caste-system..

30. FERREIRA, John V. The crisis of man and culture in India. *JBomU* (NS) 39, Oct. 70, 102-110.

31. FILLIOZAT, J. *Les divisions sociales de l'Inde.* A. Maisonneuve, Paris, 1961.

32. FUCHS, Stephen. *The Origin of man and his Culture*. Asia Publ. House, Bombay, 1963, vi+278+28.

..chh. on races, family and kinship systems, caste-system, tribal rel., etc. in India..

Rev. : P. MACHWE, *I-AC* 12 (3), 212-14.

33. FUCHS, Stephen. *Rebellious Prophets: A Study of Messianic Movements in Indian Religions*. Bombay, 1965.

34. VON FÜRER-HAIMENDORF, C. *Morals and Merit: A Study of Values and Social Controls in South Asian Societies*. Weidenfeld and Nicolson, London, 1967, xiv+239+8 plates.

Rev. : M. FREEDMAN, *BSOAS* 31 (2), 413-14.

35. GHOSH, Oroon K. Folk movements in ancient India. *A. N. Jha Fel. Vol.*, 1969, 485-507.

..acc. to Ralph LINTON, it seems likely that there are 4 layers in *ṚV* : (1) earliest folk-memory of Aryan priests going back to West Siberian days, including the astronomical observations used by TILAK; (2) Harappan Aryans vs. Dāsas: legends like the fight with Pipru, Śambara, etc., (3) legends re. Ṛgvedic Aryans vs. Asuras (=Harappans); (4) songs of Ṛgvedic Aryans proper.. Harappan civil. linked with Yādava expansion..sets forth 11 stages of movement..

36. GHURYE, G. S. *Caste, Classes and Occupation*. Popular Book Depot, Bombay, 1961, 356.

37. GOSWAMI, Nripendra. *Vaidika samāja o saṁskṛti* (Bengali). New Age Publishers, Calcutta, 1968, 320+14.

..interprets early stages of Ind. hist. from the sociological pt. of view..evolution of Indian society from matriarchal form to patriarchal form..discusses types of marriage, castes and guilds, *gotra* and *pravara*, elements of magic, etc...(hist. materialistic approach)..

Rev. : K. LAHIRI, *CR* 108 (3), 176.

38. JAIN, R. C. *The Most Ancient Aryan Society*. Inst. of Bharatalogical Res., Sri Ganganagar, 1964, xii+312.

..pre-Aryan society was a Śramaṇic society..*śrama* and *karma*-basic principles..superior to Aryan society in every respect except military organization..connects pre-Aryan with pre-dynastic

Egyptian, Minon-Mycenean, Sumerian, pre-Aztec American civilisations..
Rev. : M. SCALIGERO, *EW* 18, 228.

39. JAIN, R. C. *Ethnology of Ancient Bhārata*. Chowkhamba, Varanasi, 1970, 320.

..discusses problem of Ṛgvedic Bharatas, *ahi*, sub-race, Dāśarājña, two mixed tribes : Bhṛgus and Kurus, etc...
Rev. : D. HANDA, *VIJ* 9 (1), 240-44; D. C. SIRCAR, *JOIB* 20, 321-23.

40. JNANI, Siva Datta. *Vedakālīna samāja* (Hindi). Chowkhamba, Varanasi.

41. KARVE, Irawati. *Hindu Society*: *An Interpretation.* DCRI, Poona, 1961, xii+172. (Second revised and enlarged ed., Deshmukh Prakashan, Poona, 1968, x+180).

..(mainly discusses caste-system : Vedic evidence used)..castes as an "agglomerative society"; Jāti-organization existed perhaps even in pre-Aryan India; Varṇa-organization belonged to the people who brought Veda to India; these two organizations were, in course of time, interwoven together to form the complex caste-system..Hindu phil. systems were a superstructure built to reaffirm and perpetuate caste-agglomeration..caste-society centered not round the king but the self-sufficient *grāma*..(second ed. contains 2 new chh. and introd. by W. Norman BROWN)..emphasizes concept of "caste-cluster"; sub-caste as the most significant unit in Hindu society..
Rev. : G. D. BERREMAN, *JAS* 21, 573-74; N. K. BOSE, *M in I* 42, 81-83; J. H. HUTTON, *Man* (1962), 254; M. SCALIGERO, *EW* 15, 134-35; (on second ed.) V. BARNOUW, *AA* 71, 1176-78; N. K. BOSE, *M in I* 49, 113; W. Y. DESSAINT, *Man* (NS), 4, 676.

42. KARVE, Irawati. *Kinship Organization in India.* Asia Publ. House, London, 1965, xix+389+illustr.

..(second revised ed. of *VBD* II. 65. 42)..
Rev. : G. D. BERREMAN, *JAS* 25, 569-70; L. CAPLAN, *Man* (NS) 1, 422.

43. KHARE, Ravindra Sahai. A case of anomalous values in Indian civilization. *JAS* 25, 1966, 229-240.

44. KRISHNA IYER, L. A.; BALA RATNAM, L. K. *Anthropology in India*. Bh. Vid. Bh., Bombay, 1961, xv+257+43 plates.

Rev. : A. TAMBURELLO, *EW* 13, 348-49.

45. MAJUMDAR, D. N. *Races and Cultures of India.* Asia Publ. House, London, 1961, xx+483.

..revised and enlarged fourth ed. of *VBD* II. 65. 51; third ed., 1958..caste, kinship categories, family and marriage..

Rev. : (on third ed.) J. H. HUTTON, *Man* (Oct. 60), 206.

46. MANDELBAUM, David G. *Society in India.* Univ. of California Press, Berkeley, 1970; Vol. I : xii+323+37+14; Vol. II : ix+325-665+37+14.

..Vol. I (Continuity and Change) : basic components of the social system—Jātis (endogamous sub-castes), Jāti-clusters (=castes), Varṇa; trad. Hindu family and relations of kinsmen; Vol. II (Change and Continuity) : territorial units of village and region..

Rev. : C. VON FÜRER-HAIMENDORF, *BSOAS* 35, 389-91.

47. MENON, S. Données essentielles de la culture hindoue. *Lotus bleu* 68 (1), 1963, 15-25.

48. MISRA, S. D. Samāja in ancient Indian literature and inscriptions. *BAIHA* 1, Saugar Univ., 1967, 51-60.

..earliest form of *samāja* found in *samana* of the Vedic age..seasonal festivity (*ṚV* X. 86. 10; I. 48. 6; IV. 58. 8)..*samāja* (in *DS*)=a popular source of recreation; Pāṇini familiar with the term *samājya* (III. 3. 99)..

49. MUKHERJEE, Radha Kamal. *The Social Structure of Values.* S. Chand and Co., New Delhi, 331.

..(2nd ed.)..

50. MUKHERJI, K. Sanscritization and antisanscritization. *CR* (NS) 1 (4), 1970, 573-578.

..(current acceptance of the concept of Sanscritization in the study of sociology is disproportionate to its analytical usefulness..

51. MURANJAN, S. *Pūrvamadhyayugīna samāja* (Marathi). *Navabhārata* 25 (6), Mar. 72, 27-39.

..early medieval period..Ārya vs. Dasyu-Paṇi..Sūtra-period.. (*AV* produced many centuries after *ṚV*)..

52. ORENSTEIN, Henry. Death and kinship in Hinduism: structural and functional interpretation. *AA* 72, 1970, 1357-1377.

..in Hindu sacred "law", death rites reflect a conception of kinship wherein intimacy is affected not only by such matters as genealogical distance, but also by differences in spiritual purity among kinsmen..

53. PANCHANADIKAR, K. C. Religion, social forces, and historical periods in India—an analysis of social and cultural dynamics. *Towards a Sociology of Culture in India,* Prentice-Hall of India, New Delhi, 1965, 156-179.

..(1) evolution in ancient period up to synthesis in *Gītā, Smṛtis,* etc.; (2) constructive re-interpretation thro. *Bhāṣyas, Nibandhas :* convergence of orthodox and heterodox values; (3) trends of mobility under the impact of Islam; Bhakti schools; decline of Kṣatriya-Brāhmaṇa socio-occupational dominance; (4) trends of reformation and revival..

54. PANCHOLI, Badriprasad. *Vrātya* (Hindi). *Vedavāṇī* 16 (5), Mar. 64, 8-12,

55. PATWARDHAN, M. V. Pañcajana. *JASBom* 39-40, 1964-65, 169-182.

..new interpretation of *varṇa, pañcajana..savarṇa* group (fourfold) = those willing to act acc. to the approved common ideal of society; *avarṇa*=those who are against such ideal..

56. PRABHU, P. H. *Hindu Social Organization.* Bombay, 1963.

..4th ed. of *VBD* II. 65. 58..

57. *Proc. VII Intern. Congress of Linguists, 1952.* London, 1956, 159-170; 501-520.

.."How far can conclusions about cultural and social systems be drawn from purely linguistic evidence?"..

58. RAGHAVAN, V. Traditional values in modern India. *JMU* (H) 33 (1), July 61, 61-73.

59. RAMACHANDRA RAO, S. K. *Social Institutions among the Hindus.* Rao and Raghavan Publishers, Mysore, 1969, 85.

Rev. : C. PARVATHAMMA, *Mys. Or.* 2, 62-63.

60. DE REUCK, Anthony; KNIGHT, Julie (ed.). *Caste and Race : Comparative Approaches.* Little, Brown, and Co., Boston, 1967, xi+348.

..(proc. of a symposium)..shd. the term 'caste' be used as an analytical concept in comparative studies or shd. its use be restricted to the Indian situation ? shd. the study of caste stress structural aspects (such as stratification) or cultural ones (such as ritual pollution and endogamy) ?..

Rev. : P. L. VAN DEN BERGHE, *AA* 70, 776-777.

61. RISLEY, Herbert H. *The People of India.* Mun. Man., Delhi, 1969, xxxii+472+36 illustr.+map.

..2nd ed., ed. by William CROOK; first publ. 1915..

62. SALLER, Karl (ed.). *Rassengeschichte der Menschheit : Ein Handbuch.* Verlag R. Oldenburg, München, 1968, 221+fig., etc.

.." Races of Indo-Pakistan Sub-continent " by E. R. BÜCHI; attempts to define a physical anthropology of the ancient inhabitants of the Indus valley by means of stylistic art forms of statuary..

Rev. : K. A. R. KENNEDY, *AA* 73, 439-40.

63. SARAF, S. The Hindu ritual purity-pollution complex. *Eastern Anthropologist* 22 (2), 1969, 161-175.

..Vedic and post-Vedic..

64. SCHMIDT, Wilhelm. *Wege der Kulturen.* Anthropos Inst. Verlag, 1964, xxxi+304.

..(collection of articles)..

65. SEN, D. K. Ancient races of India and Pakistan—a study of methods. *Ancient India* 20-21, 1964-65 (1967), 178-205.

..categories like 'Mongoloid', 'Proto-Australoid', etc. do not exist..samples from Harappa, Mohenjodaro, and Lothal re-examined : (1) populations at H., MD, L. possessed rather broad noses; (2) population at L. had, relative to those at the other two sites, broader heads..at each of these sites, the population was homogeneous with regard, at least, to head-shape, nose-shape, stature; all of them belonged to a single biological grout, and not recognizable as belonging to several races with distinctive characteristics..the issue of origin of H. people must be separated from that of the origin of H. culture..(the skull samples are meagre)..

66. SENGUPTA, Anima. The metaphysical basis of Indian social thought. *Ved. Kes.* 54 (11), Mar. 68, 476-480.

67. SHAFER, Robert. Ethnography of ancient India. *JAHRS* 26, 1960-61, 174-77.

..observations on J. W. DE JONG's rev. of *VBD* II. 65. 64 in *T'oung Pao* 43..

68. SHARMA, R. S. Historiography of the ancient Indian social order. *Historians of India, Pakistan, and Ceylon* (ed. by C. H. PHILIPS), LSOAS, 1961.

69. SHARMA, R. S. *Light on Early Indian Society and Economy.* Manaktala and Sons, Bombay, 1966, 151+17.

..(collection of 12 papers)..' Historiography of social order" (see 68 above); "Traces of promiscuity in society"; "Stages in ancient Indian economy" : (1) urban experiment (2600-1500 B. C.); (2) plough cultivation (1500-1000 B. C.); (3) stabilization and expansion (1000-600 B. C.); (4) iron and towns (600-322 B. C.); (5) royal control (322-200 B. C.); (6) grants, money economy, Roman trade (200 B. C.—200 A. D.); (7) feudal beginnings (200-500 A. D.)..

Rev. : BUDDHA PRAKASH, *PJ* 4 (2), 632-35; J. FILLIOZAT, *JESHO* 12, 347; K. K. PILLAY, *BJ* 13 (18), 76; V. RAGHAVAN, *JORM* 33, 66-67; D. C. SIRCAR, *JIH* 44, 891-92.

70. SHEBAN, Joseph. *One White Race or Following the Gods.* Philos. Library, New York, 1963, 326.

..(1) there is only one white race whose original members are called Amorites; (2) its division into Aryan and Semitic is artificial; (3) its original abode = mountains of Lebanon, Syria, and Palestine; etc. ..

71. SINGER, Milton. The cultural pattern of Indian civilization : a preliminary report of a methodological field-study. *FEQ* 15 (1), 23-36.

72. SINGER, Milton (ed.). *Traditional India : Structure and Change.* American Folklore Society Special Series, Vol. 10, Philadelphia, 1959.

..(a symposium)..

Rev. : K. KERKETA, *M in I* 40, 330-31.

73. SINGER, Milton. The social organization of Indian civilization. *Diogenes*, No. 45, Spring 1964, 84-119.

74. SINGER, Milton. Religion and social change in India : the Max Weber thesis, phase three. *Economic Development and Cultural Change* 14, 1966, 497-505.

75. Singer, M.; Cohn, Bernard S. (ed.). *Structure and Change in Indian Society*. Aldine Publ. Co., Chicago, 1968, xvi+507.

..deals mostly with aspects of caste and family..

Rev. : Alan R. Beals, *AA* 71, 128-29; B. Stein, *PEW* 19, 451-54.

76. Singer, M. *When a Great Tradition Modernizes. A Social Anthropological Approach to Indian Civilization*. Brill, 1972, 448+ 2 illustr.+1 chart.

77. Sircar, D. C. *Studies in the Society and Administration of Ancient and Medieval India : Vol. I : Society*. FKLM, Calcutta, 1967, ix+321.

..Aryanism in Bengal; foreigners and non-Aryans; Trivedin and Caturvedin; bride, widow, and slave; etc. ..

Rev. : B. Bhattacharya, *JIH* 46, 419-20; N. K. Bose, *MiI* 49, 213; W. D. O'Flaherty, *BSOAS* 32, 669; R. S. Sharma, *JESHO* 13, 228-30; T. R. Trautmann, *JAS* 29, 200-01.

78. Soundara Rajan, K. V. Ancient Indian Society and modern materialism. *QJMS* 54 (2), 41-51.

..ref. to Vedic conditions; Vrātya-hymns; caste-institution..

79. Srinivas, M. N.; Béteille, A. Networks in Indian social structure. *Man* 64, 1964, 212.

80. Srinivas, M. N. *Social Change in Modern India*. Univ. of Calif. Press, 1966, xv+194.

..“ Sanskritization ”; “ Some Expressions of Caste Mobility ”..acc. to S., caste hierarchies were never fixed, nor were they unambiguous with regard to the relative positions of local caste groups; the illusion of fixity and clarity stemmed from an ideological model that classified castes by *varṇa*..Sanskritization=emulation of the life style of a higher caste as a way of legitimatizing social rank by claiming a higher state of being in the divine scheme of the universe..

Rev. : Charles Leslie, *AA* 69, 420-21.

81. Weber, Max. *The Religion of India. The Sociology of Hinduism and Buddhism*. New York, 1967, 400.

..(second reprint of *VBD* II. 48. 145; first reprint, Glencoe, 1960, 399)..acc. to W. : Asian rel. doctrines are so other-worldly and irrational when their psychological consequences are traced, as not to yield a rational, this-worldly secular ethic of the kind required to originate industrial capitalism.. 'anti-capitalistic spirit of Hinduism..two dogmas of H. : *saṁsāra* and *karman*..unique Hindu theodicy..practical and magical nature of popular H...

Rev. : M. SINGER, *AA* 63, 143-151.

66. VARṆA : CASTE.

1. ACHARYA, Syam Kumar. *Īśvarabhaktasya kathita-śūdra-śambūkasya vadhaḥ. Saṁskṛta-Bhavitavyam* 17 (7-8), p. 3.

..neither *varṇa* nor *āśrama* in Veda..

2. AIYAPPAN, A. Philosophy and dynamics of caste. *Ec. W* 14, Feb. 62, 139-140.

3. AMBEDKAR, B. R. *Untouchables.* Amrit Book Co., New Delhi, 1948, 158.

4. AMBEDKAR, B. R. *Who were the Shudras ?* Thackers, Bombay, 1970, xxii+268+4 maps.

..second reprint of *VBD* II. 66. 2..(1) the term Ārya does not denote a race, but a people; (2) theory re. Aryan migration into India is untenable; (3) Śūdras were Aryans and belonged to the Kṣatriya class; (4) Śūdras were so imp. a class of Kṣatriyas that some of the most eminent and powerful kings of ancient Aryan communities were Śūdras..

Rev. : R. C. MAJUMDAR, *JIH* 49, 353-54.

5. ATAL, Yogesh. A conceptual framework for the analysis of caste. *Sociological Bulletin* 16 (2), Sept. 67, 20-38.

6. BAILEY, F. G. *Caste and the Economic Frontier.* Manchester Univ. Press, 1957.

7. BASU, Jogiraj. The status of four castes and their mutual relations as recorded in the *Brāhmaṇa*-texts of the Veda : a critical evaluation. *SP*, 24 AIOC, 1968, p. 2.

8. BASU, Jogiraj. Recognition of merit in caste-system in ancient India. *J Univ. Gauhati* 16-17 (1), 1965-66 (1968), 89-96. (Also in *SP*, 25 AIOC, 1969, 149-151 ; *JGJRI* 26, 685-694).

..merit helped elevation in caste : legend of Kavaṣa Ailūṣa (*Ait. Br.* 2. 8. 1); Mahīdāsa Aitareya (son of a Śūdra woman); *Kauṣ.*

Up. 4. 1 (Bālāki Gārgya)..*trividho vai brāhmaṇo bhavati jātyā karmaṇā tapasā* (Patañjali's *Mahābhāṣya*)..

9. BASU, Jyotirmayee. Jāti as a social system in ancient India. *PIHC* (25th Session), 1964, 103-110.

..J. not a social status wh. is wholly dependent on birth and therefore unchangeable..J. in Vedic lit... refers to family..

10. BEDEKAR, D. K. *Varṇavyavasthā āṇi pāvitrya* (Marathi). *Yugavāṇī* 28 (6-7), Oct. Nov. 72, 303-307.

..genesis of Varṇa in sacerdotalism (human sacrifice); its basis is 'purity by birth'..

11. BÉTEILLE, A. Class and caste: a rejoinder. *ManI* 46 (2), 1966, 172-176.

..ref. 20 below..

12. BÉTEILLE, A. *Castes: Old and New. Essays in Social Structure and Social Stratification.* Asia Publ. House, Bombay, 1969, 254.

..caste essentially belongs to the category of 'status' as distinct from class; in trad. Indian society, there was a great deal of congruence bet. class, power, and caste-status leading to 'cumulative inequality'..

13. BHAGWAT, Durga. Hinduism and caste. *JAS Bom* (NS) 38, 1963, 185-198.

..with special ref. to the works of KETKAR and WEBER..functional analysis of caste..purity (notional) and ritual (functional) together make the dynamic in caste-system..ritualistic purity of Brāhmaṇas vs. higher ethnic purity of Kṣatriyas..

14. BHATTACHARJEE, Amulya Kumar. Position of Śūdra in the ancient society. *SP*, 24 AIOC, 1968, 139-140.

15. BHATTACHARJEE, Amulya Kumar. Position of Vaiśya in the ancient society. *SP*, 25 AIOC, 1969, 151-152.

..*ŚPBr*. I. 3. 11-15..relation bet. Kṣatriya and Viś identical with that bet. landlord and tenant..

16. BHATTACHARYA, Jogendra Nath. *Hindu Castes and Sects.* Ed. Indian, Calcutta, 1968, xix+496.

..(reprint; first publ. 1896)..

Rev. : J. M. DATTA, *ManI* 49, 305-06.

17. **Bhattacharya, R. K.** References to the caste-system in the earliest portions of the Vedic literature. *JAIH* 3, Calcutta, 1969-70, p. 254.

18. **Boel, J.** Homo hierarchicus: caste according to L. Dumont. *Social Action* 18, July Aug. 68, 276-285.

..ref. 37 below..

19. **Bon Maharaj.** Caste system. *IPC* 12 (1), Mar. 67, 1-5.

20. **Bose, N. K.** Class and caste. *MinI* 45 (4), 1965, 265-274.

..(discusses concepts of 'class' of Weber and Marx)..*varṇa* was an *ideal* system used to bring order in a society wh. was the result of co-mingling of many *jātis*..see 11 above..

21. **Bouglé, C.** The essence and reality of caste-system. *CIS* 2, April 58, 7-30.

..(English transl. of the Introd. of B.'s French treatise: *Essais sur le régime des castes*, Paris, 1908; 2nd ed., 1927, viii+280).. (1) hereditary specialisation; (2) hierarchy (unequally divided rights); (3) reciprocal repulsion: castes repel rather than attract each other..

22. **Bouglé, C.** *Essais sur le régime des castes.* Presse Univ., Paris, 1969, 228.

..4th ed...see 21 above..

23. **Bouglé, C.** *Essays on the Caste System.* "Eur. Understanding of India", London, 1971, 244.

..English transl. of 22 above..transl. and ed. by D. F. Pocock..

24. "Brahmins in early Tamilaham". *BITCM*, Part II, 1965, 268-317.

..report of a seminar..

25. **Chapekar, N. G.** Brahma, Brāhmaṇa, Brahmāṇaḥ. *ABORI* 41, 1960, 49-65.

26. **Chapekar, N. G.** Kṣatriya. *PO* 26, 1961, 116-118.

27. **Chattopadhyaya, B. K.** The caste system. *The Mother* 7 (4), Dec. 64, 165-176.

28. CHATTOPADHYAYA, Sudhakar. Some thoughts on Hindu society. *I-AC* 15 (4), Oct. 66, 260-270.

..Hindu social values hinge on Cāturvarṇya wh. was an Aryan innovation but wh. helped in the assimilation of diverse non-Aryan values and patterns and in the absorption of various foreign elements..

29. CHAUDHURI, Nirajakant. *Varṇāśrama kī aitihāsikatā* (Hindi). *Kalyāṇa* 44 (5-7).

..serially..

30. CHHIBBAR, Y. P. *From Caste to Class. A Study of the Indian Middle Classes.* Associated Publ. House, New Delhi, 195x, xii+142+7 tables.

31. DINANATHA SASTRI, Sarasvata. *Dvijaśūdrayor bhedo vaidika eva. Sūr.* 43, 9-12; 48-50.

32. DISKALKAR, D. B. Atharvaveda Brāhmaṇas, *PO* 27 (1-2), 1962 (1963), 1-4.

33. DUBOIS, J. A. India's caste-system. *KKT* 32 (2), Dec. 69, 55-60.

..(extracts from D.'s *Hindu Manners, Customs, and Ceremonies*)..

34. DUMONT, Louis. Caste, racism, and 'stratification': Reflections of a social anthropologist. *CIS* 5, Oct. 61, 20-43.

..discusses views of KROEBER (caste as an extreme case of class), WEBER (caste=status group+ethnic community), BOUGLÉ (large no. of permanent groups wh. are at once *specialised, hierarchised* and *separated* in relation to each other)..caste-hierarchy is based on rel. (ritual) status—opposed to it is power (economic and political); hierarchy culminates in Brāhmaṇa; king is materially master but spiritually subordinate..hierarchy integrates society by ref. to its values..

35. DUMONT, Louis. A fundamental problem in the sociology of caste. *CIS* 9, Dec. 66, 17-32.

..caste system is characterized in principle by an absolute hierarchical distinction bet. hierarchy (status : rel.) and distribution of power (politico-economic dominance)..

36. DUMONT, Louis. The functional equivalents of the individual in caste society. *Anthropos* 62, 1967, p. 246.

..(from *CIS* 8, 1965, 85-99)..the dominant Hindu tendency visible in material culture, in art, or even in the encounter with humble creatures like ants, is reciprocal adjustment rather than self-assertion or inconsiderate severing or conflict..

37. DUMONT, Louis. *Homo hierarchicus : essai sur le système des castes*. Gallimard : Bibl. des Sciences Humaines, Paris, 1967, 445.

..ideology of hierarchy is the only sacred conception of the whole of trad. Indian civil., both Hindu and non-Hindu; it expresses itself positively in the existence of caste-system, in rules of contact and food, in a ritualized division of labour, in ranked structures of marriage, etc., and negatively in the opposed ideas of the world-renouncing Hindu sects..Ind. trad. is "distinguished absolutely bet. hierarchical status and power"; precedence of Brahmanic status over considerations of secular power..caste-sytem is principally a system of ideas and values, not so much a system of independent *elements* as a system of *relationships*; caste is based on the necessary co-existence of two opposites, the pure and the impure, wh. form the pivots of a hierarchical order..see 18 above and 59 and 104 below..

Rev. : C. VON FÜRER-HAIMENDORF, *BSOAS* 31, 631-32; N. T. HUAN, *RHR* 174, 222-23; M. MARRIOTT, *AA* 71, 1166-1175.

38. DUMONT, Louis. *Homo hierarchicus : the Caste System and its Implications*. Weidenfeld and Nicolson, London, 1970, xxi+386.

..(English transl. of 37 above by Mark SAINSBURY)..

Rev. : N. K. BOSE, *MinI* 51, 405-10.

39. DUTT, N. K. *Origin and Growth of Caste in India*. FKLM, Calcutta, 1968, xii+278.

..reprint of 1931 ed...Vol. I : from Vedic up to Sūtra times..

Rev. : N. K. BOSE, *MinI* 50, 418-19; K. A. NILAKANTA SASTRI, *JIH* 46, 193-94.

40. FIŠER, Ivo. Bráhmanen se člověk nerodí. *NO* 15 (8), 1960, 189-90.

41. FUJI, Kenkyo. An examination of the lower caste in ancient India (Jap.). *JIBS* 13 (1), Jan. 65; 13 (2), Mar. 65, 486-491.

42. GAJENDRAGADKAR, S. N. Caste-system in the Mahābhārata. *JBomU* 30 (2), Sept. 61, 23-38.

43. GHONGE, H. C. *Brāhmaṇa varṇācā udgama* (Marathi). *Yugavāṇī* 28, Aug. 72.

..originally, there was one *varṇa*–Brāhmaṇa; colour of skin as basis of Varṇavyavasthā; original system consisted of fair Brāhmaṇas and dark Brāhmaṇas..

44. GHONGE, H. C. *Śūdra varṇācā udgama* (Marathi). *Yugavāṇī* 28, Oct. Nov. 72, 314-322.

..original *varṇa*-system consisted of fair-complexioned Br. and dark Br.; this civil. bifurcated into Asura-civil. and Nāga-civil.; there arose at this very time the community of sugar-cane-growers—Ikṣvākus; then Agni-worshippers and Sun-worshippers entered into India; they established contacts with fair-complexioned Br.; some tribes in mountains remained outside the pale of such contacts—Niṣadha and Ābhīra—they were Śūdras..

45. GHURYE, G. S. *Caste and Race in India.* Popular Prakashan, Bombay, 1970, 504.

..*VBD* II. 66. 27.. (5th ed.)..

Rev. : C. M. KULKARNI, *BJ* (4. 10. 70), 96.

46. GILBERT, W. H. *Caste in India*. Washington, 1948.

..cyclostyled bibliography; over 5000 books and articles on the subject listed...

47. GOPAL, Lallanji. Economic groups and caste system in ancient India. *JIH* 43 (3), Dec. 65, 771-781.

48. HARA, M. Kṣatra-dharma. *Tōyō Gakuhō* 51, 1969, 271-304; 420-456; 599-606.

..mainly based on the two epics..the warrior-code in ancient India..

49. HARPER, E. B. Ritual pollution as an integrator of caste and religion. *JAS* 23, 1964, 151-197. (Also in *Religion in South Asia*, ed. E. B. HARPER, Univ. of Washington Press, Seattle, 1964).

50. HUTTON, J. H. *Caste in India : Its Nature, Function, and Origins*. OUP, 1961, xiv+320.

..(3rd ed. of *VBD* II. 66. 30)..

Rev. : A. C. MAYER, *Man* (1962), 105; L. RENOU (on 1st ed.), *Critique* 1948; Arati ROY, *M in I* 42, 336.

51. ISAACS, Harold R. *India's Ex-Untouchables*. Asia Publ. House, Bombay, 1965, 188.

52. JAUHARI, Manorama. *Prācīna bhārata men varṇāśrama-vyavasthā* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

53. JHA, V. N. Varṇasaṁkara in the Dharma Sūtras : theory and practice. *PIHC* (31st Session), 1970, 85-98. (Also in *JESHO* 13. 3, Nov. 70, 273-288).

54. KAKARAMA SASTRI. *Cāturvarṇyadharma-vibhāgaḥ kālpaniko vaijñāniko vā*. *SP*, 25 AIOC, 1969, 348-352.

55. KAMBLE, B. R. The Brāhmaṇas in Rigveda. *Marathwada Univ. Journal* 9 (2), July 70, 103-118.

..most of the Ṛgvedic families were priestly families associated with various Aryan tribes; Br. as a caste had already developed in *ṚV*..

56. KARVE, Irawati. What is caste? *Econ. W.* 10, 125-138; 401-407; 881-888.

57. KOBAYASHI, Sakae. The idea of caste in the four Hindu scriptures. *Annual Studies of the Kwansei Gakuin Univ.* 10, 1961, 17-27.

58. KOTOVSKY, G. G. (ed.). *Kasty v Indii*. Is. Nauka Ak. SSSR, Moscow, 1965, 347.

..collection of 17 articles on caste..from ancient to modern times..
Rev. : SURENDRA GOPAL, *MinI* 47, 163-64.

59. LÉVY, Paul. La problème des castes dans *Homo hierarchicus* de Louis Dumont. *JESHO* 13 (1), Jan. 70, 91-100.

..re. 37 above..

60. LOHIA, Ram Manohar. *Caste System*. Navahind, Hyderabad, 1964, 147.

..hist. of caste-system..

61. MAHESHWARANANDAGIRI, Swami. *Cāturvarṇya bhārata-samīkṣā*. pp. 208.

..various aspects of *varṇa*-system..
Rev. : BHAGAVADDATTA, *GKP* 16, 425.

62. MAJUMDAR, D. P. Caste and race. *Ghurye Fel. Vol.*, 1954, 205-225.

> ...*VBD* II. 66. 40..caste is a composite racial structure in wh. there is an upper segment represented by the Medit. and Alpine ethnic elements and a lower segment represented by the proto-Australoid stock.. function divisions at both ends, wh. were of a non-specialised char. .. endogamy as the most imp. plank of caste-structure.. (recent anthropometric and serological data linked to earlier theories of caste)..

63. MISHRA, Jay Shankar. *Pūrvamadhyayugīna bhāratīya varṇavyavasthā* (Hindi). *Prajñā* 8 (1), Oct. 62, 223-234.

64. MORGENSTIERNE, G. Kastevesen. *India, Kultur og Samfunn* (ed. Tor RASMUSSEN), Oslo, 1963, 19-60.

65. MURANJAN, Sumant. *Purohita va purohita jātīṁcā udaya* (Marathi). *Navabhārata* 25 (2), Nov. 71, 27-36.

66. MYLIUS, Klaus. Zur Entstehung von Varṇa-System und Kastenwesen. *Zschr. für Ethnologie* 90 (2), Braunschweig, 1965, 260-264.

67. NAGENDRA, S. P. The traditional theory of caste. *Towards a Sociology of Culture in India*, Prentice-Hall of India, New Delhi, 1965, 262-273.

> ..metaphysical aspect (caste-system as a contingent form of the dharmic model of human society); mythical aspect (Puruṣasūkta: caste-system as reproduction of an archetypal model: *cāturvarṇya* as natural hierarchy..c. s. is a metaphysically determined organization of social functions or it is an organization determined by the requirements of sacrifice..

68. NAIK, Ramarao N. *Brahmanism without casteism with scientific reasons justifying Hindu philosophy*. Naik Bros., Bombay, 1961, 193+11.

> ...Vedic Aryans recognized no caste distinctions..
>
> Rev.: P. V., *BJ* (4. 3. 62), 78-79.

69. NAIR, Balakrishna N. *The Dynamic Brahmin.* A study of the Brahmin's personality in Indian culture, with special reference to South India. Popular Book Depot, Bombay.

> ..analysis of various techniques of social control employed by B. from the earliest times...

70. NIRUPANA, Vidyalamkara. *Bhāratīya dharmaśāstra men śūdron kī sthiti* (Hindi). Sahitya Bhandar, Meerut, 1971, 434.

Rev. : AVANINDRA KUMAR, *JDSUD* 1 (2), 156-58.

71. ORENSTEIN, Henry. The structure of Hindu caste values: a preliminary study of hierarchy and ritual defilement. *Ethnology* 4 (1), 1965, 1-15.

72. PANSE, G. M. The caste-system of India. *SP*, 25 AIOC, 1969, 257-258.

..the word *varṇa* connected with the science of sound and light; c. s. had its origin in Mantraśāstra..

73. PATEL, S. D. Caste in Hindu society. *JGRS* 30, April 1968, 122-130.

74. PATWARDHAN, M. V. A new interpretation of the word *varṇa*. *SP*, 26 ICO, 1964, 194-195.

..*v*. is a law of nature by wh. society is automatically divided into 4 parts..evidence from Veda..see : *VBD* III. 79. 371..

75. PATWARDHAN, M. V. *Varṇa—navā dṛṣṭikona* (Marathi). *Navabhārata* 19 (4), Jan. 66, 25-30.

..see 74 above..

76. PILLAI, G. K. *Origin and Development of Caste*. Kitab Mahal, Delhi, 1959, ix+271.

77. POCOCK, D. F. Caste and 'Varṇa'. *Man*, 1960, No, 183.

..king's regulative power in caste affairs did not derive from his membership in a Kṣatriya caste; rather, the reverse is true : the person, who rules, occupies the position of Kṣatriya *in relation to* the Brāhmaṇa and to the inferior castes..

78. PRASAD, Brahmanand. Caste system in India. *Patna Univ. Journal* 19, July 64, 76-95.

79. RAJU, P. V. Gajapati. Genetics and the caste system. *Tapovan Prasad* 8 (11), Nov. 70, 33-37.

..serially..

80. DE REUCK, Anthony; KNIGHT, Julie. *Caste and Race: Comparative Approaches*. J and A Churchill, London, 1967, xi+348.

> ..does caste ref. exclusively to the system peculiar to Hindu India ? or to any kind of structure of exceptional rigidity ?..
> Rev. : S. STRIZOWER, *Man* (NS) 2, 642-43.

81. RITSCHL, Eva; SCHETELICH, Maria. Zu einigen Problemen der frühen Klassengesellschaft in Indien. *Ruben Fel. Vol.*, 1970, 29-37.

> ..(with English summary)..evidence of *DS* among other sources..

82. ROSENBLUM, A. Leo. On caste and class in India : a theoretical approach to social change. *Indian Sociological Bulletin* 6, Jan. 69, 87-96.

83. RUBEN, W. Über die Entwicklung der Shudras im alten Indien. *WZHUB*, GsR, 13 (7), 1964, 840-841.

84. RUBEN, W. Über die frühen Stufen der Entwicklung der Sūdras. *FF* 38 (10), 1964, 309-311.

> ..see 83 above..

85. RUBEN, W. *Über die frühesten Stufen der Entwicklung der altindischen Śūdras*. Akademie-Verlag, Berlin, 1965, 59.

> ..key to the understanding of the relative position of the 4 *varṇas* lies in their relation to land..R. examines in detail the economic activities and proprietory rights of Śūdras..
> Rev. : J. D. M. DERRETT, *OLZ* 63 (1968), 394-98; Klaus MYLIUS, *WZUH* 15 (5), 755-56; R. S. SHARMA, *JAOS* 88, 574-75.

86. SARASVATI, Baidyanath. Caste, craft, and change. *MinI* 43 (3), Sept. 63, 218-224.

> ..craftsmen needed in Vedic sacrifices; caste in relation to craft..

87. SATYARTHI, Harishchandra. Some aspects of group-consciousness among Brāhmaṇas of North India during the post-Maurya period. *PIHC* (31st Session), 1970, 98-104.

> ..evidence of *DS*..diff. social and professional levels among Br...

88. SENART, E. *Les castes dans l'Inde. Les faits et le systems.* Paris, 1971, xii+260.

..reprint of 1896 ed...

89. SHARMA, Chotelal. *Jāti-anveṣa: kṣatriyavaṁśapradīpa* (Hindi). Varnavyavastha Mandal, Kulera, 1967, 468.

Rev. : BHAGAVADDATTA, *GKP* 20 (5), 300.

90. SHARMA, R. S. Politico-legal aspect of the caste-system. *JBRS* 39, 325 ff.

91. SHARMA, R. S. *Śūdras in Ancient India.*

..*VBD* II. 66. 58..

Rev. : J. D. M. DERRETT, *JRAS* 1960, 194-95; L. RENOU, *JESHO* 2, 350-52; W. RUBEN, *OLZ* 57 (1962), 623-26.

92. SILVERBERG, James (ed.). *Social mobility in the caste system in India: an interdisciplinary symposium.* Mouton, the Hague, 1968, 155.

..caste has not been a closed, static, and inflexible system of social stratification; social mobility, both of individuals and groups, has been a feature of the caste system in all ages of Ind. hist... c. as a system of social stratification is formally based on ritual values, the diff. castes in the local hierarchy being ranked acc. to their degree of ritual purity; it wd. have been impossible for a ritual hierarchy to have persisted thro. centuries of dynastic upheavals and social change without taking account of the things of this world, viz., of political and economic power..

93. SMITH, Donald Eugene (ed.). *South Asian Politics and Religion.* Princeton Univ. Press, 1966, xii+563.

..the symposium includes a paper on "The religious aspects of caste : a legal view" by Marc GALANTER..

Rev. : D. G. DALTON, *BSOAS* 31 (2), 415-16.

94. SRINIVAS, M. N. and others. Caste: a trend report and a bibliography. *Current Sociology* 8 (3), 1959, 135-183.

95. SRINIVAS, M. N. *Caste in Modern India and Other Essays.* Asia Publishing House, Calcutta, 1962, xxii+167.

..collection of 11 essays : among them : "Sanskritization and Westernization", "Hinduism", "Varṇa and caste"..

Rev. : T. N. MADAN, *Man* 1963, 212; P. ROY, *MinI* 44, 76-78.

96. STEVENSON, H. N. C. Statuś evaluation in the Hindu caste system. *J R Anthrop. Inst.* 84, 1954, 45-65.

..ritual status and secular status..a well-classified and useful catalogue of lit. on the subject..

Rev. : ED., *CIS* 3, 35-39.

97. SYRKIN, A. Ja. The opposition of *varṇas* in the Upaniṣads (Russ.). *Kasty v Indii,* Moscow, 1965, 20-32.

..diff. levels of Up. ref. to *varṇas* examined; opposition of *varṇas* to one another in the 'traditional' fragments of the text (cf. *BAU* I. 4. 11 ff.); neutralization of such opposition in the dogmatics peculiar to *Up.* (e. g. *BAU* II. 4. 5-6; IV. 3. 22; etc.)..

98. TAGORE, Sourindro Mohan. *The Caste System of the Hindus.* Indological Book House, Varanasi, 1963, 33.

..reprint..

99. TRAUTMANN, Thomas R. On the translation of the term *varṇa*. *JESHO* 7, 1964, 196-201.

..T. suggests : *varṇa*=" order " or " estate "..

100. TRIPATHI, Harihar Nath. *Sāmājika aspṛśyatā- vaidika dṛṣṭikoṇa* (Hindi). *Prajñā* 16 (1), Oct. 70, 21-27.

..no untouchability as such in Veda..

101. UPENDRARAO, U. *Varṇāśramamaryādā vedamūlakā eva, na tu smṛtikalpanā.* *Saṁskṛta-Bhavitavyam* 17 (11-12), 24-6-67, p. 3.

..controverts the view in 1 above..

102. VAIDYANATHA SASTRI. *Vedic Caste System.* Sarvadesika Arya Pratinidhi Sabha, New Delhi.

103. VARMA, Baidya Nath. The caste system of India. *Contemporary India* (ed. by B. N. VARMA), Asia Publ. House, London, 1964, 59-81.

104. YALMAN, Nur. De Tocqueville in India. An essay on the caste system. *Man* (NS) 4 (1), Mar. 69, 123-131.

..review article on 37 above..(DUMONT brings about a confrontation bet. Western concepts of equality and Indian concepts of hierarchy with remarkable effectiveness)..

105. YAMAORI, Tetsuo. Meaning of *varṇa* in the period of the Ṛgveda and the Brāhmaṇas, and the rise of Jāti-system (Jap.). *Annual of Oriental and Rel. Stud.* 1, Tokyo, 1965, 47-62.

> ..contests the validity of the theories of RISLEY and other anthropologists who explain the origin of caste-system by racial factors and hypergamy..follows the lead of L. DUMONT..

106. YAMAORI, Tetsuo. On casteism (Jap.). *JIBS* 15 (2), 1966, 128-136.

107. YAMAORI, Tetsuo. *Aśauca* and *śuddhi* in the caste system (Jap.). *Kanakura Fel. Vol.*, Kyoto, 1966, 183-196.

108. ZINKIN, Taya. Caste today. OUP, London, 1962, xii+69.

> ..traces origin of caste-system..discusses its present practice..caste has nothing to do with race, conquest, or colour, and but a limited connexion with occupation; its basis is rel., and the simplest def., that of WINT, is : "a caste is a group of families whose members can marry with each other and can eat in each other's company without risk of pollution"..
> Rev. : RAGLAN, *Man* 1963, 41.

67. ĀŚRAMA : SAṀSKĀRA : GOTRA, ETC.

1. ANON. From consummation to conception. The Hindu plan of life. *BJ* 17.

> ..serially..about *saṁskāras*..

2. AYER, V. A. K. *Hindu Sāstras and Saṁskāras*. Bh. Vid. Bh., Bombay, 1972.

3. BASU, Jyotirmayee. The role of āśramas in the life of ancient Hindus. *JIH* 42 (3), Dec. 64, 847-76.

4. CHAKRAVARTI, Ramakrishna. Gotras and pravaras. *JAIH* 3, Calcutta, 1969-70, 263-264.

5. CHAKRAVARTI, Ramakrishna. *Gotra-pravara-vimarśaḥ*. *SSPP* 51 (8), Dec. 68, 178-184.

6. CHATTERJI, H. *Studies in some aspects of Hindu saṁskāras in ancient India*. Sanskrit Pustak Bhandar, Calcutta, 1965, 120.

7. DANGE, Sadashiv A. Death and re-birth in initiation ceremonies. *IA* (3rd Series) 1 (2), 104-109.

..Upanayana has a double significance : death and re-birth at the hands of the preceptor..Vedic sources and non-Vedic customs cited..

8. DAYANANDA SARASVATI, Swami. *Saṁskāravidhi*. Ramlal Kapur Trust, Amritsar.

..authentic ed. by YUDHISTHIRA and VIJAYAPALA..see: YUDHISTHIRA's article on this ed. : *Vedavāṇī* 21 (6), 10-12..

9. DHARMADEVA. *Kyā vedon men vānaprastha saṁnyāsa āśramon kā vidhāna nahīn hai?* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 89-95.

10. DHARMADEVA. *Saṁnyāsāśrama kā veda-brāhmaṇa-upaniṣad ādi men spaṣṭa vidhāna* (Hindi). *Vedavāṇī* 15 (5), Mar. 63, 5-9.

..ref. *Vedavāṇī* (Nov. 61), (Oct. 62), (Jan. 63)..see 42 and 45 below..

11. DHARMADEVA. *Prācīna vaidika āśramavyavasthā* (Hindi). *GKP* 18, 1966.

..serially..

11A. DHARMADEVA. Catechism on the Vedic Dharma and Arya Samaj. *VL* 4 (3), May 70, 79-81.

..(6) four stages of life..

12. ED. (Vaidyanatha Sastri). The Vedic sacraments. *VL* 4 (4-9).

..serially..

13. ED. [Upanayana]. *Kamakoti Vani* 4 (3), Mar. 72, 8-20.

..various rites of U. and their significance..

14. GHOSH CHAUDHURY, S. K. Chaturasrama—a composite feature of life in pre-Buddhist India. *PIHC* (27th Session), 1967, 130-133.

15. GHURYE, G. S. *Two Brahmanical Institutions : Gotra and Caraṇa*. Popular Prakashan, Bombay, 1972, xii+324.

..origin, development, and social implications of Gotra and Caraṇa ..concerns with the origin of exogamy in the Brahmanical society ..acc. to G., exogamy of the kind associated with group-avoidance in the choice of mates is of comparative late origin in Indo-Aryan society; *gotra*-exogamy does not go beyond 8th cent. B. C.; use of *pravara* does not seem to have become popular until several centuries later..for the origin of *gotra*-exogamy we must focus our attention on the earlier cultures of the land and the internal development of Br. society itself..

Rev. : N. K. Bose, *MinI* 52, 287-88.

16. Gonda, J. [Haarscheitelung : *sīmantonnayana*]. *EW* 7, Rome, 1956, 12 ff.

17. Gonda, J. A note on the Vedic student's staff. *JOIB* 14 (3-4), 1965, 262-72.

..historical and functional pts. of view..

18. Heesterman, J. C. The return of the Vada scholar (*samāvartana*). *Kuiper Fel. Vol.*, 1968, 436-447.

..(Kuiper's views about the agonistic New Year festival as background of *ṚV* constitute a fresh start in our understanding of ancient Ind. rel.)..trad. interpretation of *samāvartana* as the conclusion of Vedic apprenticeship seems to be secondary..close affinity bet. the cyclical patterns of the Śrauta sacrifice and *sam.*; the cycle of agonistic festivals had to be refracted into, on the one hand, the concatenation and diversification of the single sacrificer's *yajñas* in the Śrauta corpus, and, on the other hand, the learning by rote fixed texts as part of the domestic ritual..

19. Hoens, D. J. An excursus on Bhagavadgītā 6, 11. *Kuiper Fel. Vol.*, 1968, 523-532.

..cloth, *kuśa* grass, antelope-skin (also in *ĀpGS* 4. 10. 11)—the three represent the powers of austerity and the divine sphere..(cf. *AV* 11. 5. 6; *ŚPBr.* 3. 1. 2. 13, 18)...

20. Jha, Pasupati. *Śrāddhakartavyatāvimarśaḥ*. *Saṁvid* 7, 1970-71, 33-49.

21. Joshi, Lakshmana Sastri. Saṁskāras and their characterisation as yajña. *PICO* (25th Session), Moscow, 1963, p. 87.

22. Kakar, Sudhir. The human life cycle : the traditional Hindu view and the psychology of Erik Erikson. *PEW* 18 (3), July 68, 127-136.

..recent developments in psychoanalysis, especially in its emphasis on " ego-strengths " (Heinz Hartmann) or " basic virtues " (Erik Erikson), show a startling affinity to Hindu Āśrama-theory.. correlates Erikson's " eight ages of man " with Āśramas..

23. Krishna Lal. Mantras employed in the Gṛhyasūtras for placing the fuel sticks in the fire in Upanayana ritual. *JOIB* 17 (2), 1967, 129-136.

..sources and variants of the Mantras..

24. Krishna Lal. *Śaikṣaṇika saṁskāron ke mantron kā mahattva* (Hindi). *VJ* 21, 1972, 213-216.

..Upanayana-Samāvartana-Mantras..

25. Madan, T. N. Is the Brahmana Gotra a grouping of kin ? *Southwestern Journal of Anthropology* 18 (1), Albuquerque, 1962, 59-77.

26. Malledevaru, H. P. " Upanayana saṁskāra " and its significance according to Pāraskara Gṛhya Sūtra. *KUJ* 4, June 60, 26-32.

27. Mishra, Krishna Chandra. Gotra and exogamy. *Prajñā* 11 (1), Oct. 65, 155-162.

..exogamy is the signal feature of Gotra; *sagotra* marriage not recognised by Śruti or Smṛti..

28. Ojha, Radhakant. *Vaidika-saṁskāra-vivecanam. Prajñā* 16 (2), Mar. 71, 54-59.

29. Pancholi, Badri Prasad. *Kyā saṁnyāsa āśrama avaidika hai ?* (Hindi). *Vedavāṇī* 17 (9), July 65, 7-15.

..no..

30. Pancholi, Badri Prasad. *Vaidika gṛhastha-jīvana* (Hindi). *VJ* 15 (10), Dec. 66, 6-9.

31. Pandey, R. B. *Hindu Saṁskāras. Socio-religious Study of the Hindu Sacraments*. Mot. Ban., Delhi, 1969, xxvii+327.

..second revised ed. of *VBD* II. 67. 17..

32. Pandey, R. B. *Hindū saṁskāra* (*sāmājika tathā dhārmika adhyayana*) (Hindi). Chowkhamba, Varanasi.

..Hindi transl. of 31 above..

33. PANDEYA, P. The pre-procreational saṁskāras of the Hindus. *SP*, 22 AIOC, 1965, p. 175.

34. PANSE, G. M. Concept of gotra : an attempt of new interpretation. *SP*, 26 AIOC, 1972, 264-65.

..concept of g. is purely Vedic; g. does not connote uterine relation; conception of Ṛṣi signifies existence of group-souls absorbed in deep meditation for the preservation of Vedas and perpetuation of human welfare..

35. PARADKAR, M. D. Saṁskāras—their purpose and significance. *Mys Or* 4 (1), Mar. 71, 8-14. (Also in *SP*, 25 AIOC, 1969, 258-259).

36. RAHURKAR, V. G. *Ṛgveda men gotra-paddhati kā udgama* (Hindi). *PP* 3, 1970, 27-34. (Also : "The origin of the *gotra* system as reflected in the family-*maṇḍalas*, other *maṇḍalas*, and the *Āprī-sūktas* of the *Ṛgveda*". *SP*, 24 AIOC, 1968, p. 24).

..Āprī-sūktas have contributed historically to the origin of *gotra*-system; late arrival of Agastyas and Jamadagnis discussed..

37. RAHURKAR, V. G. The concepts of *gotra* and *pravara* through the ages. *JIH* (GJVol.), 1972.

38. RISHIMITRA. '*Saṁskāravidhi*' *men pariśiṣṭa kī āvaśyakatā* (Hindi). *Vedavāṇī* 19 (2), Nov. 66, 9-13.

..see 8 above..

39. SHUKLA, S. J. B. *Vedeṣu gṛhasthāśramavarṇanam. Surabhāratī*, 1966, 31-33.

40. SIDDHANTALANKAR, Satyabrat. The theory of saṁskāras. *VL* 4 (4), 113-116 ; (5), 149-155.

41. SIVAPUJANASIMHA. *Antyeṣṭi-saṁskāra-nidarśana* (Hindi). *Vedavāṇī* 15 (1), Nov. 62, 71-76.

42. SIVAPUJANASIMHA. *Saṁnyāsāśrama kī vaidikatā* (Hindi). *Vedavāṇī* 15 (3), Jan. 63, 7-8 ; 17-19.

..controverts 45 below..asserts that saṁnyāsāśrama is Vedic..see 10 above..

43. SIVAPUJANASIMHA. *Kyā yajñopavīta anāvaśyaka hai?* (Hindi). *Vedavāṇī* 16 (11), Sept. 64, 7-9.

..(ref. A. S. ALTEKAR, "*Yajñopavīta kā itihāsa*" (Hindi), *Yugāntara*; G. S. PREMI, "*Yajñopavīta*" (Hindi), *Saritā*, July 64, 151-159: acc. to PREMI, *y.* is 'Manu's rein')..acc. to S., wearing of *śikhā-sūtra* is obligatory for every Ārya..

44. SOUNDARA RAJAN, K. V. Rites (*saṁskāras*) connected with death (*preta*) and after (*pitṛ*). *BITCM*, Part II, 1966, 259-275.

45. SRUTISHILA SARMA. *Kyā saṁnyāsāśrama kā vedon men vidhāna hai?* (Hindi). *Vedavāṇī* 14 (12), 8-11.

..no.. see 10 and 42 above..

46. STEVENSON, S. *The Rites of the Twice-Born.* Mun. Man., New Delhi, 1971, xxiv+474.

..reprint..

47. SUBRAHMANYA SASTRI, P. S. *Dampati-dharmaḥ. Viśva-Saṁskṛtam* 2 (4), Aug. 65, 350-351; 354.

48. SURYANARAYANA. *Saṁskāravicāraḥ. Viśva-Saṁskṛtam* 5 (4), 305-315; 6 (1), 20-35.

49. TRIPATHY, Ram Chandra. Gotra and pravara. *BJ* 13 (2), 14-8-66, 162-165.

..ref. to pastoral civil... g.=shelter for cows divided in homogeneous groups; people of one g. lived as brothers and sisters; therefore, marriage within a g. prohibited. ..Ṛṣis of excellence in the same line of g. or in diff. g.s connected with one another by exogamous marriage were *pravaras*..

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..gradual accommodation of outside ascetical-magical trends in the established society is the root-cause of the orthodox conception of *āśrama-dharma*..

51. VIDYASAGAR, Madan Mohan. *Saṁskāra-samuccaya* (Hindi). Ramlal Kapur Trust, Amritsar.

..16 *saṁskāras*..(with *Sarasvatī-bhāṣya*)..

52. VIJAYASANKARA. *Vaidika śrāddha aur pitara* (Hindi). *Vedavāṇī* 15 (2), Dec. 62, 4-6.

53. VIMALANANDA, Swami. The significance of brahmacarya. *Pr. Bh.* 70, Oct. 65, 411-424.

54. VINDHYAVASINIPRASAD. *Garbhādhāna-saṁskāra : eka adhyayana aur vivecana* (Hindi). *Vedavānī* 21 (8), 12-14; (9), 3-6.

55. YAMAORI, Tetsuo. On *gotra* exogamy and *sapiṇḍa* exogamy (Jap.). *JIBS* 13 (1), 1965, 388-380.

56. YOUNG, Frank W. *Initiation Ceremonies : a cross-cultural study of status dramatisation.* Bobs-Merrill, New York, 1965, xiv+199+tables.

..acc. to Y., the function of initiation ceremonies is to reinforce the initiate's ability to perform his sex role, to help him view the adult world from a male pt. of view..

Rev. : S. ORTIZ, *Man* (NS) 1, 411-12.

68. WOMAN : MARRIAGE : FAMILY.

1. ADHIKARI, Subal Chandra. Monogamy and population problem in ancient India (from c. 1400 B. C. to c. 700 A. D.). *PAIOC* (25th Session), 1972, 293-300. (Also in *SP*, 25 AIOC, 1969, p. 148).

..*ṚV* -evidence re. monogamy; Vedic prayers for progeny; *DS* mention *kālarātri*, as period of celibacy..

2. ADHIKARI, Subal Chandra. Right and liberty of the Indian wife as depicted in the Hindu marriage hymns (up to c. 700 A. D.). *SP*, 26 AIOC, 1972, p. 336.

3. AGRAWALA, V. S. *Vaidika vivāha kā ādarśa—arundhatī* (Hindi). *Vedavāṇī* 22 (10), Aug. 70, 2-7.

4. ALTEKAR, A. S. *Position of Women in Hindu Civilisation.* Mot. Ban., Delhi, 1962, 395.

..reprint..second reprint 1967..

5. ASOKA KUMAR. *Vaidika sāhitya men nārī kā svarūpa* (Hindi). *GKP* 21 (12), 1969, 577-579.

6. **Bader**, Clarisse. *Women in Ancient India. Moral and Literary Studies*. Chowkhamba Sk. Studies 44, Varanasi, 1964, xviii+338.

..second ed. .. (transl. by Mary E. R. Martin)..

7. **Baig**, Tara Ali (ed.). *Women of India*. Govt. of India: Ministry of I. and B., New Delhi, ix+276.

..“ Woman in ancient India ” by Radha Kumud Mookerji..
Rev. : S. Lienhard, *OLZ* 1962, 627-29.

8. **Bandyopadhyay** (**Banerjee**), Santi. Marriage-system in the Brāhmaṇas. *SP*, 25 AIOC, 1969, p. 269.

9. **Bandyopadhyay**, Santi. Women's right to property in the Vedic age. *SP*, 26 AIOC, 1972, 339-340.

..old maiden had share in patrimony (*ṚV* II. 17. 7); right of inheritance of a brotherless daughter (*ṚV* I. 124. 7)..

10. **Bharatiya**, K. K. Economic and civic life of women in Ṛgveda. *SP*, 24 AIOC, 1968, 5-6.

11. **Bhattacharyya**, N. N. Indian puberty rites. *ISPP* 9, 1968.

...serially..

12. **Chakrabarti**, Samiran Ch. Vedic evidences regarding the female inheritance. *CR* 174 (3), Mar. 65, 239-243.

..*ṚV* III. 31. 1; I. 124. 7; *MS* IV. 6. 4; *AV* I. 7. 1..

13. **Chakravarti**, Chandrā. *Sex-life in ancient India: an explanatory and comparative study*. FKLM, Calcutta, 1963, 167.

14. **Chakravarti**, Srivani. *Striyāḥ sahamaraṇam*. *SSPP* 48 (4), Aug. 65, 77-85.

15. **Chakravarty**, Haripada. Female ascetics in the Brahmanical society in ancient India. *PIHC* (26th Session), 1964, 114-115.

..general attitude of Hindu law-makers against women taking to *saṁnyāsa*..Br. nuns ref. to by Pāṇini and Baudhāyana..

16. **Chakravarty**, Haripada. Jaimini on women. *PIHC* (28th Session), 1966, 93-94.

..woman's competence to perform sacrifice..

17. CHATTERJEE, Heramba. Svayaṁvara, the ninth form of marriage. *ALB* 25, 1961, 603-615.

..S. to be distinguished from *gāndharva* marriage; S. as old as *ṚV* (X. 27. 12; 39. 7)..

18. CHATTERJEE, Heramba. Background of divorce and remarriage in ancient India. *SP*, 26 ICO, 1964, 80-81.

..marriage as sacrament; two halves become united (*ŚPBr.* 5. 2. 1. 10); *Āpastamba* (II. 10. 27. 6) : *jāyāpatyoḥ avibhāgo na vidyate*..*AV* (IX. 5. 27) ref. to woman's remarriage; *BaudhDS* (II. 2. 31) provides for remarriage..

19. CHATTOPADHYAY, Aparna. The women in the Upaniṣads. *Pr. Bh.* 72 (5), May 67, 223-226.

20. CORMACK, Margaret. *The Hindu Woman.* Asia Publ. House, Bombay, 1961, 280.

21. DEVI, Sushil Malti. Girls' boarding houses and their management in ancient India. *Satkari Mukherji Fel. Vol.*, 1969, 386-403.

22. DHARMADEVA. *Vedokta pārivārika kartavya aur ādarśa* (Hindi). *VJ* 12 (1), Mar. 63, 17-19.

..*YV* 33. 41; 3. 42; *ṚV* I. 1. 9; *SV* 259..

23. DHARMADEVA. *Strīṇāṁ vedādhyayanādhikāraḥ.* *GKP* 19 (3), Dec. 66, 198-202.

24. DIKSITA, Ramanath. *Vivāhamantrārthāḥ.* Sri Ramayana Mudranalaya, Madras.

..Mantras in Devanāgarī; interpretation in Tamil..

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..*anuloma* marriage indicative of shortage of women among Aryan invaders..

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27. GAUD, Ramachandra. *Ṛgveda men nārī kā svarūpa* (Hindi). *PP* 1 (1), 1968, 81-91.

28. **Gopal Sastri.** *Vayaskā kanyā vivāha hī veda pratipādya hai* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, 68-69.

..*ṚV* X. 85. 40-41..

29. **Goswami**, Krishnagopal. Intercaste marriage in the light of the Gautamadharmasūtra. *SP*, 23 AIOC, 1966, 30-31.

30. **Goyal**, Pritiprabha. *Vivāhaprakāra vivecana evaṁ aitihāsika kālakrama* (Hindi). *BSSS* 1 (3-4), 1971-72, 89-95.

..*ṚV* X. 85 : Brāhma; *Nir.* 6. 9 : Āsura (as indicated in *ṚV* I. 109. 2); *ṚV* V. 61 : Daiva; *ṚV* X. 27. 12; I. 119. 5 : Gāndharva or Svayaṁvara..

31. **Kapadia**, K. M. *Marriage and Family in India.* OUP, Bombay, 1966, xxxii+395.

..*VBD* II. 68. 30 (third ed.)..

Rev. : (on second ed.) W. Ruben, *DLZ* 80 (1959) (5), 396-99; (on third ed.) L. W. Hazlehurst, *JAS* 26, 733-34; S. Levitt, *JAOS* 91, 161.

32. **Katrak**, J. C. *Marriage in ancient Iran.* Bombay, 1965, 120.

Rev. : B. C. Law, *Indo-Iranica* 18, 72.

33. **Krishna Lal.** *Vivāhakarmaṇi dhruvādidarśanamantrāḥ. Saṁskṛta-Ratnākara* 29 (9), Sept. 67, 26-31.

34. **Limaye**, S. K. *Nāticarāmi* : present form of marriage. *SP*, 24 AIOC, 1968, p. 218.

..the *nāticarāmi* vow makes the form of marriage *prājāpatya*, and not *brāhma*..

35. **Madan**, Atam Prakash. Strīdhana or woman's property in Indian law : an appraisal of its concept and contents. *VIJ* 9 (1), Mar. 71, 85-108.

..woman's separate property recognised even from Vedic times : *ṚV* X 85. 13, 38; *TS* 6. 2. 1. 1..

36. **Madan**, T. N. The Hindu joint family. *Man*, June 62, 145.

37. **Madan Mohan.** *Yajña-saṁskāra ādi meṅ patnī kā āsana* (Hindi). *Vedavāṇī* 19 (6-8).

..serially..

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39. MUKHERJEE, Prabhati. Some notes on the study of the 'woman question' in ancient India. *MinI* 44, July 64, 264-274.

40. NANDI, Ajoy Kumar. Evolution of the Hindu marriage system. *Folklore* 10 (5), May 69, 178-186.

..promiscuity—group marriage—polyandry—marriages of the Beena type—monogamy : this process of development evident from Aryan mythology..

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42. PANCHOLI, Badri Prasad. *Bhāratīya parivāra men kanyā kā sthāna* (Hindi). *VJ* 15 (5), July 66, 19-25.

43. PANDYA, B. D. The Hindu marriage rites—a study. *SP* (ISC) 4, 1972, p. 18.

44. PANT, S. P. *Prācīnabhāratīyasamāje nārīṇāṁ sthānam. Bhāratī* 15, 1965.

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45. PATHAK, Sarvananda. *Bhārata kī prācīna niyoga-prathā* (Hindi). *Pariṣad-Patrikā* 4 (1), April 64, 95-103.

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..425 such Mantras studied; sources determined; Gṛhya rituals influenced by Śrauta Mantras..

Rev. : L. RENOU, *JA* 250, 302-04; P. S. SASTRI, *Pr. Bh.* 59, 476-77.

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..child in Vedic lit. ..

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> ..material derived from *ṚV*, *AV*, *GS*, *DS*, *Smṛtis*..marriage studied from two main pts. of view : sacramental and popular..(with special ref. to rituals, c. 1000 B. C.-A. D. 500)..
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> ..(1) age of subjection (3-274); (2) age of emancipation (275–380)..
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> *..parivāra, parijana, gṛha, gṛhapati, anvaya-anvavāya, vaṁśa, kula, kulapati..*

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>
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..see 32 above..

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..Hindu legal system is product of the ethnic development of Hindus..begins by examining the rudiments of corporate life in ancient India..acc. to author, Vedic society showed no sign of tribal communism but was strongly individualistic in char...a corporate life based on joint family system has existed in India since the Vedic age..

Rev. : S. N. Sengupta, *MinI* 41, 66-69.

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..*ṚV* V. 79. 9 and VIII. 67. 14 testify to punishment of thieves with death; punishment of less harmful thieves ref. to in VII. 86. 5; *tāyu* was a petty thief in comparison to *stena*, *taskara*, *malimlu*..

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..revised and enlarged second ed. ..

Rev. : K. Guru Dutt, *AP* (Jan. 69), 36-37.

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..Vedic Indians invoked water, cow, Varuṇa as witnesses of oaths; earliest description of oath in the account of Tānunaptra ritual; Varuṇa as god of oath; closely connected with oath is *satyakriyā*.. earliest example of ordeal in *Ch. Up.* (*tapta-paraśu*)..word *śapatha* occurs in *VS* 8. 19..(also ref. : *ŚPBr*. 11. 2. 7; *Kauśikasūtra* 4. 16)..

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Rev. : J. D. M. Derrett, *BSOAS* 31, 159-161; *JRAS* (1968), 88-89; R. P. K., *JASBom* 43-44, 283-85; H. de Mestier du Bourg, *JA* 256, 161-63.

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..study of legal institutions in India..

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..incidental ref. to Vedic lit. ..

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23. Tripathi, H. N. *Dharmaśāstra, naitikatā aur kaliyuga* (Hindi). *Sammelana-Patrikā* 54 (2), Prayag, 1968, 1-7.

..ref. to *Kalivarjya*; discussion about *yugas*..

71. POLITY.

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..*AV* III. 4. 3..

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..reprint of third ed. ..*VBD* II. 71. 9..

3. ANON. Some political institutions of Ṛgveda—Rāṣṭra, Rājan, Sabhā, Samiti, Vidatha. *SP*, 23 AIOC, 1966, p. 6.

4. AVASTHI, Brahmamitra. *Vaidikī rājyaśāsanavyavasthā* (Hindi). *Saṁskṛta-Ratnākara* 29 (3), Mar. 67, 10-14.

> ..*sāṁrājya*, *bhaujya*, etc. ..

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> Rev. : S. R. SEN, *I-AC* 10 (2), 282.

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> ..in the Vedic period, the content of sovereignty was power, whether vested in king or head of the tribe; in the period of the *Brāhmaṇas*, the king was sovereign..

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> ..(ancient Ind. view of polity : govt. was servant of social order; it was an unfortunate necessity in an age of decline)..three concepts of kingship : (1) king is merely servant of the people (cf. Mahāsāmanta in *Dīghanikāya*); (2) king as divinely appointed figure, but appointed by the will of the people (cf. Manu : *MBh*, Śānti); (3) king as entirely divine figure (cf. Viṣṇu created the first king : *MBh*, Śānti)..mystical identification of king and kingdom (cf. Vājapeya intended to revitalise the chief of the tribe).. king as *viśām attā* (*Ait. Br.*)..

8. BENI PRASAD. *Theory of Government in Ancient India.* 1968.

> ..reprint..

9. BHATTACHARYA, Sibesh Chandra. Hindu royal titles and kingship. *Univ. All. Stud.*, 1963-64, 61-74. (Also in *JAHRS* 30, 1964-65, 119-129).

> ..Vedic lit. evidence..in the *Br.*, idea of absolute kingship had made considerable headway..

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11. **Botto**, Oscar. ‘ Consigliere di corte ’ e ‘ ministro ’ nell’ antica politica indiana. *Ist. Lombardo di scien. et lett.*, Rendiconti, Class. di lett., 89-90, Milano, 1956, 639-662.

11A. **Chapekar**, N. G. Rājan. *JIH* 42 (1), 219-228.

12. **Choube**, B. N. *Āryasamāja aur rājanīti* (Hindi.). *Vedavāṇī* 21 (11), Sept. 69, 12-16.

..some Vedic teachings..

13. **Choudhary**, Radhakrishna. Stages in ancient Indian political theory. *Enquiry* 3 (1), 1969, 28-49.

14. **Dandekar**, R. N. Ancient Indian polity. *I-AC* 11 (4), April 63, 323-332.

..ref. to political concepts and practices in Vedic period..Dharmaśāstra and Arthaśāstra..

15. **Duttaray**, Rajatbaran. Kṣattṛ—a state functionary of ancient India. *OH* 10 (1), 1962, 1-18. (Also in *SP*, 26 ICO, 1964, 90-91).

..ref. to K. in Rājasūya; various interpretations of the term; this is due to services in various imp. capacities rendered by K. as one of the king-makers and sustainers of kingship..progressive deterioration in the imp. of K.’s social position..

16. **Deshpande**, G. T. A reference to rāṣṭra in Nirukta. *NUJ* 16 (1), Oct. 65, p. 126.

..Yāska (*Nir.* VII) refers to two concepts that transform men into *rāṣṭra* : *saṁsthānaikatva* and *saṁbhogaikatva*..

17. **Dharmadeva**. *Lokarājya men janatā ke vedokta kartavya* (Hindi). *VJ* 14 (4), June 65, 7-9 ; 12.

18. **Drekmeier**, Charles. *Kingship and Community in Early India*. Stanford Univ. Press, Stanford, Calif., 1962, xii+369+ map, etc.

..studies political ideas with their rel. background..Part I : delves into myths of *ṚV* and derives a dynamic view of the evolution of its tribal culture as well as of the Aryan social organization of the period..Part II deals with the decline of tribal culture..early Vedic period saw Aryans emerge from the state of tribal society; tribal patriarch evolved into king; had to act with the concurrence of an assembly of his people; sacrificial ceremonial became involved; therefore, rise of Brāhmaṇas as a priestly class..in later Vedic period, author sees the rise of two powers, 'sacro-political' and 'sacro-economic'.. ("preservation of Dharma was major obligation of the state; that is why Hindu political theory was essentially static"; "kingship was not a divine institution..Vedic king performed no priestly functions"; "supernatural reprisal for non-observance of Dharma by the king")..Buddhist kingship; Kauṭilya (Part III); discusses (Part IV) forms of authority; origin of kingship; limits and nature of royal authority; diffusion of power; corporations..Part V: origin and evolution of Hindu political ideas..

Rev.: A. D'Costa, *Indica* 1, 112-13; J. D. M. Derrett, *BSOAS* 27, 189-91; L. Dumont, *AA* 66, 156-57; A. T. Embree, *JAOS* 84, 89-90; K., *JASBom* 36-37, 74-76; K. A. Nilakanta Sastri, *JIH* 41, 551-55; B. S. Suryavanshi, *JMSUB* 19, 70-71; O. H. de A. W., *UCR* 20, 303-05.

19. Dumont, Louis. The conception of kingship in ancient India. *CIS* 6, Dec. 62, 48-77.

..(1) *brahman* and *kṣatra* in the *Br.*; (2) king and chaplain; (3) *b.* as dependent in fact; (4) comparative significance of the fact; (5) legendary conflicts; origin-myths and theories of kingship..

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..*Up.* give us the doctrine of *tyāga* and its empirical fulfilment in *saṁnyāsa*; Buddhist and Jaina legends show the world-forsaker descend from the misty heights of an idealistic philosophy to the common earth and the human plane..

21. Dwivedi, K. D. The Atharvavedic polity. *SP* (Suppl.), 26 ICO, 1964, p. 16.

22. Ganguli, D. K. The village headman in ancient India. *PIHC* (31st Session), 1970, 79-84.

..practice of carrying on village adm. thro. a headman seems to be as old as *ṚV* (cf. X. 107. 5 : *grāmaṇī*); *grāmaṇī* also ref. to in *TS* (II. 5. 4. 4); *ŚPBr.* (V. 4. 4. 19)..*g.* in Vedic times, presumably elected by the community to wh. he was accountable.. functions of *g.* in the Vedic age : defence and fiscal function..*g.* normally belonged to Kṣatriya order..considerable power and position : *g.* among the Ratnins..

23. Ghoshal, U. N. The alleged parallel between the janapada and the Greek city-state. *JBRS* 45, 1959, 19-28.

..course of development of ancient Ind. and Gk. politics proceeded not on the same, but on parallel, lines..

24. Ghoshal, U. N. *A History of Indian Political Ideas* (The ancient period and the period of transition to the middle ages). OUP, Bombay, 1966, xxii+589.

..corrected reprint of *VBD* II. 71. 30..

Rev. : (on 1959 ed.) A. L. Basham, *BSOAS* 25, 176-78; R. Bhaskaran, *ALB* 24, 247-49; O. Botto, *EW* 14, 99-101; D. Mackenzie Brown, *JAOS* 80, 369-71; J. W. Spellman, *JRAS* 1961, 155; L. Sternbach, *PEW* 12, 75-77.

25. Ghoshal, U. N. Some aspects of ancient Indian political organization. *JWH* 6, Paris, 223-234.

26. Gonda, J. Ancient Indian kingship from the religious point of view. *Numen* 4, 127-164.

..earlier instalments : *VBD* II. 71. 32..(in four instalments)..

27. Gonda, J. The sacred character of ancient Indian kingship : Studies in the history of religions. *Suppl. to Numen* 4, 1959, 172-180.

..see : *VBD* II. 71. 31..

28. Gonda, J. *Ancient Indian Kingship from the Religious Point of View*. E. J. Brill, Leiden, 1966, iv+148; (Reprint: 1969).

..reprint of *VBD* II. 71. 32; III. 71. 26..(1) main terms and epithets ref. to king; (2) king as holder of supernatural powers (k. as intermediary bet. the powers of nature and society); (3) k. as the only one entitled to impose taxes, because he affords protection; (4) k.'s function : supports Dharma; (5) taboos to wh. k. is subjected; (6) k. as representative of gods; (7) five emblems of royalty; (8) k. as embodiment of divine powers; (9) paralle- lism bet. kings and gods (*prāsāda* : the term discussed); (10) dialectics bet. k. and Brāhmaṇas; (11) rites, ceremonies, etc., in wh. k. participated; (12) k.'s *darśana* to his subjects; (13) royal consecration; *abhiṣeka*; *śānti*-rite; (14) death of reigning king: succes- sor; (15) Indian 'magical imperialism' (16) *dīrghabāhu*, *mahābāhu*; (17) Aśvamedha; (18) considers : *virāj*, *svarāj*, *nīrājana*; (19) *cakra*, *cakravartin*; (20) archetype and primordial model for actual ruler; (21) court dignitaries, *rāṣṭra*, etc.; (22) Aryan and non-Aryan components in Ind. kingship..

Rev. : G. Glaesser, *EW* 19, 507-11; H.-P. Schmidt, *OLZ* (1970), 394-95.

29. GONDA, J. Some riddles connected with royal titles in ancient Iran. *Cyrus Comm. Vol.* I: *Bull. of the Iranian Culture Foundation* 1 (1), 1969, 31-46.

..considers *rāj*..

30. GOPAL, Lallanji. Sāmanta—its varying significance in ancient India. *JRAS* 1963, 21-37.

31. GUPTA, Sudhir Kumar. *Vaidika samāja-vyavasthā: janapada* (Hindi). *Samāja-Kalyāṇa* 5 (2), Jaipur, 1963.

..*rāṣṭra* stands for brilliance, *janapada* for activity and progress..a uniform social structure in all parts of Vedic India..*yajña* = basis of social structure..

32. GYANI, S. D. State in ancient India. *Vikram* 4, No. 60, 7-13.

33. HARIDAS, Balasastri; APTE, S. S. *Glimpses of the Vedic Nation.* Sri Kamakoti Publ. House, Madras, 1969.

..English transl. of *VBD* II. 71.35..

Rev.: P. NAGARAJA RAO, *BJ* (26-1-69), 86; V. G. RAHURKAR, *Kesarī* (2-1-72).

34. DE HEUSCH, Luc (ed.). *Le pouvoir et le sacré.* Annales du Centre d'Étude des Rel., Inst. de Sociologie, Brussels, 1962, 186.

..phenomenological approach to hist. of rel.; sacral kingship (magical content of kingship)..Indian kingship (Prof. and Mrs. ROCHER): the divine char. and function of pre-Vedic kings..

Rev.: E. O. JAMES, *Man* 1965, 16.

35. HOCART, A. M. *Kingship.* Oxford Reprints, 1970, 252+12 plates.

..reprint of 1927 ed...

36. JAIN, Rama Chandra. Gaṇa—the most ancient Aryan society. *PIHC* (24th Session), 1961, 32-33.

..*gaṇa*—an armed organization; it was a tribal collective having its tribal dictator, Gaṇapati..

37. JAITLY, Ranjana. Democratic ideas in Vedic polity and political institutions. *SP*, 26 AIOC, 1972, 354-355.

38. JAUHRI, Manorama. *Politics and Ethics in Ancient India.* Bharatiya Vidya Prakashan, Varanasi, 1968, xvii+393.

..some Vedic sources used..

Rev. : BUDDHA PRAKASH, *VIJ* 7, 224-227.

39. KANGLE, R. P. *Prācīna bhāratīya rājanīti* (Marathi). Mauj Prakashan, Bombay, 1969, 130.

40. KULKARNI, C. M. Dharmarajya. *QJMS* 58, 1967-68, 95-108.

..ideas and institutions of welfare in ancient India..

41. MAHTO, Mohanlal. *Svarājya* (Hindi). *Pariṣad-Patrikā* 4 (1), April 64, 32-39.

..based on Vedic lit. ..

42. MAJUMDAR, A. K. Local self-government in ancient India. *Africa Quarterly* 2, April 62, 42-46.

43. MISHRA, Mangilal. *Purātana grāmarāja se paṁcāyata-rāja taka* (Hindi). *VJ* 16 (12), Feb. 68, 20-22.

44. MUKHERJI, Shobha. *The Republican Trends in Ancient India.* Mun. Man., Delhi, 1969, xvi+220.

..Vedic evidence..(ch. 2 : ref. to republics in Pāṇini)..

Rev. : W. D. O'FLAHERTY, *BSOAS* 34, 208.

45. PANCHOLI, Badriprasad. *Prācīna bhārata men gaṇatāntrika śāsanavyavasthā* (Hindi). *Sodhapatrikā* 15 (1), Jan. 64, 50-65.

..(*ṚV* I. 80 throws much light on the subject)..principles of democracy known in Vedic Age..

46. PANCHOLI, Badriprasad. *Vaidika svarājya-sādhanā* (Hindi). *VJ* 14 (10), Dec. 65, 5-10.

47. PANCHOLI, Badriprasad. *Jayaśīla śāsaka* (Hindi). *GKP* 19 (12), 578-582.

..*ṚV* X. 180. 1-3..

48. PANDEY, K. C. Rājanīti or politics. *IA* (3rd Series) 1 (2), April 64, 90-103.

49. PANDEYA, Shyamalal. *Vaidika sabhā* (Hindi). *Tripathagā* 11 (8), May 66, 17-26.

50. PANDEYA, Vinod Chandra. *Prācīna bhāratīya gaṇatantra* (Hindi). *VJ* 16 (6), Aug. 67, 35-36.

51. PARASAR, Hargovind. *Prācīna bhārata men lokarājya kā svarūpa* (Hindi). *VJ* 16 (8), Oct. 67, p. 36.

..ref. to *bahupāyya svarājya* in *ṚV* V. 66. 6; *viśi rājā pratiṣṭhitaḥ* (*TBr.*)..

52. PHILIPS, C. H. (ed.). *Politics and Society in India.* George Allen and Unwin, London, 1963, 190.

..(contains, among others: A. L. BASHAM, "Some fundamental political ideas of ancient India")..

Rev.: J. H. BROOMFIELD, *JAS* 23, 326-27.

53. PRIYAVRATA. *Rāṣṭra śakaṭa ke dhurīṇa* (Hindi). *Vedavāṇī* 16 (2), Dec. 63, 2-4.

..*ṚV* I. 84. 16..

54. PURI, B. N. *History of Indian Administration.* Vol. I: Ancient Period. Bh. Vid. Bh., Bombay, 1968, vii+304.

..in the Vedic phase, the picture is "of a progressive sociopolitical order wh. had established itself and was fast extending its dominion"..

Rev.: P. K. K. MENON, *JIH* 46, 424; W. D. O'FLAHERTY, *BSOAS* 32, 669-70.

55. RAGHUVIRA MUMUKSHU, Sastri. *Vedavarṇitarājanītikarāddhāntāḥ.* *GKP* 20 (1-2), 1967, 30-33.

56. RARATE, Ramachandra. *Vedeṣu saṅghaviṣayakaṁ kiñcit.* *SS* 18 (3), 19-26.

57. RAU, W. *Staat und Gesellschaft im alten Indien nach den Brāhmaṇa-Texten dergestellt.*

..*VBD* II. 71. 50..

Rev.: W. RUBEN, *DLZ* 79 (1958), 658-661; L. STERNBACH, *I-IJ* 3 (1), 74-78.

58. RAY, Brajadeva Prasad. Aupaniṣadika rājaśāstra. *VJ* 14 (6), Aug. 65, 23-27; (7), Sept. 65, 32-36.

59. RENOU, L. Politique et économie dans l'Inde ancienne. *Journal des Savants*, Jan. Mar. 66, 28-40.

60. RUBEN, W. Some problems of the ancient Indian republics. *Kunwar Mohammad Ashraf Vol.*, Berlin, 1966, 5-29.

61. RUBEN, W. *Die Gesellschaftliche Entwicklung im Alten Indien. II. Entwicklung von Staat und Recht*. Akademie-Verlag, Berlin, 1968, viii+292.

> ..six periods.. (1) Ṛgvedic military democracy (1200-900 B. C.); (2) rise of late-Vedic state (900-550 B. C.); (3) formation of centralized empire (550-325 B. C.); (4) Maurya empire (325-236 B. C.); (5) decentralization (Śuṅga, Kaṇva,etc.) and new centralization : Kushān (236 B. C.-800 A. D.); (6) Gupta empire (300-500 A. D.)..Marxist approach to Ind. hist...
>
> Rev. : L. STERNBACH, *JAOS* 89, 442-43.

62. SAHA, S. R. Kingship in ancient India. *CR* (NS) 2 (2), 1970, 271-278.

> ..earliest legend re. origin of kingship in *Ait. Br.*; kingship based on human needs and military necessity..also mystical and contractual theories of origin of kingship..

63. SALETORE, B. A. *Ancient Indian Political Thought and Institutions*. Asia Publ. House, Bombay, 1963, xiv+695.

> ..from earliest times to cir. A. D. 1000..
>
> Rev. : J. W. SPELLMAN, *JRAS* 1964, 149-50 (S. challenges the view that in ancient India there were, no rights, but only obligations).

64. SAMBA DIKSHITA. *Rāṣṭragopaḥ purohitaḥ*. *GKP* 23 (1-2), 1970, 2-5.

65. SATAVALEKAR, S. D. *Vedoktā svarājyaśāsanapaddhatiḥ*. *Amṛtalatā* 1 (1), April 64, 39-42.

66. SATAVALEKAR, S. D. *Vedon men loka-rājya kī kalpanā* (Hindi). *VJ* 14 (1), Mar. 65, 9-10.

67. SATAVALEKAR, S. D. *Vaidike samaye svarājyaśāsanasya svarūpam*. *Amṛtalatā* 4 (1), May 67, 5-6.

68. SATAVALEKAR, S. D. *Prācīna vaidika samayanī svarājyapaddhati* (Gujarati). Sannistha Prakashan, Ahmedabad, 1967, 15.

69. Sathe, S. G. The Aitareya Brāhmaṇa and the Republic. *PEW* 19 (4), 435-441.

..*VBD* III. 13. 17..

70. Satyaketu, Vidyamartanda. *Prācīna bhāratīya śāsana vyavasthā aur rājyaśāstra* (Hindi). 1962.

71. Schlerath, B. *Das Königtum in Rig-und Atharvaveda* (*Ein Beitrag zur indogermanischen Kulturgeschichte*). Franz Steiner: Abh. für Kunde des Morgenlandes 33, 3, Wiesbaden, 1960, viii+173.

..(1) gods having only casual connection with lordship; (2) lordship over tribes; (3) lordship over the world; (4) kingship in conjunction with efficacy or forms of appearance of gods; (5) *rājā iva* (*na*), *rājā hi*; (6) the setting up of king; (7) *saṁrāj-svarāj*; (8) position of 'king-verses' in the hymns; (9) kingship and water; (10) oath; (11) traces of Rājasūya in *ṚV* and *AV*; (12) stratification and unity of *ṚV*..(*pañcajana*=the people concerned+the peoples living in the four, quarters..root *yat*)..

Rev.: J. D. M. Derrett, *JAOS* 81, 143-44; G. Dumézil, *JA* 249, 427-30; R. Hauschild, *OLZ* 1964, 72-74; V. Pisani, *Paideia* 19, 26-29; W. P. Schmid, *IF* 69, 63-66; J. C. Wright, *BSOAS* 24, 368.

72. Schneider, U. Asketenethik und Politik in Indien. *Vom Frieden*, Hannover, 1967, 233-252.

73. Sharma, Hari Ram. *Vedon aur śāstron kā rāṣṭra dharma* (Hindi). *Saptasindhu* 12 (10), Oct. 65, 56-63.

74. Sharma, J. P. The question of *vidatha* in Vedic India. *JRAS* 1965, 43-56.

..*v.* had no tribal or national basis; it performed no rel. or social or political functions for the entire political community; *v.* sometimes prayed in bardic fashion for the victory of the tribe; women participated in its rel. ceremonies and rites; it took part in socio-rel. rituals such as wedding in the settlement; in short, *v.* was a local congregation wh. was largely responsible for performance of rel. ceremonies..see: *VBD* III. 79. 27..

75. Sharma, J. P. *Republics in Ancient India, c. 1500 B. C.–500 B. C.* E. J. Brill, Leiden, 1968, xviii+278.

..author claims that no less than four different types of republic can be distinguished in Vedic period..discusses *viś*, *sabhā*, *samiti*, *vidatha*..(*sabhā*=comparatively small council; chiefly composed of the most influential members of the community; *samiti*=a bigger assembly consisting of the heads of families of the tribe)..origin of republican tribes of eastern India..

Rev. : T. BURROW, *BSOAS* 34, 416-17 (none of the supposed republics can be geographically identified); J. W. SPELLMAN, *JAS* 30, 712-13.

76. SHARMA, R. S. *Aspects of Political Ideas and Institutions in Ancient India.* Mot. Ban., Delhi, 1959, xiv+254. (Second revised and enlarged ed., 1968, 336+18).

..*VBD* II. 71. 59..

Rev. : (on first ed.) J. G. DE CASPARIS, *JAOS* 81, 432-34; J. D. M. DERRETT, *JRAS* 1961, 154-55: J. FILLIOZAT, *JESHO* 5, 109-12; W. RAU, *ZDMG* 112, 421-23; G. TUCCI, *EW* 13, 60; A. K. WARDER, *BSOAS* 24, 369-70; (on second ed.) R. C. MAJUMDAR, *JIH* 46, 299-303; J. W. SPELLMAN, *JAOS* 91, 157.

77. SINHA, B. P. Organisation of civil service in ancient India down to second century B. C. *PatUJ* 20 (1), Jan. 65, 156-165.

..in early Vedic period, kings of small tribal kingdoms ruled with the help of such political assemblies as *sabhā* and *samiti*; by later Vedic period, some specific departments under separate heads had been organised..

78. SINHA, H. N. *The Development of Indian Polity.* Asia Publ. House, Bombay, 1963, 589.

..from the Vedic age to the end of the Mughal period..

Rev. : AMBA PRASAD. *JIH* 43, 314-15.

79. SPELLMAN, John W. Political implications of the king's *vetana*. *JESHO* 5, 1962, 314-317.

..the earliest taxation concept in ancient India is of *bali* (*ṚV* X. 173. 6; III. 4. 3; *AV* III. 29)..free-will offering to king..*vetana* is not wages, but fees; it also means (obsolete) tribute to the superior..

80. SPELLMAN, John W. *Political Theory of Ancient India: A Study of Kingship from the earliest times to circa A. D. 300.* OUP, 1964, xxiv+288.

..(1) *mātsyanyāya*; organic theory of state; sacrificial theory of state; (2) scheme of gradation of king's divinity (illustrated by graph); (3) 'elective principle' in kingship; (4) Ratnins of *YV* and *Brāhmaṇas* (they did not constitute a council or advisory body of king); Purohita; 'councils' and 'assemblies' of ancient India; (5) Ṛta and Dharma; (6) Aśvamedha, *cakravartin*, etc... Rev. : A. D'Costa, *Indica* 1, 209-10; J. D. M. Derrett, *BSOAS* 28, 170-72; U. N. Ghoshal, *JASBen* 6, 118-22; Norman D. Palmer, *JAS* 24, 533-34; L. Skurzak, *OLZ* 1971, 287-89; F. Wilhelm, *JESHO* 8, 109-10.

81. Srivastava, Saila. *Prācīna bhāratīya grāmya śāsana kā pramukha adhikārī 'grāmaṇī'* (Hindi). *Śodhapatrikā* 22 (1), 1971, 19-26.

..Vedic evidence considered..

82. Srutisila Sarma. *Vaidika-rāṣṭraśāsanam. Amṛtalatā* 4 (1-4), 1967-68.

83. Suryakanta. *Vaidikī rājyavyavasthā. GKP* 18 (1-2), 1965, 9-10.

84. Suryaprakash Sastri, R. *Vedeṣu rājanītiḥ.* VS, Tirupati, 1967, S 36-42.

85. Tatacharya, A. Ramanuja. Political thoughts of the Vedas. VS, Tirupati, 1967, E 62-63.

..conception of democracy; kingship not despotic; adm. units and executive staff; various forms of govt...

86. Tatacharya, A. Ramanuja. *Vedakālīna-janatantra-sthānāni.* KSV Series 14, Tirupati, 1970.

87. Tripathi, Harihar Nath. *Prācīna bhārata men rājya aur nyāyapālikā saṁbandha* (Hindi). *Prajñā* 11 (1), Oct. 65, 98-107.

88. Udayavira Sastri. *Rāṣṭra rakṣā ke vaidika varṇana* (Hindi). *Viśvambharā* 1 (4), 1963, 35-41.

89. Udayavira Sastri. *Bhāratīya sāhitya men lokarājya-sambandhī vicāra* (Hindi). *VJ* 14 (1), Mar. 65, 18-20.

90. Vajapeyi, Raghavendra. *Śāsanavidhāna ke sandarbhon men 'arājaka'* (Hindi). *NPP* 67 (2), 1963, 154-160.

..distinction in ancient Indian polity bet. *mātsyanyāya* and *arājaka*..

91. VAJAPEYI, Raghavendra. *Bārhaspatya rājatva-siddhānta aur usake niyāmaka tattva* (Hindi). *VJ* 12.

..serially..

92. VAJAPEYI, Raghavendra. *Prācīna bhārata men lokarājya: kalpanā evaṁ svarūpa* (Hindi). *VJ* 14 (1), Mar. 65, 23-27.

93. VARMA, V. P. *Studies in Hindu Political Thought and its Metaphysical Foundations.* Mot. Ban., Delhi, 1959, iv+332+vii.

..3rd ed. of *VBD* II. 71. 64..

Rev. : E. B., *JAOS* 81, 462; J. W. SPELLMAN, *JRAS* 1961, 66.

94. VARMA, V, P. The element of values in ancient Hindu political thought. *JBRS* 47, 1961, 336 ff.

95. VARMA, V. P. *Vaidika rājanītiśāstra kā dārśanika vivecana* (Hindi). *Sarasvatī* 67 (1), 6, June 65, 441-443.

..Vedic political thought founded on *vratas* and *niyamas*..two ideals of Vedic thought were : *svarājyavāda* (*ṚV* I. 84. 10; 94; *YV* 20. 7-8) and *viśovāda* (*YV* 20. 25; *AV* XV. 9. 2; XIX. 55.6; *ŚPBr*. 13. 2. 9. 2-6 (*viśovāda*—balance bet. *kṣatrabala* and *brahma-bala* emphasised)..

96. VISHVAMITRA. *Vaidikarājyaśāsanaṁ kramavikasitaṁ kim? Amṛtalatā* 4 (2), Aug. 67, 64-69.

97. VISVANATH. *Rājya vyavasthāon kā kramika vikāsa* (Hindi). *Vedavāṇī* 19 (4), Feb. 67, 7-10.

98. WIJESEKERA, O. H. de A. Kṣatra-Dharma and Rāja-Dharma. *K. Motwani Fel. Vol.* (Satis Book Enterprise), Agra, 1970, 70-87.

72. ECONOMIC LIFE.

1. CHAUHAN, Shraddha. *Ṛgveda men dhana kī parikalpanā* (Hindi). Jodhpur Univ., 1970.

..doctoral diss...28 words for *dhana* (*dhananāmāni*) given in *Nighaṇṭu*; the subject discussed in the light of those words..

2. CHHABRA, B. Ch. Gold through the ages. *V. R. Shashtabdya. Fel. Vol.*, 1971, 304-313.

..gold in Vedic period..

3. CHOUDHARY, Radhakrishna. Ownership of land in ancient India. *PIHC* (27th Session), 118-119.

..Vedic period : no land cd. be alienated without the consent of *viś*; 'ownership' was then no problem; traces of communal ownership; royal control of land never seriously called into question since the later Vedic period..

4. CHOUDHARY, Radhakrishna. Problems and methods of socio-economic history of ancient India in a new perspective. *JBRS* 54, 1968, 76-126.

5. "A co-operative economic system and Hindu idealism". *BITCM*, Part I, 1964, 35-58.

..report of a seminar..

6. DARIAN, Steven. G. The economic history of the Ganges to the end of Gupta times. *JESHO* 13 (1), Jan. 70, 62-87.

..even before Aryans, indications of life and activity along the Ganges; in the Ganges basin can be found remnants linking its inhabitants with Har. civil.; to the Ṛgvedic Aryan, G. was the eastern limit of his consciousness; the word occurs twice in *ṚV*..*YV* reveals intimate knowledge of fishing..no indication of river trade with the lower Ganges valley in 9th cent. B. C...(throughout Vedic period, Magadha was regarded as impure non-Aryan region; Bengal not mentioned in Vedic times; in early *DS* and gramm. treatises, land of Aryans still confined to upper Ganges valley)..

7. FRYKENBERG, R. E. (ed.) *Land Control and Social Structure in Indian History*.

Rev. : J. GONDA, *CAJ* 13 (4), 320.

8. GOPAL, Lallanji. Ownership of agricultural land in ancient India. *JBRS* 46, 1960, 27-44. (Also in *JESHO* 4, 1961, 240-263).

..evidence in Vedic period of the existence of private ownership of cultivated land : ref. to the measuring of fields and their being separated by strips (*khilya*); expressions like *urvarāpati*, *kṣetrasā*, *kṣetrapati*..Apālā's ref. to her father's field..prayers for fertile fields and worthy progeny indicate private proprietorship..*AV* (IV. 18. 5; V. 31. 6; X. 1. 18; XI. 1. 22), *TS* (II. 2. 1. 2), *Ch. Up.* (VIII. 4. 2. 2) reflect sense of separate and independent fields..

9. GOPAL, Lallanji. Organisation of industries in ancient India. *JIH* 42 (3), Dec. 64, 887-914.

..Pāṇini confirms the existence of *balute* system in ancient India ..existence of guilds..

10. **Gopal**, Lallanji. Economic groups and caste system in ancient India. *JIH* 43 (3), 771-781.

..*VBD* III. 66. 47..

11. **Gopal**, Lallanji. Economic pursuits in ancient Indian life. *Kaviraj Comm. Vol.*, 1967, 405-417.

..Ṛgvedic Aryans did not subscribe to a pessimistic outlook on life ..that started in Up. period..

12. **Gopal**, Lallanji. Honey industry in ancient India. *Satkari Mukherji Fel. Vol.*, 1969, 255-262.

..the Vedic Aryans had a first-hand knowledge of honey; *RV* VIII. 4. 8 speaks of honey which is *sāragha* (derived from bee)..

13. **Jain**, H. M. Right to property in ancient and mediaeval India. *Univ. All. Stud.* (Political Science Section), 1968.

..*ṚV*, *Manusmṛti*, Epics—all convey the idea of private property..

14. **Kapp**, K. William. *Hindu Culture, Economic Development, and Economic Planning in India: A Collection of Essays.* Asia Publ. House, Bombay, 1963, viii+228.

..acc. to author, it wd. be wrong to say that "the core of Hindu metaphysics and moral theory sanctions only the persevering dedication of the beggar-saint and the self-sacrificing personality; if this were the case, Ind. civil. cd. hardly have survived..

Rev.: S. K. **Nandy**, *AA* 70, 142-43; L. P. **Vidyarthi**, *MinI* 45, 257-59.

15. **Kirfel**, Willibald. Frühgeschichte des Eigentums in Altindien. *Anthropos* 60, 1965, 113-163.

..(1) ancient Indian legal lit.: *Saṁ.*, *Br.*, *DS*; (2) property right in Vedic period; (3) social structure; (4) Brahmacārin, etc.; (5) family and inheritance; (6) sale and purchase; etc...

16. **Madan Mohan**. *Ṛṣi dayānanda aur sampatti para adhikāra* (Hindi). *Vedavāṇī* 24 (5), Mar. 72, 9-13.

..D.'s views mainly based on Vedic texts..

17. **Majumdar**, R. C. *Corporate Life in Ancient India.* FKḶM, Cạlutta, 1969, xvi+391.

..3rd ed...
Rev. : S. S. G., *Folklore* 11 (4), 153.

18. MEDVEDEV, E. M. On the socio-economic system of ancient India (Russ.). *Narodiya Azii i Afriki* 1-6, 1966, 65-77.

19. MISHRA, Vikas. *Hinduism and Economic Growth.* OUP, Bombay, 1962, vi+219.

..part I : up to 1500 A. D. : H. exercised its influence on Indian economy mainly thro. its attitudes and its institutional features, e. g., asceticism, other-worldliness, rel. prejudice, caste-system..

20. MYLIUS, Klaus. Die gesellschaftliche Entwicklung Indiens in jungvedischer Zeit nach den Sanskritquellen I. Die Entwicklungsstand der Produktivkräfte. *EAZ* 12, Berlin, 1971, 171-197.

..picture of material social realities (800-540 B. C.)..lit. and arch. evidence..agriculture based on plough cultivation of cereals gradually outstripped animal husbandry; yet, the latter remained imp.; hunting, fishing, collecting still persisted; agrarian surplus product was only limited; division of labour progressed; emphasis on textile production and wood-work; extent of trade limited owing to village-selfsufficiency and unreliability of transport; merchant-class developed; scientific endeavours..

21. PANDEY, R. B. Land problem in ancient India (from the earliest times to the second century B. C.). *Bhāratī* 3, 1959-60, 147-163.

..early Vedic period : classification of various types of land; family-ownership of land; development in agricultural methods; relationship bet. 'land' and 'state'..later Vedic period : further developments re. ownership and processes of utilization; *bali*=land-tax; a new type of village system..

22. PRAKASA RAO, M. S. The Vedic economy. VS, Tirupati, 1967, E 69-86.

22A. PURI, B. N. Irrigation and agricultural economy in ancient India. *ABORI* 48-49, 1968, 383-390.

..see : *VBD* III. 78. 23..

23. PUROHIT, Ramesh Chandra. *Ṛgvedakālīna bhārata ke udyogavyāpāra* (Hindi). *VJ* 10 (9), Nov. 61, 9-14.

24. RAY, Vrajadeva Prasad. *Aupaniṣadika bhārata kī ārthika sthiti* (Hindi). *VJ* 15 (11), Jan. 67, 4-9; 12.

25. ROY CHOUDHURY, C. From barter to gold coinage in ancient India. *CR* 164 (2), Aug. 62, 119-126.

..cow as principal unit of value in Vedic times; also metallic currency : *niṣka, kṛṣṇala, śatamāna*..

26. RUBEN, W. (ed.) *Die ökonomische und soziale Entwicklung Indiens.*

..*VBD* II. 72. 9..

Rev. : R. N. DANDEKAR, *Erasmus* 1960; J. D. M. DERRETT, *JAOS* 81, 144-45.

27. RUBEN, W. *Die gesellschaftliche Entwicklung im alten Indien. I. Die Entwicklung der Produktionsverhältnisse im alten Indien.* Akademie-Verlag, Berlin, 1967, x+242.

..Introd. : Ind. village-community..the breaking gentile society (1200-900 B. C.); the late-Vedic slave-owner order (900-550 B. C.)..discusses the Śūdra-problem..

Rev. : Klaus MYLIUS, *MIO* 15 (1), 176-180.

28. RUBEN, W. Arische Hirten und vorarische Bauern im alten Indien. *Das Verhältnis der Bodenbauern und Viehzüchtern in historischer Sicht* (Veröff. des Inst. für Orient-forschung, Deutsche Akad. der Wiss. zu Berlin, 69), 1968, 51-62.

29. SAHAY, Shyam Bihari. Land measurement in ancient India. *Journal of Hist. Res.* 10, Ranchi, 1967-68, 8-17.

30. SHARMA, R. S. Rate of interest in the Dharmasūtras. *PIHC* (25th Session), 1964, 78-85.

31. SHARMA, R. S. Kinds of interest in the Dharmaśāstra. *PIHC* (26th Session), 1964, 121-130.

32. SHARMA, R. S. *Light on Early Indian Society and Economy.* Manaktalas, Bombay, 1966, ix+168.

..*VBD* III. 65. 69..acc. to author, hist. materialism is the only scientific approach to the investigation of the ancient Indian social structure..finds traces of promiscuity in ancient Ind. society; ancient Ind. economy was by no means static; slow but steady improvement in the means of production..

Rev. : J. P. SHARMA, *JAS* 26, 742-44.

33. SIRCAR, D. C. (ed.). *Land system and feudalism in ancient India*. Univ. of Calcutta : CASAIHC, 1966, 139.

> ..S. D. SINGH, " Royal ownership of land in Vedic period "..
>
> Rev. : BUDDHA PRAKASH, *Prācī* 4 (1), 349-52; A. K. MAJUMDAR, *Bh. Vid.* 26, 58-64.

34. SRIVASTAVA, Balram. *Trade and Commerce in Ancient India from the earliest times to c. A. D. 300*. Chowkhamba Sk. Stud. 60, Varanasi, 1968, xii+346+10 plates+2 maps.

73. MISCELLANEOUS TOPICS.

1. AGEHANANDA BHARATI, Swami. Pilgrimage in the Indian tradition. *Hist. Rel.* 3 (1), 1963, 135-167.

2. AGNIHOTRI, Gururamapyare. *Vedon men goprakhyāti* (Hindi). *Savitā* 21 (9), Oct. 68, 209-211.

3. AIER, V. A. K. The cow in India. *KKT* 30 (8), June 67, 250-253.

4. ALSDORF, Ludwig. *Beiträge zur Geschichte von Vegetarismus und Rinderverherung in Indien.* Franz Steiner Verlag (Akad. der Wiss. und der Lit. zu Mainz), Wiesbaden, 1962, 69.

> ..the concept of *ahiṁsā* (of the Jainas) not based on ethical ideas, but on a magico-ritualistic dread of destroying life..emergence of non-violence is part of the all-Indian rel. development and can't be credited to the reform-rel. of Buddha and Jina..origin of *ahiṁsā* and vegetarianism to be sought in pre-Aryan Indus civil. ..
>
> Rev. : J. C. HEESTERMAN, *I-IJ* 9, 147-49; F. LÁSZLÓ, *Oriens* 17, 270-76; J. F. SPROCKHOFF, *ZDMG* 113, 385-86.

5. AUBOYER, J. Jeux et jouets dans l'Inde ancienne. *Archeologia* 8, Jan. 66, 57-61+8 fig.

> ..sports and toys..

6. BAILEY, H. W. Madu – a contribution to the history of wine. *Zinbun-Kagaku-Kenkyusyo*, Kyoto Univ., 1954, 1-11.

> ..describes the spread of Old Ir. *madu*..

7. BENNETT, John W. On the cultural ecology of Indian cattle. *Current Anthropology* 8 (3), 1963, 251-253.

8. BETEILLE, A. How modern are we? Illusion or reality. *Times of India* (4-7-1968.)

..many spheres of social life in India still governed by trad. norms and values; conceptions of hierarchy on wh. trad. caste-system was based are carried over into many areas of modern social life; economic disparities tied to rel. values as both cause and consequence..

9. BHIDE, V. V. A cock in the Vedic literature. *SP*, 22 AIOC, 1965, 215-216.

..see : *VBD* III. 34. 54..except in connection with Aśvamedha, no ref. to cock..cock also ref. to in ancillary texts of *ṚV* and in *AV*; word *kṛkavāku* (=cock) variously interpreted by Yāska and others; word *kukkuṭa* rarely found in Vedic lit. ..

10. BONGERT, Yvonne. Réflexions sur le problème de l'esclavage dans l'Inde ancienne, à propos de quelques ouvrages récents. *BEFEO* 51, 1963, 143-194.

11. BOSE, N. K. Conflict and its resolution in Hindu civilization. *J Dept Lett.* (NS) 3, Cal. Univ., 1960, 1-49.

12. BROWN, W. Norman. The sanctity of cow in Hinduism. *JMU* 28, Madras, Jan. 57, 29-49. (Also in *Economic Weekly* 16, 245-47; 249; 251; 253-55).

13. BROWN, W. NORMAN. La vache sacrée dans la religion hindou. *Annales Économies Sociētēs Civilisations* 4, Paris, 1964, 643-664.

..see 12 above..reasons for regarding cow as sacred : (1) imp. of cow and her products for Vedic sacrificial ritual; (2) figurative expressions on cow that have been taken afterwards in their literal sense; (3) proscriptions aiming at protection of the Brahmin's cow from all kinds of superstitions; (4) general frame of *ahiṁsā* doctrine; (5) involving the cow-cult in the Mother-India cult..

14. BROWN, W. Norman. The Indian games of Pachisi, Chaupar, and Chausar. *Expedition* 6 (3), 1964, 32-35.

..(use of both cubical and oblong dice common in IV civil.; Vedic game of dice)..

15. CHAKRABORTI, Haripada. Disposal of the dead in ancient India. *PIHC* (29th Session), 1968, 59-60.

..Harappan : burial of three types—complete, fractional, and post-cremation..*ṚV* and *AV* indicate the prevalence of both burial and cremation among Vedic Aryans (cremation adopted from IV civil. people)..

16. Chakravarty, D. K. Disposal of the dead in ancient Bengal. *PIHC* (29th Session), 1968, 42-59.

..introd. : ref. to Vedic customs..

17. Chakravarty, D. K. A note on the protohistoric burial urns. *PIHC* (31st Session), 1970, 40-46. (Also in *MinI* 51. 1, 1971, 41-49).

..*RV* X. 18 mentions burial of the dead; R. P. Chanda (quoting *Āśv GS* 4. 5. 7-10) suggests that this refers to burial not of the uncremated body but of bone-relics in a cinerary urn; author thinks, this is untenable; *Āśv GS* 4. 5. 7-10 mentions *kumbha* and *kumbhī*; urns associated with protohist. burials, either in the form of a 'woman jar' or spouted bowls, represent the archetype female and can be associated with fertility cult..

18. Chanana, Dev Raj. *Slavery in Ancient India.* People's Publ. House, New Delhi, 1960, xviii+203.

..English version of *VBD* II. 73. 13.. (acc. to C., slave=any human being who is under the absolute control of a master and is considered by the latter as his property)..Ch. 2 (15-25) deals with slavery in IV civil. and Vedic period..(slavery had its origin in the *ethnic* distinctions of Ṛgvedic period; in the age of the epics these were superseded by *cultural* differences, wh. were finally overshadowed by *economic* factors in the period of Buddha and Kauṭilya)..

Rev. : A. L. Basham, *BSOAS* 24, 368-69; I. Fišer, *Arch Or* 33, 521-23; A. D. Pusalker, *ABORI* 42, 187-88; M. Scaligero, *EW* 12, 193; R. S. Sharma, *JESHO* 2, 347-349.

19. Chattopadhyaya, Amal Kumar. *Slavery in India.* An exhaustive study from the ancient times to the present. Nagarjun Press, Calcutta, 1962.

Rev.: J. Sarma, *MinI* 40 (4), 325.

20. Chattopadhyaya, Aparna. Some references to animal hunting in ancient Sanskrit literature. *JAS Ben* 8 (2), Calcutta, 1966, 101-104.

..hunting in the life of Ṛgvedic Aryans..(for livelihood, sport, protection of the cattle)..

21. CHAUBE, B. N. *Veda aur gomāṁsa bhakṣaṇa* (Hindi). *Vedavāṇī* 19 (7), May 67, 17-24; *GKP* 19 (9-11); *Vedavāṇī* 20 (5), Mar. 68, 24-29.

..(1) beef-eating prohibited in Vedic ritual; (2) acc. to Veda, cow must not be immolated..

22. CHAUBE, B. N. *Yajña aur bhojana men māṁsa* (Hindi). *GKP* 23 (3), 1970, 147-150.

..not allowed..

23. CHAUDHURY, N. C. Beauty worshipped in the sacred cow. *The Statesman* (12-6-1965).

..quoted from author's *The Continent of Circe*..aesthetic aspect of cow-protection..

24. CHOUDHARY, Radha Krishna. Nature of slavery in ancient India. *PIHC* (29th Session), 1968, p. 73.

..no definite conclusion can be drawn on the strength of available evidence..Śūdras and slaves often confused..

25. DALMIA, J. *Prācīna bhārata men gomāṁsa—eka samīkṣā* (Hindi). Gita Press, Gorakhpur, 1970, 228.

..cow-killing was never in vogue in India—even on sacred and ceremonial occasions..

Rev. : V. M. BEDEKAR, *ABORI* 51, 258-60.

26. DALMIA, J. *A Review of Beef in Ancient India.* Gita Press, Gorakhpur, 1971, 223.

..see 25 above..

Rev.: V. M. BEDEKAR, *ABORI* 52, 280-83; M. P. PANDIT, *Ved. Kes.* (April 71), 526-27.

27. DANGE, Sadashiv A. Ketu or the war-banner in the Ṛgveda. *JIH* 42 (2), Aug. 64, 377-379.

..war-banner indicated the belief in the carrying of gods on the battlefield as protective deity..

28. DANGE, Sadashiv A. Aspects of war in the Ṛgveda. *JIH* 44 (1), April 66, 125-138.

..divine leader; banner and Indra; ritual drink and offering; war and sacrifice; aspect of Ṛta..

29. DAR, S. N. *Costumes of India and Pakistan. A Historical and Cultural Study.* 1969, xiv+244+142 plates.

30. DAVE, Jasvanti H. Ancestor worship : an introduction to Śrāddha-Prakāśa of Pṛthvīcandra. *JSNDTWU* 2, Bombay, 1969, 75-99.

> ..origin and development of Śrāddha-cult..concept of Pitṛs in *ṚV*..Agni, Aṅgirases, Atharvans, Bhṛgus, Navagvas, Daśagvas, etc. . .

31. DIVEKAR, H. R. *Ṛgvede saṁtatiniyamanam. Śāradā* 12 (1-3), 1970, 30-32.

> ..*ṚV* V. 28. 3; X. 85. 23..

32. DUMONT, L.; POCOCK, D. A first step. *CIS* 4, 1960, 7-11.

> ..*artha* made subservient to *dharma*–political disunity for the sake of rel. supremacy (confirmed by the course of Ind. hist. as a whole)..

33. FABRI, Charles. *A History of Indian Dress, with illustrations.* Calcutta, 1960.

34. FIŠER, I.; FIŠEROVÁ, O. Beauty and cosmetics in ancient India. *NO* 5, June 66, 92-94.

> ..from 3rd mill. B. C...

35. FIŠER, I. *Indian Erotics of the Oldest Period.* Acta Univ. Carolinae, Philolog. Monogr. XIV, Prague, 1966, 139.

> ..pre-hist. period; *ṚV*-period : married life; sexual relations, prostitution, phallic worship..Ṛgvedic society provided ample opportunities for the development of sexual relations tho. on a limited scale and at a rudimentary stage..(author suggests homosexual tendency in liṅga-yoni veneration)..language; ritual and speculation..
>
> Rev. : J. FILIPSKÝ, *Arch Or* 36, 509-12; U. P. SHAH, *JOIB* 19, 180-81; L. STERNBACH, *JAOS* 89, 204-05; A. Ja. SYRKIN, *VDI* 3, 165-68.

36. FONTINOY, C. Les causes du suicide des veuves. *René Fohalle Fel. Vol.,* 1969, 195-204.

> ..(in India and among other IE peoples)..sentimental, economic, juridical and rel...

37. GELPKE, Rudolf. *Vom Rausch in Orient und Okzident.* Ernst Klett Verlag, Stuttgart, 1966, 288.

..drunkenness, earthly and cosmic at the same time, in its cultural and literary manifestations..meaning of ecstasy-psychological and ontological—, its ethical evaluation as well as phenomena and behaviour connected with it..the trad. East has integrated intoxication into its way of living, has transformed its own experiences, due to various kinds of narcotics, into art, prose, and poetry..

Rev. : G. GLAESSER, *EW* 17, 333-35.

38. GHURYE, G. S.; CHAPEKAR, L. N. *Indian Sadhus.* Popular Prakashan, Bombay, 1964, xi+260.

..reprint of *VBD* II. 73. 26..

39. GHURYE, G. S. *Indian Costumes* (*bhāratīya veṣabhūṣā*). Popular Prakashan, 1966.

..revised second ed. of *VBD* II. 73. 25..

40. GOPAL, Lallanji. On slavery in ancient India. *JAHRS* 27, 1961-62, 70-89.

..Dāsa-Dasyu in Veda..

41. GOPALAN, S. Tradition–a social analysis. *BITCM*, 1972, 138-144.

42. GUPTA, S. P. Burial customs in ancient India (based mainly on archaeological evidence). *JBRS* 46, 1960, 84-102.

..IV civil...Vedic..*AV* ref. to *paropta* (=cast away); *ŚPBr.* to *uddhita* (=exposed)..*ŚPBr.* also prescribes raising of a memorial a long time after death..

43. GUPTA, Sudhir Kumar. *Surā* (Hindi). *Āryāvarta*, Gwalior, July 63.

..*surā* (wine is condemned); *surā* (=food-juice) is commended; the word has various other senses in the Veda..

43A. HARA, Minoru. Pearls in Sanskrit literature. 167-182.

..ref. in Ved. lit.; ornaments confer magical benefit..

44. HORSCH, P. Soziologisches zur altindischen Namenkunde. *As. Stud.* 18-19, 1965, 227-246.

..formation of names towards the end of Vedic period..formation of names with mother's name (instead of father's) found in strictly conservative patriarchal Brāhmaṇa families : in Vedic times, these types are exceptional; more frequent in later Up. time; limited to a school of teachers wh. belonged to *ŚYV*.. (Śūdra concubines taken by Brāhmaṇas; formation of names from mother's names, e. g. Gautamīputra, intended to assert pure birth from Brāhmaṇa mothers)..

45. ILYIN, G. F. Basic problems of slavery in ancient India (Russ.). *IKDI*, Moscow, 1963, 118-161.

46. INDRA. *Ideologies of War and Peace in Ancient India.* VIS 7, Hoshiarpur, 1963, xi+192.

47. JAYADATTA. *Vaidika saṁskṛti men gau tathā aśva kā mahattva* (Hindi). *GKP* 21 (4), Feb. 69, 21-24.

..*go* ref. to in *ṚV* 723, *YV* 97, *SV* 180, *AV* 331 (total 1331 times); *aśva* in *ṚV* 409, *YV* 65, *SV* 40, *AV* 82 (total 596 times)..

48. JAYADEVA. *Vaidika vāṅmaya men gohatyā yā gorakṣā* (Hindi). *GKP* 23 (3), 142-146; (5), 221-225.

..serially..Vedic texts against *gohatyā*..

49. JHA, Naresh. *Prācīnabhārate mallayuddha-vijñanam. Sūr.* 47.

..serially..*mallavidyā* in Vedic times : *ṚV* I. 8. 2; V. 58. 4; VIII. 20. 20; *AV* XX. 70. 18; etc...

50. JHALA, Shankar Simha. *Purāṇon men prācīna bhāratīya rājāon ke nāmakaraṇa kā vaiśiṣṭya* (Hindi). *Śodhapatrikā* 18 (4), 1967, 42-57.

51. JOG, K. P. *Vedātīla naukāyana* (Marathi). *Dīpāvalī*, Bombay, April 66, 24-25.

52. JOSHI, S. B. *Holāṣṭakopaniṣad* (*vedapūrvakālīna ācāra-saṁpradāyāvara prakāśa pāḍaṇārā maulika purāvā*) (Marathi). *Navabhārata* 22 (3), Dec. 68, 61-62.

..ref. *VBD* III. 21. 22..

53. KANKAR, N. K. *Yajñopavīta-vijñānam. Saṁvid* 2 (1-2), 1965, 52-56.

..*ŚPBr.* 2 : Piṇḍapitṛyajña (*devā yajñopavītino bhūtvā*)..

54. KAWAMURA, K. On the process from the state of *bala* to the state of *ārya* (Jap.). *JIBS* 8 (2), 1960, 526-528.

55. KSIRASAGAR, V. K. *Vedātila yuddhasūkte āṇi psychological warfare* (Marathi). *Navabhārata* 20 (4), Jan. 67, 17-21.

56. KRISHNAMURTHY, K. Dice play and its archaeological corroboration at Nagarjunakonda, Andhra Pradesh. *OHRJ* 10 (1-2), Bhubaneshwar, 1961, 1-4.

..Vedic ref. to dice..

57. KRISHNAMURTHY, K. Festivals of ancient India as gleaned from the Indian literature. *JAHRS* 29 (1-2), 1963-64, 40-47.

..*samana* in *ṚV*..in the Sūtra-period, the most favoured festival was Mahāvrata..ref. in Pāṇini..

57A. KRISHNAMURTHY, K. Antiqueness of forts in India. *JAHRS* 30, 1964-65, 1-10.

..Vedic ref... (ref. to B. C. DUTT's *Town Planning in Ancient India*)..

58. KUNJUNNI RAJA, K. Games, sports, and amusements in the Vedic age. VS, Tirupati, 1967, E 92-98.

59. LOSCH, H. Kuh. *Rel. in Geschichte und Gegenwart*, Vol. 4, 86.

..comparison of the universe with cow (*ṚV* I. 15. 3; VIII. 90. 15; X. 11. 1)..legacy from IE times, e. g. Scandanavian Audumla..

60. MAITHANI, B. R. Lotus in ancient Indian culture. *I-AC* 18 (3), July 69, 3-10.

..ref. in *ṚV* (V. 78. 7; VI. 16. 13; X. 142. 8; etc.)..

61. MAJUMDAR, Bimal Kanti. *The Military System in Ancient India*. FKLM, Calcutta, 1960, xvi+168.

..revised second ed. of *VBD* II. 73. 35..

Rev. : B. J. PATÈRSON, *AO* 26, 214-15.

62. MAJUMDAR, R. C. Navy in ancient India. *I-AC* 19 (3), July 70.

63. Margabandhu, C. The disposal of the dead in ancient India. *JAHRS* 31, 1965-66, 179-210.

64. Margul, Tedeusz. Present-day worship of the cow in India. *Numen* 15 (1), Feb. 68, 63-80.

> ..India never practised general zoolatry; adopted the hierarchical approach : worship of a small no. of animals; cow takes the supreme place..no restraint on cow-slaughter in Veda, nor proscription of cow-meat, nor reluctance to use calf-skin..cow in mythology : Earth-cow Nutrix concept..

65. Mishra, Lakshmi Chandra. *Vaidika yuga ke ārya jīvana kī abhilāṣāen* (Hindi). *Viśvambharā* 6 (3), 1970, 7-8.

66. Mukerjee, Sandhya. Slave trade in ancient India. *ISPP* 8, 1966-67, 211-214.

> ..no ref. to slave-trade either in the Veda or in the early *DS*..

67. Mylius, Klaus. Gab es Städte im jungvedischen Indien? *EAZ* 10 (1), 1969, 33-39.

> ..see 92 below..

68. Mylius, Klaus. Nochmals zur Problematik der jungvedischen Stadt. *EAZ* 11 (1), 1970, 70-72.

> ..apropos 92 below..see 82 A below..

69. "Mystical tradition and contemporary society". *BITCM* 2, 1969, 65-134.

> ..report of a Seminar..

70. Nasenko, Y. P. On the Hindu sacred marks. *NAiA* 1-6, 1966, 200-203.

71. Om Prakash. *Food and Drinks in Ancient India from the earliest times to c. 1200 A. D.* Mun. Man., Delhi, 1961, xxiii+341.

> Rev. : F. R. Allchin, *BSOAS* 26, 198-99; J. Filliozat, *JA* 250, 485; K. Fisher, *OLZ* (1964), 180-81.

72. Oppert, Gustav Solomon. *On the Weapons, Army Organisation and Political Maxims of the ancient Hindus with special reference to gunpowder and firearms.* New Order Book Co., Ahmedabad, 1967, 162.

73. **Pancholi**, Badriprasad. *Rāṣṭra-rakṣā : vicāra aur vyavahāra* (Hindi). *VJ* 16 (1), Mar. 67, 7-12.

..particularly from the Vedic pt. of view..

74. **Pandeya**, Rama Narayan Datt. *Vedon aur upaniṣadon men māṁsabhakṣaṇa aur aślīlatā nahīn hain* (Hindi). *Kalyāṇa* 23 (1), Jan. 68, 227 ff.

75. **Pandeya**, Shyamalata. *Vaidika senā* (Hindi). *Tripathagā* 10 (1), Oct. 64, 33-40.

76. **Pandeya**, Shyamalata. *Ṛgvedika yuddha* (Hindi). *Tripathagā* 10 (7), April 65, 25-29.

..also reprinted in *Tripathagā* 11 (3), Dec. 65, 33-38, under the title " Vaidika yuddha " (Hindi), with additional foot-notes and illustrations..

77. **Pandit**, M. P. Guru-śiṣya tradition. *Pr. Bh.* 67, July 63, 387-393.

..*ṚV* X. 32. 7; *Ch. Up.* VI. 14. 21..*śikṣā-guru* and *dīkṣā-guru*..

78. **Pant**, Gayatrinath. *Bhāratīya talavāra : udbhava aur vikāsa* (Hindi). *Marubhāratī* 12 (2), Pilani, July 64, 54-68.

..sword used in India in 2500 B. C.; copper swords excavated from Hardoi and Vidhur; imp. of sword clearly recognised by people of iron age..

79. **Parmar**, Vrajamohan Singh. *Prācīna bhārata men śava visarjana* (Hindi). *Sodhapatrikā* 14 (3), July 63, 230-232.

80. **Patil**, G. M. *Prācīna bhāratātīla samājakalyāṇa yojanā* (Marathi). *Navabhārata* 17 (7), April 64, 24-28.

..water-schemes in *ṚV* (III. 45. 3; VII. 49. 2)..

81. **Patkar**, M. M. The role of gambling in ancient Indian society and some Sanskrit words pertaining to the game. *VIJ* 1 (1), Mar. 63, 141-143.

..*akṣa*, popular in Vedic period..considers words like *kṛta*, *tretā*, *dvāpara*, *āskanda* (*kali*)..

82. **Paul**, Harendra Chandra. Horse—its significances of symbolic imageries. *SP*, 22 AIOC, 1965, 133-134.

..*aśva*, *vājin*..

82A. PESCHEL, Karl. Diskussionsbemerkungen zu RITSCHL und SCHETELICH. *EAZ* 11, p. 69.

..apropos 92 below (tone of the two authors is overpolemic)..seems to support 67 above (defence-factor mentioned by M. is quite relevant)..

83. PURI, Baij Nath. *Cities of Ancient India.* Meenakshi Prakashan, Meerut, 1966, x+176.

84. RADHAKRISHNA. *Ratha kā svarūpa evaṁ usakā śāstrīya vivecana* (Hindi). *VJ* 16 (7), Sept. 67, 23-26.

..Vedic chariot..

85. RADHA MOHAN. *Kyā vaidika kāla men gomāṁsa khāyā jātā thā?* (Hindi). Arya Samaj : Tract Section, Prayag, 18.

..No..

86. RAGLAN. *The Temple and House*. Routledge and Kegan Paul, London, 1964, 216.

..houses—both among the savages and the civilised—originated not as shelters but as cosmic buildings in wh. cosmic rituals, particularly the sacred marriage of earth and sky, were performed; house shapes changed from round to square with changing ideas about the shape of the cosmos..sacredness of the house in the early civilisations of the Ancient East..

Rev. : K. GURU DUTT, *AP* (Dec. 64), 565.

87. RAMASURUPA. *Bhāratīya saṁskṛti aur jīvadayā* (Hindi). *VJ* 16 (12), Feb. 68, 14-17.

..*YV* 36. 8, 18..

88. RAM GOPAL, Sastri. *Yuddha aur śānti para ṛṣiyon ke vicāra* (Hindi). *Vedavāṇī* 15 (7), 3-7 ; (8) 18-19.

89. RAO, S. R. Shipping in ancient India (from the earliest times to 600 A. D.). *Vivekananda Mem. Comm. Vol.*, Madras, 1970, 83-107.

..Vedic evidence..proto-hist. period..Lothal evidence..

90. RAY, Govind Chandra. *Vaidikayuga ke bhāratīya ābhūṣaṇa* (Hindi). Chowkhamba, Varanasi.

91. RAY, Vrajendra Prasad. *Aupaniṣadika śiśu-saṁpoṣaṇa-paddhati* (Hindi). *VJ* 15 (2), April 66, 17-19.

92. Ritschl, Eva; Schetelich, Maria. Gab es Städte im jungvedischen Indien? *EAZ* 11, 1970, 67-72.

..apropos 67 above..authors insist that archaeological material has to be taken into account : Aryans did not themselves establish any towns at this stage of their cultural development; took over some towns of the Pre-Aryans..see 68 and 82A above..

93. Roy, R. L. Social position of music and musicians in India. *I-AC* 11 (3), Jan. 63, 233-241.

..occupational names for highly specialised professional musicians: *tālava, vīṇāvāda, dundubhyāghāta*..music and its rel. imp...

94. Ruben, W. *Die Lage der Sklaven.*

..*VBD* II. 73. 44..

Rev. : M. Mayrhofer, *Hist. Zeitschrift* 186, 344-45.

95. Ruben, W. Zur Forschungsproblematik in den Gesellschaftswissenschaften. Dargelegt am Beispiel der Indienkunde. *Das Hochschulwesen* 11 (1), Berlin, 1963, 30-37.

96. Rudolf, Lloyd I. and Susanne Hoeber. *The Modernity of Tradition* (Political development in India). Univ. of Chicago Press, 1967, x+306.

..trad. and modernity are "continuous rather than separated by an abyss", "dialectically rather than dichotomously related"..the components of "new" men may exist among the "old"; it is not always necessary for new men to be the progenitors or creators of a modern economy or polity..this is brought out thro. the study of 3 aspects of India's social-cultural trad. : caste; revered role of the truth-seeker with his charismatic power; and char. and function of Hindu law both in its "high" and "low" aspects..

Rev. : P. H. Ashby, *JAOS* 89, 791-92.

97. Sahay, Shyam Bihari. Weights and measures in ancient India. *J Hist. Res.* 8 (1), Ranchi, Aug. 65, 50-58.

..Vedic ref...discovery of systematically graded weight-stones and scales from various Harappan sites..

98. Sankalia, H. D. The cow slaughter in history. *Seminar* 93, May 67, 12-16.

99. Sarma, I. Karthikeya. The ancient game of cock-fight in India. *QJMS* 54 (4), Jan. 64, 113-120.

..*YV* and *MBh* seem to ref. to fighting cocks..

100. SATINDRA CANDRA. *Āryāṇāṁ nāmasaṁskṛtiḥ. SSPP* 51 (10), Feb. 69, 217-227.

..ref. to *GS*..

101. SATYANARAYANA, D. Bow and arrow in the Ṛgveda. *TTDJ* 18 (1), Tirupati, Jan. 66, 19-24.

..bow and arrow : chief weapon in *ṚV*..description and method of preparation of bow and arrow..

102. SCHELLER, M. Zum Aufsatz "Soziologishes zur altindischen Namenkunde". *As. Stud.* 20, 1967, p. 123.

..apropos 44 above..Vātsīputra may be translated as "a son of *a* Vātsī", not of any specific individual Vātsī..

103. SCHLINGLOFF, Dieter. *Die altindische Stadt : Eine vergleichende Untersuchung*. Franz Steiner (Mainz Akad. der Wiss. und der Lit.), Wiesbaden, 1969, 67+29 ill.

..correlates the extensive arch. researches in the field of ancient town-planning and the Sanskrit texts on the subject..excavation of 17 ancient cities discussed..

Rev. : H. BERGER, *Mundus* 8 (2), 144; G. GLAESSER, *EW* 21, 178-82.

104. SHARMA, B. R. Vedic Aryans and sea voyage. VS, Tirupati, 1967, E 104-110. (Hindi version, " Vaidika Ārya tathā samudra-yātrā," *VJ* 20, 1972, 182-188).

..evidence from *ṚV*..discusses the words : *samudra, arṇava*.. Ṛgvedic evidence establishes knowledge of sea..ref. to sea-wealth and sea-going ships..ship-building and marine trade..

105. SHARMA, Krishnalal. *Vaidika sāhitya men śakuna evaṁ adbhuta ghaṭanāen* (Hindi). Sudan Prakashan, Saharanpur, 1970, 6+6+4+327.

..omen, portents, prodigies in Vedic lit...gives extracts re. *śakuna*, etc., from *Ṣaḍviṁśa-Br.*, *Kauśika-Sūtra*, and other *GS*..

Rev. : K. V. SARMA, *VIJ* 9, 430-32.

106. SHARMA, R. S. Material background of Vedic warfare. *JESHO* 9, 1966, 302-307.

..(rev. article on 111 below)..tries to correlate tools and weapons mentioned in Vedic texts to those unearthed in arch. excavations..comparison with pre-Aryan and West-Asian Aryan military developments..

107. SHUKLA, L. G. *Bhāratīyaṁ yuddhaśāstram. Surabhāratī* 9, 1971, 71-75.

108. SIDDHANTASASTRI, Ravindra Kumar. *Vedeṣu gohatyā-pratiṣedhaḥ. Praṇava-pārijātaḥ* 14 (9), 1972, 139-143.

..punishment to cow-killer (*AV* I. 16. 4); *ṚV* VIII. 101. 15 glorifies cow; also VIII. 86. 14..

109. SINGH, A. N. Nature and trend of urbanization in India. *Prajñā* 15 (2), Mar. 70, 123-130.

110. SINGH, Sarva Daman. The Vedas and war: justification or apology ? *SP*, 26 ICO, 1964, 238-239.

..Vedic Aryans needed little apology and sought moral justification for the extermination of non-Aryan foes (non-worship of Vedic gods)..

111. SINGH, Sarva Daman. *Ancient Indian Warfare with special reference to the Vedic Period.* E. J. Brill, Leiden, 1965, xiv+203+illustr.

..considers technical, juristic, sociological, and ethical aspects..8 chh.: infantry; chariots; horse and cavalry; elephants; arms and armour; forts and fortifications; order and organization; ethics of war..(correlates to IV civil.)..see 106 above..

Rev. : T. BURROW, *JRAS* 1967, 169; J. BURTON-PAGE, *BSOAS* 29 (2), 398-99; J. MEHLING, *OLZ* 63 (1968), 492-93; J. P. SHARMA *JAS* 25, 579-80; J. W. SPELLMAN, *JAOS* 89, 669-70; Friedrich WILHELM, *ZDMG* 121, 205.

112. SIVAPUJANASIMHA. *Vaidika granthon men yajñopavīta kī carcā* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 68-80.

..*y.* used in Vedic times..

113. SIVAPUJANASIMHA. *Prācīnakāla men 'upānah' va 'keśaveśa'* (Hindi). *Vedavāṇī* 17 (2), Dec. 64, 31-33.

114. SKORKOWSKI, E. Das Auftreten des Pferdes im alten Orient. *Saugetierkdl. Mitt.* 15 (1), 1967, 1-6.

115. SRIVASTAVA, Balram. *Prācīna bhārata men 'tulā' aur 'māna'* (Hindi). *NPP* 67 (2), 1963, 131-138.

..see 117 below..

116. **Srivastava**, Balram. Balances in ancient India. *VIJ* 2 (1), Mar. 64, 131-134.

117. **Srivastava**, Balram. A note on balances in ancient India from the earliest times to 3rd century A. D. *PAIOC* (21st Session) 2 (1), 311-314. (Also in *SP*, 21 AIOC, 1961, p. 206).

..lit. ref. to *tulā* occurs for the first time in *VS*..

118. **Srivastava**, Mahendra Pratap. *Veda aur mahābhārata men gomāṁsa bhakṣaṇa kā vidhāna nahīn* (Hindi). *Vedavāṇī* 19 (10), Aug. 67, 16-18.

..cow=*dhānā*; calf=*tila* (*AV* XVIII. 4. 32)..the word *go* does not always mean cow; it has various senses..

119. **Subrahmanya Sastri**, G. *Kiṁ nāsikābhūṣaṇāni bhāratīyasaṁskṛtyanugṛhītāni* ? *Sūr.* 47 (1), Jan. 71, p. 22.

..use of nose-ring by sacrificer's wife in Vedic ritual..

120. **Suryanarayana**. *Bhārate dāsaprathā. Viśva-Saṁskṛtam* 4 (1), Nov. 66, 52-68.

121. **Thakur**, Upendra. *The History of Suicide in India.* Mun. Man., Delhi, 1963, xviii+229.

..from Vedic times to the present..

Rev. : D. Lorenzen, *JESHO* 7, 323-24; G. Tucci, *EW* 18, 229.

122. **Thapar**, Romila. Human rights in perspective : the Hindu and Buddhist traditions. *Intern. Social Science Journal* 18, 1966, 31-40.

123. **Thapar**, Romila. Presidential address : Ancient India. *PIHC* (31st Session), 1970, 15-39.

..study of society in ancient India (2500 B. C.—500 B. C.), particularly northern India..arch. presents a large variety of cultures none of wh. can be identified as specifically Aryan..ref. to migration in *ṚV* I. 30. 9; 36. 18; VIII. 6. 46; VI. 45. 1..Ṛgvedic society : essentially pre-urban with a copper and possibly iron technology; later Vedic society : agrarian culminating in a series of urban centres..neither massive invasion by nor massive migration of Aryans..reason for movement away from Indus valley was break-down of Harappan economy..spread of Indo-Aryan to be understood in the light of inter-relationship bet. lg. and society..

caste may have been a pre-Aryan system wh. was reconstituted somewhat, and described in later Vedic lit. ..*itihāsapurāṇa* trad...

124. THIEME, P. Chess and backgammon (tric-trac) in Sanskrit literature. *W. N. Brown Fel. Vol.*, 1962, 204-216.

..Pāṇini 5. 2. 9 (Pat.'s *Mahābhāṣya* on it)..Pat. seems to be referring to chess..chess as old as Pāṇini..

125. TRIPATHI, Harihar Nath. *Bhāratīya paraṁparā meṁ yuddha aur usakā ādhāra* (Hindi). *Pariṣad-Patrikā* 3 (1), Patna, April 63, 86-90.

..(in *ṚV* VII. 104, war is said to be the origin of human civilization)..

126. TRIVEDI, Ram Govind. *Ṛgvedīya vastrābhūṣaṇa* (Hindi). *Tripathagā* 10 (9), June 65, 17-21.

127. UPADHYAYA, Suresh. *Ṛgvede vastravicāraḥ. Saṁvid* 1 (1), Aug. 64, 68-75.

..*vastra*, *vasana*, *suvasana*, etc. mentioned in *Saṁ.*; also *vāyūdha*, *drāpi*, *atka*, *śāmūlya*..weaving is ref. to..

128. URSEKAR, H. S. War machine in ancient India. *JBomU* (NS) 33 (2), Sept. 64 (1966), 119-127. (Also in *SP*, 26 ICO, 1964, 259-60 ; *BJ* 14. 1, 13. 8. 67, 208-219).

129. VAJAPEYI, Raghavendra. *Prācīna bhāratīya yuddha darśana* (Hindi). *VJ* 13 (12), Feb. 65, 9-15.

130. VASISTHA, Ram Saran. *Dāna kā mahimā* (Hindi). *Śāśvatavāṇī* 2 (6), June 67, 27-30; 32.

..Vedic ref. ..

131. VIDYALAMKAR, A. K. *Ratha kā āviṣkāra aur nirmāṇa* (Hindi). *Saptasindhu* 13 (8), Aug. 66, 26-33.

..use by Vedic Aryans..

132. VIDYAKUMAR. *Prācīna bhāratīya saṁskṛti meṁ manoraṁjana kā sthāna* (Hindi). *Śodhapatrikā* 21 (4), 1970, 47-52.

..proto-hist. and Vedic evidence..

133. WAGENVOORT, Hendrik. Zur magischen Bedeutung des Schwanzes. *Innsbruker Beiträge zur Kulturwissenschaft* 7-8, 1961, 173-187.

134. WIJESEKERA, O. H. de A. The discus as a weapon in the early Vedic period. *PAIOC* (18th Session), 1955.

135. WIJESEKERA, O. H. de A. Discoid weapons in ancient India. A study of Vedic *cakra*, *pavi*, and *kṣurapavi*. *ALB* 25, 1961, 250-267.

..see 134 above..*cakra*=a sharp-edged, circular metallic weapon of attack; *pavi*=quoit..

136. YAJNAVALKYA, Brahmacari. *Dhīro dhairyeṇa vijayatetamām*. *GKP* 22 (6), 1970, 254-258.

..imp. of *dhairya* : Vedic texts..

137. YUDHISTHIRA, Mimamsaka. *Kyā ārya gomāṁsa khāte the* ? (Hindi). *Vedavāṇī* 19 (4), Feb. 67, 2-4.

..controverts the view of DHARMENDRA NATH SASTRI that *goghna*= the guest for whom a cow is killed (cf. *dāśagoghnau saṁpradāne* : 3. 4. 72)..acc. to Y., *han*=*gati* or *prāpti*..see : *VBD* III.79. 344..

XV. ARTS AND SCIENCES

74. FINE ARTS AND CRAFTS : WRITING.

1. AGRAWALA, V. S. *Studies in Indian Art*. Vishwavidyalaya Prakashan, Varanasi, 1966.

..collection of 45 papers..IV art, etc... citations from Vedic texts..

2. AUBOYER, J. Introduction à l'étude de l'art de l'Inde. IsMEO : Serie Orientale Roma 31, 1965, 138+23 fig.+73 pl.

..genesis and evolution of plastic art in India..

Rev. : H. GOETZ, *EW* 16, 339.

3. BAKTAY, Ervin. *Die Kunst Indiens*. "Terra" Verlag, Budapest, 1963, 496+443 photographs+6 pl.

Rev. : F. D. K. BOSCH, *Bibl. Or.* 22, 193-94.

4. BANERJEA, J. N. *The Development of Hindu Iconography*.

..*VBD* II. 74. 7..

Rev. : J. M. ROSENFIELD, *JAOS* 81, 166-68.

5. **Chakravarty, D. K.** Some reflections on the Toraṇa motif in the early Indian art. *PIHC* (28th Session), 1966, 24-31.

..ref. in *ŚPBr.* to the erection of sepulchral mounds ; origin of later custom of erecting four *toraṇas* on four sides of Buddhist stūpas to be traced back to *ŚPBr.* ritual..

6. **Chatterji,** Priya. *Le musica classica indiana.* Milan, 1959, 82+29 illustr.

..music linked up religiosity and civilization in India.. Vedic epoch..

Rev. : M. Scaligero, *EW* 11, 287.

7. **Cirlot, J. E.** *Towards the Understanding of Indian Art: A Dictionary of Symbols.* Routledge and Kegan Paul, London.

Rev. : W. G. Archer, *Mārg* 16 (2), v-vi.

8. **Daniélou, A.** La théorie métaphysique du verbe et son application dans le langage et la musique. *Approaches de l'Inde,* Les Cahiers du Sud, Paris, 1949, 151-166.

9. **Deshpande, G. T.** Evidence of writing in the Vedic age. *NUJ* 16 (2), April 66, p. 254.

..Pāṇini (III. 2. 21): *lipikara* and *libikara*..*Ait. Ār.* V. 3. 3. clearly ref. to written mss. ..

10. **Dongerkery,** Kamala. *Jewelry and Personal Adornment in India.* ICCR, New Delhi, 1971, 77.

..from 3500 B. C. to the present day..

11. **Février,** James G. *Histoire de l'ecriture.* Payot (Bibl. Hist.), Paris, 1959, 616+135 illustr.

Rev. : J. Friedrich, *Krat.* 5, 208-09.

12. **Filliozat, J.** Les écritures indiennes. Le monde indien et son système graphique. *L'ecriture et la psych. des peuples,* Colin, Paris, 1963, 147-166.

13. **Fischer,** Klaus. *Schöpfungen indischer Kunst* (Von den frühesten Bauten und Bildern bis zum mittelalterischen Tempel). Du Mont Schauberg, 1959, 412+illustr. and pl.

Rev. : H. G. Franz, *ZDMG*, 112, 423-26; S. Lienhard, *OLZ* 1964, 597-99.

14. Fischer, Klaus. Alte und neue Kunst im geistigen Austausch von Ost und West. Von den Ruinen in Mohenjo Daro bis zur Kunstschule von Dacca. *Zeitschrift für Kulturaustausch über Pakistan* 18 (2-3), 1968, 129-137.

15. Friedrich, J. *Geschichte der Schrift unter besonderer Berücksichtigung ihrer geistigen Entwicklung.* Carl Winter Universitäts verlag, Heidelberg, 1966, 408+illustr.

> ..considers, among other things, Indus script and other Indian scripts..
>
> Rev : J. Février, *JA* 255, 261-62; G. Glaesser, *EW* 18, 418-22; W. Röllig, *ZDMG* 120, 167-70; A. Schmitt, *IF* 72, 308-10.

16. Gangoly, O. C. Vedic painting. A study based on a series of Vedic sages, derived from a rare manuscript in Japan. Calcutta, 1956.

17. Gelb, I. J. *A Study of Writing : The Foundation of Grammatology.* Univ. of Chicago Press, 1952, 15+295+95 illustr.

> ..*VBD* II. 74. 18.. (German transl. by R. Voretzsch : *Von der Keilschrift zum Alphabet. Grundlagen einer Schriftwissenschaft*, Kohlhammer, Stuttgart, 1958, 291+95 illustr.)..
>
> Rev. : J. Friedrich, *Krat.* 4, 147-151.

18. Ghosh, U. N. A prehistoric event in diffusion of Indian culture. *I-AC* 18 (3), July 69, 11-16.

> ..writing in west Asia and in India..*gopāya mām*, says Vidyā : does it imply 'thro. writing'?..Maheśvara as inventor of *akṣara* system (acc. to Pāṇini)..

19. Goepper, R. ; Auboyer, J. *Schätze der Weltkunst*, Band 5: *Der Ferne Osten.* Indien und Südostasien (von J. A.); China, Korea und Japan (von R. G.). Bertelsmann Kunstverlag, Gütersloh, 1968, 176+numerous illustr.

> ..J. A. deals, among other things, with prehist. and primitive period of Indian art..
>
> Rev. : H. Hammitzsch, *Mundus* 6 (1), 15-16.

20. Goetz, H. *Indien : Fünf Jahrtausende indischer Kunst.* Holle Verlag, Baden-Baden, 1959, 268+illustr. (Also English version : *India : Five Thousand Years of Indian Art*, Baden-Baden,

1959, 275; French Version : *Inde, cinq millénaires d'art*, A Michel, Paris, 267; 5th ed. of German original, 1968, 290+68 illustr.).

..ch. 1 : "Beginnings of Ind. art" (Har. and M. D.)..

Rev. : (German ed.) H. G. Franz, *ZDMG* 112, 423-26; H. Kühn, *IPEK* 20, 118; G. Tucci, *EW* 11, 277-78; (English ed.) A. Mustafi, *M in I* 41, 79; W. Spink, *JAOS* 82, 436-37; P. C. Swann, *As. Rev.* 56, 159-60.

21. Goetz, H. Das Tier in der indischen Kunst. *Studium Generale* 20 (2), Heidelberg, 1967, 116-128.

22. Harle, J. C. Two images of Agni and Yajñapuruṣa in South India. *JRAS* 1962, 1-17.

..YP of the so-called Sundara Pāṇḍeya *gopura* of the Jambukeśvara temple near Trichy represents both Agni and YP (ref. *ṚV* IV. 58. 3)...

23. Jensen, Hans. Die Schrift in Vergangenheit und Gegenwart. Deutscher Verlag der Wiss., Berlin, 1958, 584+illustr.

..second enlarged ed. ..

Rev. : J. Friedrich, *Krat.* 4, 147-51.

24. Jensen, Hans. *Sign, Symbol, and Script. An Account of Man's Efforts to Write.* George Allen and Unwin, London, 1970, 613+588 fig.

..(transl. of 23 above by George Unwin : 3rd revised and enlarged ed.)..ch. XII : Indian group of scripts..

25. Kantilal. The evolution of composite figures in Indian sculpture. *SP*, 23 AIOC, 1966, p. 46.

..(1) the Harappan phase; (2) Ṛgvedic and Purāṇic trad...

26. Kashikar, C. G. Pottery in the Vedic literature. *IJHS* 4 (1-2), 1970, 15-26.

27. van Lohuizen de Leeuw, J. E. Kunst und Archäologie: Band II : Indisches Asien : I Indien. *Handbuch der Orientalistik*: Siebente Abteilung, E. J. Brill, Leiden, 1970.

28. Mani, V. R. Musical instruments of ancient India. *BITCM*, 2, 1965, 255-259.

..Vedic ref. .. *vīṇā* in *ṚV* and later *Saṁ*. ..

29. Maury, Curt. *Folk Origins of Indian Art.* Columbia Univ. Press, 1969, vii+245+16 plates.

..author examines most of the cults of popular Hinduism; acc. to him, 'for millenia, the Divine Feminine was man's absolute sovereign'..theriotheism antedates Aryan invasion..elephant's established sanctity among the peoples found by the Aryans when they entered India : Gaṇapati, a pre-Aryan god..mystique of the Serpent Power has pervaded every aspect of Indian rel.; defeat of snakes, as formalized in Indra-Vṛtra-myth, represents the defeat of earlier Divine Feminine by "the male godhead of the new rel."..

Rev. : J. R. Marr, *BSOAS* 35, 382-84.

30. Mode, Heinz. *Die Frau in der indischen Kunst.* Verlag Anton Schroll, Wien, 1970, 184+120 ill.

..ch. 1 : "heavenly woman" (various aspects of female deities in India : considers a few prototypes)..

31. Mookerjee, Ajit. *The Arts of India from Pre-historic to Modern Times.* Charles E. Tuttle Co., 1966, 152+ill.

Rev. : W. Begley, *JAS* 26, 514-16.

32. Moti Chandra. *Costumes and Textile of Ancient India.* Oriental Publishers, Delhi, 1972, 350+100 illustr.

..from third mill. B. C. to 13th cent. A. D. ..

33. Mukerjee, Radhakamal. *The Flowering of Indian Art : the growth and spread of a civilization.* Asia Publ. House, London, 1964, xv+303+64 pl.

..(Ind. art expresses the absolute, transcendental values of metaphysics and myth; it reflects cosmic immensities)..ch. 2 : art and rel. of IV civil. ..

34. Nowotny, F. Schriftsysteme in Indien. *SG* 20 (9), 1967, 527-547.

35. Pal, M. K. Technology of some of the important traditional crafts in ancient and mediaeval India. *Folklore* 11 (2), Calcutta, 1970, 56-73.

36. Parikh, Rasiklal C. *Ṛgvedādimān vāstukalā* (Gujarati). *Svādhyāya* 1, 1963-64, 61-79.

37. Pathak, Vishwambhar Saran. *Brahmī athavā brāhmī-vaidika bhāṣā aur lipi* (Hindi). *Madhyabhāratī* 2 (2), Sagar, 1959, 13-16.

..ref. to *brahmī* in *ṚV* IX. 33. 5-6..

38. Ramachari, C. Takṣan and similar artisans in the Aṣṭādhyāyī. *Mys Or* 1 (2), 1968, 105-114.

..these artisans are connected with the Vedic and Purāṇic Tvaṣṭṛ, Ṛbhus, and Viśvakarman on the one hand, and the architects like Takṣaka, Vardhaki, and Sthapati of the Śilpaśāstra rather than with Sudhanvan of *Manusmṛti* and Rathakāra of *Yājñavalkyasmṛti*..

39. Rau, Heimo. *Die Kunst Indiens bis zum Islam.* Hans E. Günther Verlag, Stuttgart, 1958, 64+110 illustr. (Reprint in 1965).

Rev. : H. G. Franz, *ZDMG* 112, 423-26.

40. Rau, Wilhelm. *Weben und Flechten im vedischen Indien.* Verlag der Akademie Mainz, 1971, 40.

..*Saṁ.*, *Br.*, and *Up.* .. ref. to raw materials used; techniques of spinning, weaving, and plaiting; names of preparations and their use..

Rev. : H. Krick, *WZKSA* 16, 209; G. Prunner, *Mundus* 8 (2), 137-38.

41. Rau, Wilhelm. Vedic texts on the manufacture of pottery. *SP* (ISC) 3, 1972, p. 1.

..*pravargya* vessels..(relevant lit. sources as a means to identify arch. finds tentatively assigned to Vedic age)..

42. Regnier, R. L'art de l'Inde. *Archeologia* 44, 1972, 34-43.

..proto-hist. art..

43. Sankalia, H. D. The origin and development of writing. *Puṣpāñjali* 1 (1), Dec. 63, 95-98.

44. Sastri, P. S. *Ṛgveda men lalita kalāen* (Hindi). *VJ* 21, 1972, 47-49.

..drama, music, dance..social gatherings..painting and poetry..

45. Satavalekar, S. D. *Devanāgarī lipi kī śreṣṭhatā* (Hindi). *Vedavāṇī* 20 (12), Oct. 68, 2-5.

...art of writing ref. to in *YV*..

46. SHANTI SWARUP. *5000 Years of Arts and Crafts in India and Pakistan*. Taraporevala, Bombay, 1968, 271+246 illustr.+pl.

Rev. : Gary TARR, *JAOS* 89, 646-47.

47. SMART, Vasudev. *Rūpasaṁhitā* (Gujarati). Kalaravi : Kumar Karyalaya, Ahmedabad.

..symbols, motifs, designs..from IV civil. onwards..

48. TAGORE, S. M. *Universal History of Music*. Chowkhamba Sk. Stud. 31, Varanasi.

..reprint..

49. UPADHYAYA, Bhagavata Sarana. *Lipi kī sattā aur sāmrājya* (Hindi). *NPP* 67 (2), 1963, 107-117.

50. UPADHYAYA, Ramji. *Vaidikakālīnaṁ śilpam*. *Sāg.* 5 (1), 1966, 1-4.

..*śilpa* had a wide connotation in Vedic period..diff. modes of painting..in *Br.*, idols made of leaves are ref. to..statues, etc., ref. to in ritualistic lit. .. construction of houses (wood, leaves, clay)..

51. VARADARAJAN, Brinda. Music in prayers. *BITCM*, 1963, 31-56.

..Vedic recitation and chant..

52. VASHI, Nataraj G. *Dance in Sanskrit Literature from Pāṇini to Bharata Muni*. Chicago Univ., 1952.

..doctoral diss. ..

53. VERMA, T. P. Fresh light on the origin of Brāhmī alphabet. *JOIB* 13 (4), June 64, 360-371.

..present *varṇamālā* since Yāska's time..nature of script in Vedic period (if it ever existed) was an ideographic or syllabic one.. Indus script..

75. MATHEMATICS : ASTRONOMY : ASTROLOGY.

1. ABHYANKAR, K. V. Kṣayamāsa and performance of religious rites in it. *ABORI* 43, 1962 (1963), 159-162.

..intercalary month known to *ṚV* (*upajāta māsa*); *TS* and *VS* call it *saṁsarpa*..

2. ACHARYA, B. N. Sanskrit and mathematics. *SP* (ISC) 3, 1972, p. 17.

..a no. of words for counting beyond 'million' occur in *YV* 17.2 (*koṭi, arbuda, abja,* etc.)..

3. AMARASIMHA. *Sṛṣṭi saṁvat kyā hai?* (Hindi). *Vedavāṇī* 16 (4), Feb. 64, 18-19.

4. AMARASIMHA. *Veda men kāla vibhāga* (Hindi). *GKP* 16 (12), 1964, 479-481.

5. BAMBAWALE, T. A. *Veda Rahasya* (*The Secret of the Vedas*). Poona, 1962, vi+174.

..secret lg. of the Veda acc. to Motilal SHARMA..astronomy, astrophysics, nuclear science of Vedic sages..

Rev. : M. SCALIGERO, *EW* 16, 172.

6. BENTLEY, J. *A Historical View of the Hindu Astronomy from the earliest dawn of that science in India to the present time.* 1971, 316+9 plates.

..reprint : 2 parts in one vol. .. first publ. London 1825..

7. BHARATIKRISHNA TIRTHA, Swami. *Vedic Mathematics or sixteen simple mathematical formulae from the Vedas.* BHU, Varanasi, 1965, xxx+367.

..author claims that 16 sūtras on wh. the book is based are derived from *AV*..40 chh. : deal with such subjects as argumental division and factorization of quadratics and cubics..(in his Foreword, Swami PRATYAGATMANANDA gives metaphysical explanation of Vedic maths.)..

Rev. : ANON., *BRMIC* 16, 387-89; A. K. BAG, *IJHS* 3, 59-60; T. S. KUPPANNA SASTRY, *VIJ* 4 (1), 108-110; R. SRINIVASAN, *BJ* (27-9-65), 79.

8. BHIDE, V. V. The basis of astrology in the Vedic literature. *PAIOC* (20th Session) 2 (1), 1961, 19-30.

..constellations, their deities, their influences..evidence mainly from ritual lit. ..

9. BHIDE, V. V. The Vedic concept of *yuga* consisting of five years. *VIJ* 8 (1-2), 74-81.

..Cāturmāsya sacrifices of five yrs. suggest a cycle of five yrs., this cycle being called *yuga*...

10. BILLARD, Roger. *L'astronomie indienne.* EFEO: Publications–No. 83, Paris, 1971, 181+52 fig.

> ..investigation of Sk. texts and numerical concepts..ref. to *Brāhmaṇas* and *Vedāṅga Jyotiṣa*..

11. CHATTERJEE, S. Growth of astronomy in India. *I-AC* 17 (3), July 68.

12. CHAUBE, Vrajavihari. *Vaidika vidyāyen aur jyotiṣa* (Hindi). *VJ* 19 (6), Sept. 70, 33-35.

13. CHAUDHARY, G. V. *Vedic Numerology*: Part I. Bh. Vid. Bh., Bombay, 1968.

14. DATTA, B.; SINGH, A. N. *History of Hindu Mathematics: A Source Book.* Asia Publ. House, Bombay, 1962; Part I : 261; Part II : 314.

> Rev. : S. SWAMINATHAN, *BITCM* (1963), 217-19.

15. DHAVALE, D. G. The astronomical method and Indian chronology. *SVUOJ* 10 (1-2), 1967 (1970), 1-6.

> ..limitations of the method so far as Vedic chronology is concerned; *ṚV* mentions very few *nakṣatras* by name; therefore, it wd. be wrong to derive any chronological conclusion on the assumption that all the *nakṣatras* were known to them..Purāṇic statements shd. not be used to determine the period of composition of *ṚV* .. later Vedic texts like *TS* and *Vedāṅga-Jyotiṣa* also shd. not be used..

16. DIKSHIT, Shankar Balakrishna. *Bharatiya Jyotish Sastra.* Govt. of India, Manager of Publications, Delhi, 1969, xxxiv+147.

> ..(transl. from D.'s Marathi original into English by R. V. VAIDYA)..only Part I : History of Astronomy during the Vedic and Vedāṅga Periods..
>
> Rev. : K. V. SARMA, *VIJ* 8, 339-42; P. S. SASTRI, *Astrolog. Mag.* 59, 1046.

17. FILLIOZAT, J. Notes d'astronomie ancienne de l'Iran et de l'Inde. *JA* 250 (3), 1964, 325-350.

> ..(English transl. of this by F. N. TUMBOOWALLA in *JKRCOI* 42, 1969, 100-132)..*nakṣatras*..(the origin of the ritual of Agnyādhāna is found dated round about 2000 B. C.)..

18. FILLIOZAT, J. La determination des positions du soleil en astronomie indienne. *Archives internat. d'hist. des sciences* 21 (82-83), Paris, 1968, 89-94.

19. GÖSTA, Liebert. Beitrag zur Frage des Polarsterns in der altindi. *OS* 17, 1968, 155-170.

20. GUPTA, Sudhir Kumar. Marvels of Vedic astronomy. *BSS* 1 (2), 1971, 63-65.

..(apropos : Anakachandra BHAYAWALA's *Marvels of Vedic Astronomy* : B. makes an astronomical approach to Purāṇa-mythology..

21. HOFMANN, Joseph Ehrenfried. *Geschichte der Mathematik. I Von den Anfängen bis zum Auftreten von Fermat und Descartes.* Sammlung Göschen 226/226A, Berlin, 1963.

..Indian mathematics..

Rev. : H. SCHEEL, *ZDMG* 113, 628.

22. JHA, Chandrashekhar. *Spaṣṭa graha kā navīna vivecana* (Hindi). *PICO* (26th Session) 3 (1), 1969, p. 158.

23. JHA, Damodar. Contribution of Sanskrit to mathematics and astronomy (Sanskrit). *SP* (ISC) 3, 1972, p. 17.

24. JOSHI, Kamalakanta. *Vedāṅgakāla men kṛttikādinakṣatra vibhāga* (Hindi). *SP*, 26 AIOC, 1972, 327-328.

25. JOSHI, Kedar Datta. *Bhāratīya jyotiḥśāstra kā gaṇitavijñāna* (Hindi). *Prajñā* 8 (2), Mar. 63, 174-180.

..in *ekā ca me tisraś ca me* (*YV*), there is ref. to calculus; from a Mantra in *ṚV*, we can gather the knowledge of circumference of a circle being 360 degrees in trigonometry and geometry..

26. KUPPANNA SHASTRI, T. S. A historical development of certain Hindu astronomical processes. *IJHS* 4 (1-2), 1969, 107-125.

27. MULE, Gunakara. *Prācīna bhārata men rekhā-gaṇita* (Hindi). *Tripathagā* 10 (7), April 65, 65-70.

..ref. to *ŚulbaS*..

28. NARAHARI, H. G. Astronomy in Vedic India. *AP* 33, 1962, 219-223.

29. Pingree, David. Sanskrit astronomical and astrological texts. *Year-Book of the Am. Philos. Soc.*, 1966, 685-688.

30. Saraswathi, T. A. Development of mathematical ideas in India. *IJHS* 4 (1-2), 1969, 59-78.

..IV civil. shows some acquaintance with geometry (well planned houses)..Vedic *Śulbasūtras* : Pythagorean theorem enunciated in general terms, and used for constructing squares, rectangles, triangles, and trapezia, and for evaluating surds..Piṅgala's *Chandaḥsūtra* deals with the arrangement of short and long letters by permutation and combination..

31. Saraswathi, T. A. Sanskrit and mathematics. *SP* (ISC) 3, 1972, 15-16.

..*Śulbasūtras*—world's oldest text books on geometry..

32. Sastri, Nemichandra. Trigonometry in Sanskrit. *SP* (ISC) 3, 1972, 16-17.

..Vedic evidence..

33. Sastri, Rajendra Nath. *Vaidika yuge jyotiṣera anuśīlana* (Bengali). *OH* 10, 1962, 65-72.

34. Sen, S. N. Study of indeterminate analysis in ancient India. *Proc. X Intern. Congress of Hist. of Science,* 1964, 493-497.

35. Shah, K. C. *Pi* in ancient and medieval Indian mathematics. *JSNDTWU* 1, 1966, 136-143.

..for all practical purposes, Vedic Aryans took *pi*=3..cf. *Āp. ŚulbaS* and *Baudh ŚulbaS*..

36. Shukla, K. S. Astronomy in ancient and medieval India. *IJHS* 4 (1-2), 1969, 99-106.

..Veda and *Vedāṅga-Jyotiṣa*; *Kauṣ. Br.* (XI. 3) records the occurrence of winter solstice on the new moon day of Māgha; also the year ended with the full moon in *Pūrva-phālgunī* (V. 1); spring commenced one day after the new moon of Caitra..

37. Shukla, Sivakumar. *Bhāratīya kālagaṇanā kā vaijñānika ādhāra* (Hindi). *Viśvambharā* 1 (2), 1962, 3-16.

38. Somayaji, D. Arka. Astronomical references in the Vedas. VS, Tirupati, 1967, E 40-45.

..ritual conduct bound up with astronomical phenomena; *TV* is about 5400 yrs. old (position of Kṛttikās); *nakṣatras* classified as *deva-n.* and *yama-n.*; months mentioned in Veda – Madhu, Mādhava, etc. – are tropical solar and not lunar..

39. SOMAYAJI, D. Arka. *A Critical Study of the Ancient Hindu Astronomy in the Light and Language of the Modern.* Karnatak Univ., Dharwar, 1971, iv+186+x.

Rev. : D. G. DHAVALE, *ABORI* 52, 253; D. PINGREE, *JOIB* 21, 249-50.

40. SRINIVASIENGAR, C. N. *The History of Ancient Indian Mathematics.* World Press, Calcutta, 1967, 157.

..ch. II : *Śulbasūtras*..

Rev. : A. K. BAG, *IJHS* 5 (1), 197-98.

41. SUNDAR RAJ, M. Ṛgvedic astronomy. *SP* (ISC) 4, 1972, 5-6.

42. SURYANARAYANA. *Vāra-vicāraḥ. Viśva-Saṁskṛtam* 5 (1), 1967-68, 81-89.

..no mention of *vāras* in Veda..

43. VAIDYA, R. V. *Astronomical Light on Vedic Culture.* Makarand Sahitya, Bombay, 1964, 114.

..(1) astronomical scenes and conditions at North Pole; (2) systems of time-units in Vedic age; (3) sacrificial system in Vedic age; (4) rise of stars in the East and their dates; (5) Vedic deities and *nakṣatras*; (6) identification of Vedic deities; (7) correct interpretation of Vedic Mantras, etc.; (8) Vedic trad. in astrological subjects; (9) influence of Vedic culture on ancient rel. of the world; (10) conclusion..

44. VALE, R. N. Śatabhiṣa, Satavaesa, Fomalhaut, and Agastya. *PAIOC* (21st Session) 2 (2), 1964, Ir. 20-24.

..navigational significance of star-names and planets; *śatabhiṣa* (24th *nakṣatra*) governed by Varuṇa, god of sea; Vedic *śatabhiṣa* corresponds with Avestan *satavaesa*; the name *śatatārakā* is obviously late; astronomically, the star Fomalhaut is located just below the pitcher of the configuration of the water-carrier; F=Agastya (A. has nothing to do with Canopus)..

45. VAYIKOLI, Shri. *Bhāratīyaṁ jyautiṣam. Manoramā* 4, 1965.

..serially..

46. VEDAVRATA, Mimamsaka. *Jyotiḥśāstra vedāṅga kyon?* (Hindi). *Vedavāṇī* 22 (6), April 70, 18-25.

47. VEDAVRATA. *Jyotiṣa kā vikṛta svarūpa* (Hindi). *Vedavāṇī* 22 (10), Aug. 70, 8-13; 18.

48. WAYMAN, Alex. Four periods in the history of Indian astrology. *PICO* (26th Session) 3 (1), 1969, 146-148. (Also in *SP*, 26 ICO, 1964, 271-72).

> ..first period : Vedic period : it is usually held that there was very little astrology in Vedic period; but *Vedāṅga-Jyotiṣa* has some astrological implications ; there must be a tie-up bet. stellar myths and astrology..

76. MEDICINE.

1. AGNIHOTRI, P. *Maleriyā (phasalī bukhāra) aur havana yajña* (Hindi). *Vedavāṇī* 20 (2), Dec. 67, 16-19.

> ..*AV* II. 32. 6 : description of mosquito (anopheles); also II. 31. 1..

2. ALMAST, S. C. Plastic surgery in ancient India. *IJHM* 12 (2), 1967, 9-13.

3. BHAGWAN DASH. Methods for sterilization and contraception in ancient and medieval India. *IJHS* 3 (1), May 68, 9-24.

> ..*ṚV* I. 164. 32 (earliest ref. against large family); *AV* VI. 138. 1-5 and *BAU* 6. 4. 10 : desire for reliable contraception..

4. CHAUBE, B. N. *Vedokta-cikitsā-vijñāna : bhrāntinivāraṇa* (Hindi). *Vedavāṇī* 24 (10), Aug. 72, 24-27.

> ..see 24 and 39 below..

5. DWARAKANATH, C. Some significant aspects of the origin and development of medicine in ancient India. *IJHS* 5 (1), May 70, 1-12. (Also in *BITCM*, 1970, 1-31).

> ..beginnings of medicine in *ṚV* and *AV*..pastoral life generally free from disease; with the development of civic life and urban culture, society became subjected to many diseases; earlier Vedic medicine not equal to this challenge; Ṛṣis of the period imported into the Indo-Gangetic plains a rational and systematised medicine (Āyurveda) from a more advanced Himalayan culture..

6. FILLIOZAT, J. *The Classical Doctrine of Indian Medicine, its Origins and Greek Parallels*. Mun. Man., Delhi, 1964, xxii+298.

..(transl. of *VBD* II. 76. 6 into English by Dev Raj CHANANA).. theory of human body as found in classical Indian medical texts of the beginning of the Christian era traced back to early Vedic lit., particularly *AV*—and ultimately to the Indo-Iranian heritage.. pre-Aryan elements discussed..

Rev. : A. D'COSTA, *Indica* 2, 80-82.

7. FIŠER, I.; FIŠEROVA, O. Dissection in ancient India (Russ.). IKDI, Moscow, 1963, 306-328.

8. JOSHI, S. R. *Atharvavede āyurvedaḥ*. *SP*, 25 AIOC, 1969, 34-35.

9. JOSHI, S. R. *Ṛgvede āyurvedaḥ*. *SP*, 26 AIOC, 1972, p. 503.

..*ṚV* I. 50; 23; 158; 114; 134-35..

10. JYOTIRMITRA. Development of medical sciences in Vedic India. *PIHC* (30th Session), 1969, 120-128.

11. JYOTIRMITRA. *Veda men śālākyatantra* (Hindi). *VJ* 21, 1972, 146-151.

12. KARAMBELKAR, V. W. Vedic osteology. *PAIOC* (19th Session) 2, 1961, 150-156.

..Atharvan anatomy (X. 2); 'bones' in *AV*..continuity of Āyurveda trad. ..

13. KASHIKAR, C. G. Āyurveda.

..in *VBD* III. 33. 14A, pp. 55-59..

13A. KRISHNAMURTHY, K. Surgery in ancient India. *JIH* 44 (2), Aug. 66, 561-569.

..earliest ref. in *ṚV* : Aśvins mended Viśpalā's leg..

14. MAHENDRAKUMAR. *Vedon men śārīraśāstra athavā vaidika vāṅmaya men śarīravijñāna* (Hindi). *VJ* 21 (3-4), 1972, 209-212.

15. MÜLLER, R. F. G. *Eigenwertungen in altindischer Medizin*. J. A. Barth, Leipzig, 1958, 132.

..trad. of Ind. med. since Vedic times; no occidental influences.. (also ; " Śalya altindischer Wundärzte", *Osiris* 13)..

Rev. : O. Fišerova, *Arch. Or.* 33, 524-25; S. Lienhard, *OLZ* 1961, 415-17; J. Nobel, *JAOS* 80, 264-66.

16. Müller, R. F. G. Über indische Vorstellungen von der Verdauung. *MIO* 7 (2), 1959, 198-223.

17. Müller, R. F. G. Schädeleröffnungen nach indischen Sagen. *Centaurus* 6 (1), 1959, 68-81.

18. Müller, R. F. G. Kritische Skizze zur Entwicklung der Medizin der Indoarier. *WZKSA* 4, 1960, 14-35.

..brief survey of work done on the subject..some aspects of ancient Ind. med. ..

19. Müller, R. F. G. Der vedisch-arische Arzt und seine Auswirkungen. *RSO* 36, 1961, 95-107.

..Aśvins..*AV*-medicine..

20. Müller, R. F. G. Über einige Denkarten indischer Ärzte und ihre eigenen Auswertungen. *RSO* 37 (3-4), 1962, 265-278.

21. Müller, R. F. G. Über einige indische, zumal ärztliche Denkarten. *WZKSA* 8, 1964, 32-42.

..discusses concepts like *manyu, dhātu, dravya*..

22. Müller, R. F. G. Einige Beurteilungen alter Denkweise der Inder und ihrer Ärzte. *Z. philos. Forschung* 18 (4), 1964, 681-689.

23. Müller, R. F. G. Die sogenannten Geisteskrankheiten der Inder. *Berliner Medizin* 16, 1965, 245-253.

24. Nathulal. *Vedokta-cikitsā-vijñāna* (Hindi). *Vedavāṇi* 24 (8), June 72, 18-24.

..four kinds of *cikitsā* : *ātharvaṇī, āṅgirasī, daivī, manuṣyajā*..see 4 above and 39 below..

25. Peiris, William. Āyurveda : its origin and history. *Ceylon Today* 12 (1), Jan. 63, 22-24.

26. Ramanath. *Āyurvedaṁ vinā vedaśikṣā pūrṇā bhavituṁ nā'rhati. GKP* 16 (6-8), 1964, 243-244.

27. RAY, Priyadaranjan. Medicine as it evolved in ancient and mediaeval India. *IJHS* 5 (1), May 70, 86-100.

> ..(1) the pre-Vedic period (10,000–1500 B. C.) : age of darkness; belief in external causes of disease, e. g. wrath of gods, influence of planets; (2) Vedic period (1500–500 B. C.) : dawn of reason; idea of internal cause of disease; humoral theory; (3) post-Vedic period (500 B. C.—600 A. D.) : age of Āyurveda..

28. RAY, Vrajadeva Prasad. *Aupaniṣadika śarīra evaṁ nāḍī-vijñāna* (Hindi). *VJ* 14 (8), Oct. 65, 16-19; (9), Nov. 65, 5-8; (10), Dec. 65, 32-34.

29. ROY, Mira. Methods of sterilization and sex-determination in the *Atharvaveda* and in the *Bṛhadāraṇyakopaniṣat*. *IJHS* 1, 1966, 91-97.

> ..ref. in these works to surgical measures like crushing the testicles, vasectomy and hysterectomy, and medicaments for producing sterility in male and female..(Male) *AV* IV. 37. 7; VI. 13. 8; VI. 138. 1; (Female) VII. 35. 2-3; VII. 113. 1-2..for the birth of a male child : V. 25. 6..*BAU* VI. 4. 15. 18 : prescribes different kinds of diet to be taken by parents before intercourse for a male or female-child..

30. ROY, Mira. Anatomy in the Vedic literature. *IJHS* 2 (1), May 67, 35-46.

> ..*AV* X. 2. 1-8..in *Br*. .. idea of microcosm and macrocosm.. *ŚPBr*. XII. 2. 4 : human body..

31. SIGERIST, Henry E. *A History of Medicine*. Vol. II: Early Greek, Hindu, and Persian Medicine. OUP, New York, 1961, xvi+352, 111.

> Rev. : J. FILLIOZAT, *JAOS* 82, 575-76.

32. SIMHA, Kanhaiyaji. *Vaidika yuga men cikitsā* (Hindi). *Prajñā* 16 (2), Mar. 71, 134-141.

33. SIVAGANESA Murthy, R. S. The *Brāhmaṇas* on medicine and biological sciences. *IJHS* 5 (1), May 70, 80-85.

> ..*Br*. show clear understanding of physiology based on anatomy; working of bodily organs carefully observed; ref. to medicinal property of some plants; account of certain diseases (*hṛdroga*, *harimāṇa*, etc.)..

34. SIVANANDA TIRTHA, Swami. *Veda men hṛdroga tathā kamalā* (*pīliyā*) *roga kī cikitsā* (Hindi). *Vedavāṇī* 24 (6), April 72, 7-9.

..*AV* I. 22. 1; II. 32. 1; IX. 8. 22..

35. SRIKANTA MURTHY, K. R. *Luminaries of Indian medicine, from the earliest times to the present day.* National Medical Journal, Mysore, 1968, 152.

36. SRIKANTA MURTHY, K. R. Indian medicine through the ages. *BJ* 17 (19), 18-4-71, 61-64.

37. THAKUR, C. G. Medicines and morals in ancient India. *BJ* 12 (25), 3-7-66, 55-56.

38. VADIRAJACHAR, G. M. Kuṣṭa plant in the Atharvaveda. *SP*, 24 AIOC, 1968, 33-34.

39. YUDHISTHIRA, Mimamsaka. *Vedoktacikitsāvijñāna lekhasambandhī bhrāntinivāraṇa* (Hindi). *Vedavāṇī* 24 (9), July 72, 17-21.

..*AV* XI. 4. 16 : 4 types of *cikitsā*..see 4 and 24 above..

77. OTHER SCIENCES : TECHNOLOGY.

1. AGRAWALA, V. S. *Vaidika ghara* (Hindi). *Pariṣad-Patrikā* 5 (4), Jan. 66, 9-14. (Also in *VJ* 17. 11, Feb. 69, 5-9).

2. AGRAWALA, V. S. *Vaidikaṁ vāstuśāstram. Amṛtalatā* 3 (3-4), 1966-67, 59-63.

3. ANAND, Mulk Raj. Reflections on the house, the stūpa, the temple, the mosque, the mausoleum, and the town plan from the earliest times till today (being notes on the social and spatial imagination in Indian architecture). *Mārg* 17 (1), 1963, 8-40+ illustr.

4. BHARDWAJ, H. C. Problem of advent of copper in India. *IJHS* 5 (2), Nov. 70, 229-237.

..typical features of IV metallurgy with special ref. to the composition of copper and copper-based alloys examined..in Harappan sites, evidence of common use of copper and bronze..*ŚTV* 18.13 mentions copper (*śyāmam*) and other metals..

5. Buddha Prakash. Science and technology in ancient India : social and political influences. *VIJ* 7 (1-2), 1969, 143-156.

6. Chowdhury, K. A. Wood and its use during pre- and proto-historic time. *IJHS* 5 (1), 1970, 141-143.

..in IV civil. .. specific timbers for specific use mentioned in *ṚV*..

7. Dubey, S. P. Indian thought and technology. *Prajñā* 13 (1), Oct. 67, 27-42.

8. Ghose, Benoy. Primitive Indian architecture. *JISOA* 17, 1949, 57-111.

..pre-Aryan village pattern; village in Vedic age..

9. Gopal, Lallanji. Antiquity of iron in India. *JAHRS* 28 (1-2), 1962-63, 39-54.

..*ayas*=copper; *kṛṣṇāyas*=iron..Vedic evidence for iron examined.. first use of iron to be connected with painted grey ware at Hastinapur, etc. ..in India, the earliest use of iron found in Gangetic valley and associated with the Aryans..

10. Gopal, Lallanji. Sugar-making in ancient India. *JESHO* 7, 1964, 57-62.

..ref. to *ikṣu* in Vedic lit.; Vedic Indians knew the plant; the word has no parallel in any other IE lg.; therefore, plant was presumably indigenous to India..

11. Gopalaswamy Aiyangar, T. K. Agriculture in the Vedas. VS, Tirupati, 1967, E 99-103.

12. Govind, Vijay. Some aspects of glass manufacturing in ancient India. *IJHS* 5 (2), Nov. 70, 281-308.

..knowledge of glass in India first in first quarter of first mill. B. C.; *ŚPBr.* XIII. 2. 6. 8 mentions *kāca* : 101 *kācas* being studded into a *maṇi* on the tail of a horse..(acc. to L. Gopal, *kāca* is a general term for a variety of matter used for ornamental purposes; acc. to Eggeling, in *ŚPBr.*, the word may denote glass beads; 'pearls')..

13. Gupta, Sunderlal. *Ṛgveda men meghavṛṣṭijalavijñāna* (Hindi). *Saptasindhu* 13 (5), May 65, 74-80.

14. von Hinüber, Oskar. Zur Technologie der Zuckerherstellung im alten Indien. *ZDMG* 121 (1), 1971, 93-109.

..ref. to sugar-cane in *AV* I. 34..

15. JOSHI, Kedar Datta. *Prācīna kṛṣi-vijñāna* (Hindi). *Prajñā* 12 (2), Mar. 67, 17-23.

16. KAKDE, J. R. *An Outline of Agriculture in Ancient India (2000 B. C. to 700 A. D.)*.

17. KAPIL, R. N. Biology in ancient and medieval India. *IJHS* 5 (1), 1970, 119-140.

..IV civil. : foundations of life sciences in India laid; plants and animals known to IV civil. .. biology in Vedic lit. ..

18. KASHIKAR, C. G. Pottery in the Vedic literature. *IJHS* 4 (1-2), 1969, 15-26.

..(see : *VBD* III. 74. 26; also *VBD* III. 74. 41)..preparation of *pravargya* implements (*BaudhŚS* IX. 1-4); of cauldron (*BaudhŚS* X. 1-8)..variations acc. to other schools..

19. KAW, R. K. Peeps into agriculture in ancient India. *VIJ* 9 (1), Mar. 71, 164-178. (Also in *SP*, 21 AIOC, 1961, 209-210).

..*AV* VIII. 13. 9-12 : Pṛthuvainya promulgated agriculture.. Ṛgvedic and other Vedic evidence..IV civil. ..

20. KRAMRISCH, Stella. Natural science and technology in relation to cultural institutions and social practice in India. *PEW* 9 (1-2), 1959, 21-23.

..it was at the Vedic altar that natural sciences and technology were evolved in a ritual wh. regulated the relation of man in the cosmos and affected social structure and practice alike; the meaning of the rites was expressed by ritual actions and myths..myth of Ṛbhus treats of man as technician and artist and of his role in the cosmos and in the cultural context..

21. KRISHNAMURTHY, K. Horticulture in ancient India. *JAHRS* 28 (1-2), 1962-63, 55-61.

..*ṚV* III. 8. 11 ref. to construction of garden and its dedication for public use..*Śaṅkh GS* (V. 3. 2) : rite of consecration of a garden..

22. KRISHNAN, V. R. Chemistry in the Vedas. VS, Tirupati, 1967, E 87-91.

23. LAHIRI, Dipankar. Mineralogy in ancient India. *IJHS* 3, 1968, 1-8.

..(1) Indus valley and contemporaneous civil. (2500-1800 B. C.): gold, silver, lead, copper, tin; (2) Vedic period (3000-600 B. C.): *harita*, *suvarṇa*, *hiraṇya*, *rajata*, *sīsaka*, *loha* or *lohitāyasa*..word implying 'smeltering'..

24. LAHIRI, Dipankar. Dynamic geology in prehistoric India and Vedic literature. *IJHS* 5 (1), 1970, 188-196.

..IV civil. : practical aspects of dynamic geology in an attempt to ensure moderate protection from natural changes occurring on the surface of the earth..in Vedic lit., the philos. side of dynamic geology well represented; Indra-Vṛtra-fight alludes to a large-scale dam bursting to cause artificial floods..*Kaṭha Up.* (2.2.2) mentions mountains as source of rivers..

25. MAHDIHASSAN, S. Stages in the development of practical alchemy. *JASPak* 13 (3), Dec. 68, 329-356.

..(Soma=ephedra)..

26. MATE, M. S. Building in ancient India. *World Archaeology* 1 (2), Oct. 69, 236-246.

..chronology for Ind. arch. .. buildings of Harappa civil...

27. MAYRHOFER, M. Streitwagenforschung. *Berliner Jb. für Vor-und Frühgeschichte* 7, 1967, 269-271.

..(Nachtrag zu Franz HANCAR, "Zum Stand der Streitwagenforschung", pp. 257-268)..

28. MEHRA, K. L. History and ethnobotany of mustard in India. *Adv. Frontier of Plant Sciences* 19, 1967, 51-59.

29. MEHRA, K. L. History of sesame in India and its cultural significance. *VIJ* 5, 1967, 93-107.

30. MEHRA, K. L. History of jujube in India. *Ind. Journal of Hort.* 24, 1967, 33-37.

31. MEHRA, K. L. History of *māṣa*-pulse in India and its cultural significance. *VIJ* 8 (1-2), 1970 (1971), 217-226.

..Vedic period (before 800 B. C.) : *māṣa* mentioned in *AV*, *KS*, *MS*, *TS*, *VS*, *ŚPBr.*, *BAU*..also in *Aṣṭādhyāyī* and *GS*..(botanical evidence suggests that the original home of *māṣa* is India)..

32. MEHTA, Dharma Deva. *Some positive sciences in the Vedas*. New Delhi, 1959.

33. MISHRA, Raghuraj. *Vaidika vijñāna aur usakā svarūpa* (Hindi). *Pariṣad-Patrikā* 3 (1), April 63.

34. MUKERJI, A. B. Climatological lore in the Yajurveda. *Indian Geographic Journal* 44, 1969, 18-25.

35. MUKHERJI, S. K.; NATH, N. Horticultural science in ancient India. *IJHS* 5 (1), 1970, 183-187.

..(ref. to *ṚV* III. 8. 11)..

36. MUNIDEVARAJ. *Ādityaraśmayaḥ*. *GKP* 19 (1-2), 1966, 39-43.

..(*raśmi*=atomic nuclei)..

37. RAY, P. *History of Chemistry in Ancient and Medieval India.* Delhi, 1956.

..reprint..

38. RAY, Priyadaranjan. Origin and tradition of alchemy. *IJHS* 2 (1), May 67, 1-21.

..Soma in *ṚV* and *AV* as drink of immortality; *AV* also describes natural gold as conducive to health, youth, and long life..*āyuṣyāṇi* and *bhaiṣajyāni* in *AV*..

39. RAYCHAUDHURI, S. P. Land classification in ancient India (2500 B. C.–600 A. D.) *IJHS* 1 (2), Nov. 66, 107-111.

40. RENOU, L. La maison védique. *JA* (1939), 481-504.

41. ROY, Mira. Family relations of some plants in the Atharvaveda. *IJHS* 5 (1), May 70, 162-177.

42. SHAH, N. M. *Vedomā rasāyaṇa* (Gujarati). *Svādhyāya* 7 (2), Feb. 70, 187-192.

..ref. to *surā* and *soma*; gold, silver, *ayas*, *ratna*, etc...

43. SHASTRY, V. R.; SHARMA, Anandilal. Chemistry in the Vedas. *SP*, 26 AIOC, 1972, 504-505.

44. SHASTRY, V. R.; SHARMA, Anandilal. Botany in the Vedas. *SP*, 26 AIOC, 1972, p. 506.

..ref. to more than 150 herbal and other medicines..

45. SHUKLA, D. N. Foundations of technical sciences in Vedic literature. *SP*, 21 AIOC, 1961, p. 201.

46. SHUKLA, D. N. The Upavedas – the founders of technical sciences in India. *SP*, 22 AIOC, 1965, 239-240.

47. SHUKLA, D. N. Technical heritage of ancient, early medieval, and medieval India. *SP* (ISC) 3, 1972, 10-11.

48. SHUKLA, M. S. Arbori-horticulture in ancient India. *IJHS* 5 (1), May 70, 179-182.

..*ṚV* III. 8. 11 (construction of garden); *ŚaṅkhGS* 5. 3. 2 (consecration of garden)..the value of manure in cultivation appreciated in India as early as the time of *ṚV*..

49. SINGH, S. D. Iron in ancient India. *JESHO* 5, 1962, 212-216.

..1000 B. C.—provisional date for introduction of iron smelting into India..(Aryan rulers of Mitanni guarded the secret of iron production and controlled its output)..iron in Vedic lit...

50. SIVAPUJANASIMHA. *Veda aur kṛṣividyā* (Hindi). *GKP* 21 (1-2), 1968, 91-93.

51. SRINIVASAN, T. M. Water lifting devices in ancient India: their origin and mechanisms (from the earliest times to c. A. D. 1000). *IJHS* 5 (2), Nov. 70, 379-389.

..earliest evidence from MD and Har...in the Veda, mention is made of wells, canals, dams; Vedic Aryans did not depend entirely on rainfall for agriculture; ref. in *ṚV* to mechanical contrivances for drawing water : *aśmacakra* (X. 101. 5-7.); *ghaṭicakra* or *ghaṭiyantra* (X. 93. 13); also *tera* or *tiryakyantra*..*AV* III. 16.. Pāṇini (*Gaṇapāṭha* IV. 2. 45) mentions *yugavaratra*..Pāṇini describes two types of wells : *karkandhu* or *śakandhu*..also *udañcana*..

52. SRIVASTAVA, Mahendra Pratap. *Vedon aur purāṇon men gurutvākarṣaṇa kā siddhānta* (Hindi). *Vedavāṇī* 20 (2), Dec. 67, 19-22.

TĀr. 1. 8. 4. 6; *ṚV* X. 10. 149; I. 35. 2..

53. TIKKIWAL, B. D. Statistics and its antiquity. *BSSS* 1 (3-4), 1971-72, 57-63.

..discusses relevant ref. in Vedic lit...word *saṁkhya* first used in *ŚPBr.* 7. 3. 1. 43 and *Ait. Ār.* II. 3. 4..pointer to census in Vedic India..

54. TRIPATHI, D. R. Ancient Indian science of climatology and weather-forecasting. *SP*, 26 AIOC, 1972, 333-334.

..practised in Vedic period..

55. TRIPATHI, Maya Prasad. Survey and cartography in ancient India. *JOIB* 12 (4), June 63, 390-424.

..measurement of sacrificial places in Vedic period; evidence of world-maps in Vedic times..

56. VASISHTHA, Ram Saran. *Vaidika vṛṣṭivijñāna* (Hindi). *Vedavāṇī* 24 (5), Mar. 72, 19-21.

57. VIDYADHAR SASTRI. *Bhāratīya saṁskṛti kā prācīna bhautika vijñāna* (Hindi). *Rajasthan-Bharati* 11 (4), Bikaner, 1969, 133-137.

58. VIRASENA. *Yājñika-vṛṣṭi-vijñāna* (Hindi). *GKP* 18 (1-2), 1965, 54-62.

59. VIRASENA. *Vaidika vṛṣṭi vijñāna* (Hindi). Vedasadana, Indore, 4+36.

60. VISHNU-MITTRE. Protohistoric records of agriculture in India. *Trans. Bose Res. Inst.* 31 (3), 1968, 87-106+10 plates.

61. VISHNU-MITTRE. Biological concepts and agriculture in ancient India. *IJHS* 5 (1), 1970, 144-161.

..Vedic evidence..

78. GENERAL STUDY.

1. ANANDA, Mulk Raj. Art and inter-action of culture. *CF* 7 (4), July 65, 6-12.

2. BHAGAVADDATTA. *Vaijñānika adhyayana* (Hindi). *Vedavāṇī* 14 (1), Nov. 61, 25-30.

3. BHAGAVADDATTA. Extraordinary scientific knowledge in Vedic works. 1963.

..also *Vedavidyānidarśana* (Hindi) by the same author..

4. BHARADVAJ, Satyakama. *Vedon men vijñāna tathā kalā kauśala* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 54-67.

5. Bloch, Alfred. Das wissenschaftliche Denken im alten Indien. *Acta Tropica* 21 (4), Basel, 1964, 343-361.

6. Bose, D. M.; Sen, S. N.; Subbarayappa, B. V. (ed.). *A Concise History of Science in India*. National Commission for the Compilation of History of Sciences in India: Indian National Science Academy, New Delhi, 1971, xvii+690+9 plates.

..(1) S. N. Sen, "A survey of source materials" (1-57): arch. and lit. (2) S. N. Sen, "Astronomy" (58-135): astronomical knowledge in Vedic lit.; (3) S. N. Sen, "Mathematics" (136-212): metrology and computations in prehist. times; math. knowledge in Vedic lit.; (4) R. C. Majumdar, "Medicine" (213-273); (5) B. V. Subbarayappa, "Chemical practices and alchemy" (274-349); (6) S. P. Raychaudhuri, "Agriculture" (350-370); (7) K. A. Chowdhury, "Botany" (371-402); (8) J. L. Bhaduri; K. K. Tiwari; B. Biswas, "Zoology" (403-444): about 260 animals mentioned in Vedic lit.; (9) B. V. Subbarayappa, "The physical world: views and concepts" (445-483); (11) B. V. Subbarayappa, "Résume" (568-615): scientific and technological developments represented chronologically..(all authors have considered IV civil. and Vedic period)..

Rev.: R. V. Narayan, *ABORI* 53, 286-87.

7. Chaturvedi, Giridhar Sarma. *Vaidika vijñāna aur bhāratīya saṁskṛti* (Hindi). Bihar Rashtrabhasha Parisad, Patna, 1960, 2+20+3+295.

8. Chaturvedi, Giridhar Sarma. *Vaidikavijñānam*. Akhil Bharatiya Sanskrit Vidyapeetha, Delhi, 1965, 116.

..(abridged version of 7 above: transl. into Sanskrit by Parameshwarananda Sastri)..

9. Chaturvedi, Ram Narayan. *Vaidikasaṁskṛter vaijñānikatvam*. *Saṁskṛta-Kalpataru*, Jaipur, 1972.

10. Dinadayalu. *Vedeṣu vijñānam*. *GKP* 15, 439-441; 478-482.

11. Dwivedi, Rajendra; Shastri, Om Dutt. *Bhāratīya vigyāna ke karṇadhāra* (Hindi). Mahalakshmi Publ. House, New Delhi, 1967.

..Hindi transl. of 30 below..

12. **Filliozat**, J. Influence of mediterranean culture areas on Indian science. *IJHS* 5 (2), Nov. 70, 326-331.

> ..first evidenced rational attempts to understand the cosmic and biological phenomena appear to have been independent in India.. Ṛta-Dharma as laws of nature established in Vedic *Saṁ*...the calendric astronomy with the *nakṣatra* system is also Vedic; geography and arithmetic developed for Vedic ritual..in the field of biology, the conception of the correspondence bet. the world and the body appears in a very specific manner in Vedic texts..

13. **Hamsaraj**. *Vaidika sāhitya men bhautika jagat ke do mūla tattva aur pāścātya vijñāna* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 42-48; 79.

> ..*agni* and *soma*..

14. **Hari Ram Sharma**. *Vedokta vaijñānika svarga kī khoja* (Hindi). *Vedavāṇī* 15 (6-9).

15. **Horsch**, Paul. Profanes Wissensgut im vedischen Literaturkreis. *As. Stud.* 14, 1961, 93-124.

16. **Jaggi**, O. P. *Scientists of Ancient India.* Atma Ram and Sons, New Delhi, 1966, viii+258.

> ..introd. : short survey of sciences in ancient India : Vedic sciences..
>
> Rev. : H. N. Gupta; A. K. Bag, *IJHS* 2, 61-62; B. R. Kulkarni, *BJ* (21-5-67), 66; E. Sluszkiewicz, *Rocz. Or.* 23, 145-51.

17. **Jaggi**, O. P. *History of Science and Technology in India* : 2 Volumes. Atma Ram and Sons, Delhi, 1969, 158+262+fig., etc.

> ..(1) Dawn of Indian technology (pre- and proto-hist. period); (2) Dawn of Indian science (Vedic and Up. period)..

18. **Joshi**, Lakshmana Sastri. *Vaijñānika dṛṣṭi va bhāratīya saṁskṛti* (Marathi). *Navabhārata* 25 (2), Nov. 71, 53-60.

> ..development of sciences in Vedic period..

19. **Jyotirmitra**. Methodology for experimental research in ancient India. *IJHS* 5 (1), May 70, 68-75.

> ..(with special ref. to medicine)..glimpse of it in *AV*..

20. **Mahadevan**, T. M. P. Philosophical trends v. history of sciences of India—orthodox systems. *IJHS* 4 (1-2), 1969, 27-41.

..*Up.* : two types of knowledge—*parā vidyā* and *aparā vidyā*; sciences belong to the latter type..concept of Upavedas..

21. Motilal Shastri. *Bhāratīya dṛṣṭi se ' vijñāna ' śabda kā samanvaya* (Hindi). Rajasthan Vaidika Tattvasodha Samstha, Jaipur, 1956, 134.

22. Phadke, P. N. *Atharvavede atyādhunikaṁ vijñānam. SP*, 26 AIOC, 1972, p. 412.

22A. Pratyagatmananda Sarasvati. *Veda o vijñāna* (Bengali). Sk. College Series, No. 54, Calcutta.

23. Puri, B. N. Irrigation and agricultural economy in ancient India. *ABORI* 48-49, 1968, 383-390.

..purpose of the famous MD tank : use for agriculture is conceivable..in *ṚV* : *kūpa*=well; *avaṭa*=artificial well..also ref. to *cakra*, *varatra*, *kośa*, *sūrmi suṣirā*, *khanitrima*..canals, water-lifting, storage.. Pāṇini ref. to many imp. rivers serving as sources of irrigation.. see : *VBD* III. 72. 22A..

24. Raghuraja Misra. *Vaidikaṁ vijñānam. Sūr.*, 1964.

..serially..

25. Ramanarayana Das. *Dravyorjāprasaṅge dhvanyūrjāvivecanam. Sūr.* 45 (11), Nov. 69, 261-264.

..in *ṚV*, Vyākaraṇa, etc. .. matter, energy, sound, electricity..

26. Ramaswarupa, Sastri. *Idānīṁ vedavijñānam āvaśyakam. GKP* 22 (4), 1969, 172-173.

27. Santaram ' Ananda '. *Veda men kyā likhā hai* ? (Hindi). *VJ* 21 (3-4), 1972, 205-208.

..from the pt. of view of science..

28. Sastri, Haridatta. *Vedāḥ vijñānaṁ ca. Saṁskṛta-Kalpataru*, Jaipur, 1972.

29. Satya Prakash. *Vaijñānika vikāsa kī bhāratīya paramparā* (Hindi). Bihar Rashtrabhasha Parisad, Patna, 284.

..from Vedic times onwards..

30. Satya Prakash. *Founders of Sciences of Ancient India.* Res. Inst. of Ancient Scientific Studies, New Delhi, 1965, 675.

..see 11 above..

31. SEN, S. N. An estimate of Indian science in ancient and medieval times. *Scientia* 101, 1966, 123-134.

32. SEN, S. N. Influence of Indian science on other culture areas. *IJHS* 5 (2), Nov. 70, 332-346.

..doctrine of the All-One in *Up.* and the teachings of the Eleatic School..water as the primordial element in *Up.* and Thales..

33. SRIKANTAMURTHY, K. R. Ancient Indian sciences. *Mys Or* 3, 1970, 131-137. (Also in *BJ* 15. 6, 20. 10. 68, 143-149).

..three epochs of scientific activity : (1) Formulation : from *ṚV* to *Up.* (2000-500 B. C.); (2) Experimentation (2nd cent. to 13th cent. A. D.); (3) Decadence (from 10th cent. to the present day)..

34. SRISAT, Acharya. *Ādhunika viśvavijñānacintāyā utkarṣasādhanaṁ vaidikavijñānam. Saṁvid* 2 (4), May 66, 12-17.

35. STCHERBATSKY, T. H. Scientific achievements of ancient India. *ISPP* 10, 1969, 317-331.

36. SUBBARAYAPPA, B. V. India's contributions to the history of science. *Vivekananda Memorial Vol.*, Madras, 1970, 47-66.

..Vedic evidence for maths., astronomy, medicine, alchemy..

37. TIWARI, Kausalendramohan. *Vaidika kālīna bhārata kī vaijñānika paraṁparāyen* (Hindi). *Sarasvatī* 67, Feb. 66, 123-124.

..*ṚV* III. 29. 1 (method of sparking fire by friction); *YV* 18. 12 (science of food): *ŚPBr.* (360 bones in human body); *ṚV* I. 166. 6-9 (weapons of war); etc. ..

38. VAIDYANATH SASTRI. *Sciences in the Vedas.* Sarvadeshika Arya Pratinidhi Sabha, New Delhi, 1970, vi+231.

Rev. : K. V. SARMA, *VIJ* 9, 214-216.

39. VEDANANDA, Swami. *Vedon men vijñāna* (Hindi). *Vedavāṇī* 19 (2), Nov. 66, 2-4; (3), Jan. 67, 3-5.

..cosmogony; *prāṇa* (energy); Ṛta (rotation); etc. ..

40. VIDYADHAR SASTRI. *Candraloka aur vaidika-kāla* (Hindi). *Viśvambharā* 5 (4), 1969, 2-3.

..Vedic seers familiar with the nature of the moon such as is being revealed now..

41. VIDYADHAR SASTRI. *Bhāratīya śāstron kī dṛṣṭi men candraloka* (Hindi). *Viśvambharā* 6 (2), April 70, 3-20.

..Vedic evidence..see 40 above..

42. VIRASENA. *Veda kā vaijñānika dṛṣṭikoṇa* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 42-55; *GKP* 21 (1-2), 1968, 93-105.

XVI. STUDY OF WORDS

79. STUDY OF WORDS.

1. ABAEV, V. I. Iz istorii slov : Vedijskoe *-ari-*, osetinskoe *aecaegaelon*. *Vop. Jaz.* 2, 1958, 113-115.

..see : *VBD* II. 79. 1..

2. ABHAYADEVA. '*Namaḥ*' *kī mahimā* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 9-11.

3. ABHAYADEVA. *Adhvara* (Hindi). *GKP* 21 (1-2), 1968, 123-126.

..*adhvara* has nothing to do with *adhvan*, nor can it be derived from root *adh*..*adhvara* implies invincibility of sacrifice..

4. ABHEDANANDA. *Darśanaśāstra kī nirukti* (Hindi). *GKP* 20 (6), 1968, 339-340; 358.

..*darśana* in technical sense (=system of philosophy) first in *MBh*..

5. AGRAWALA, V. S. *Kūrma kā adhyātma artha* (Hindi). *Vedavāṇī* (Feb. 1951).

6. AGRAWALA, V. S. Aja. *JAssam RS* 14, 1960, 113-115.

..*aja*=stationary, eternal, changeless principle (stasis)...*aja* and *ekapād aja* are identical principles, signifying 'unborn' Prajāpati..

7. AGRAWALA, V. S. Etymology of two Hindi words from the Ṛgveda. *IL* 21, 1960, 1-3.

..(1) *gatha* (=capital); Vedic *gratha* in *grathin* (*ṚV* VII. 6. 7); *grathin* may mean 'wealthy'; (2) *gaḍuā* (= water-pot) : Vedic *kadruka-trikadruka* (II. 11. 17)..

8. AGRAWALA, V. S. Gaurī. *W. Norman Brown Fel. Vol.*, 1962, 1-7.

..*Ṛ*V I. 164. 41 : *gaurī*=she-buffalo (as against *gauḥ*=cow) is symbol of Varuṇa's waters..(two stages of Vedic cosmology : Varuṇa, primeval undifferentiated matter, is represented in the subsequent stage by Vṛtra who enters into conflict with Indra)..*gaurī* is symbol of Vāk..author also discusses such terms as *mimāya*, *salilāni*, *ekapadī*, *dvipadī*, *catuṣpadī*, *aṣṭpadī*, *sahasrākṣarā*, *parama vyoma*, *etc*..

9. AGRAWALA, V. S. *Vaidika paribhāṣā men śarīra kī saṁjñāyen* (Hindi). *Vedavāṇī* 24 (2), Dec. 71, 13-19.

..discusses words like *kṣetra*, *ratha*, *daivī purī*, *deva-pariṣad*, *daivī vīṇā*, *daivī nauḥ*, etc. ..

10. AIRI, Raghunath. Etymological study of the word *sarasvatī*. *SP*, 25 AIOC, 1969, 1-2. (Sanskrit version : " *Sarasvatīti śabdasya vyutpattivicāraḥ* ", *GKP* 23. 3, 1970, 116-120).

..from *sṛ* < *svṛ*.=to go : river; to sound : Vāk; to praise : divinity; (*upatāpe* : cow)..(not to be derived from *sṛ* directly)..

11. ALI, Muhammed. Etymology of *āglāgṛdha*. *SP*, 26 AIOC, 1972, p. 145.

..(occurs only once : *Gopatha Br.* I. 2. 21)..

12. AMARANATH, Bhai. *Aghnyāvivecanam*. *R. Dravid Fel. Vol.*, 1971, *Ve* 81-83.

13. AMBROSINI, Riccardo. *Itt. ešat e ai. aduhat*. Ist. di Glott. dell' Univ. di Pisa, 1965, 7.

14. ANTTILA, Raimo. The pitfalls of ananke. *Die Sprache* 18 (1), 1972, 34-43.

..(ideas of 'fate, destiny, necessity' and of 'carry, reach, meet with' can be combined)..

15. APTE, V. M. Vrata in the Ṛgveda (The *mahi-vrata*, *priya-vrata*, *puru-vrata*, and other *vrata*-passages in the *Ṛgveda*). *QJMS* 51 (3), June 61, 103-111.

..(serially : fifth instalment; see : *VBD* II. 79. 8)..*vrata* from root *vṛt*..discusses Vedic passages supporting this derivation..

16. ATKINS, Samuel D. The meaning of Vedic *pājas*. *JAOS* 85, 1965, 9-22.

..the word does not mean 'surface, face' (as suggested by H. W. Bailey : *VBD* II. 79. 13)..the central, basic value for *pājas* is that of 'body' with particular ref. to breadth, thickness, solidity, and weight..

17. Bailey, H. W. Monoeceta vedica. *PICO* (23rd Session), 1957, 227-228.

18. Bailey, H. W. Iranian Arya - and Daha-. *TPhS* 1959, 71-115.

..*arya*, 'well-born, noble' from *ar*– 'to get, to beget'; Vedic *dāsa* – and *dasyu* – explained from Khot. *daha*– 'male, man'..see 21 below..

19. Bailey, H. W. Indago Ariaca. *IL* 21, 1960, 17-22.

..*ṚV* : *dhānyam bījam*..(hist. of many words of North Iranian can now be reported back for over 1000 yrs. behind the modern Ossetic and Pamir Iranian dialects)..bird names considered..

20. Bailey, H. W. Rigvedica. *G. Dumézil Fel. Vol.* (Collection Lalomus, 45), 1960, 9-13.

21. Bailey, H. W. Iranian *arya*- and *daha*- : supplementary note. *TPS* 1960, 1961, 87-88.

..see 18 above..

22. Bailey, H. W.; Ross, Alan S. C. Path. *TPS*, 1961, 107-142.

23. Bailey, H. W. Cognates of *pūjā*. *ALB* 25, 1961, 1-12.

..in the base *pūj*, attested once in *ṚV* (VIII. 17. 12) and then more copiously from the later Vedic and Sūtra lit. and Pāṇini's text, we have to see one more relic of the depleted vocabulary of ancient Indo-Aryan..(in Tocharian, *paut*–, *pot*– 'to honour, revere')..IE origin of *pūjā*, tho. "the base *pūj*- stands as an isolated peak rising out of the IA plain"..

24. Bailey, H. W. Arya III. *BSOAS* 24, 1961, 470-483.

..see : *VBD* II. 79. 27 (Arya I); *BSOAS* 23 (1), 13-39 (Arya II).. (1) *dru*–; (2) *ara*–; (3) *paudara*–; etc...

25. Bailey, H. W. *Kaśavittra*. *Nobel Fel. Vol.*, 1963, 38-41.

26. Bailey, H. W. Arya IV. *BSOAS* 26, 1963, 69-91.

..see 24 above..(1) *mand*–; (2) *mar*–; (3) *tap*–..Vedic words related to these..

27. **Bailey**, H. W. *Vidatha-*. *JRAS* 1965, p. 56.

. *vidatha* is likely to be nominal derivative to the verbal of *vi* with the base of *dati, dayate* (cf. *ṚV* VI. 42. 2.; IX. 90. 2).. (Renou knows nothing of *v.* as 'congregation', nor indeed of *sabhā* and *samiti* in a political sense)..see : *VBD* III. 71. 74..

28. **Bailey**, H. W. *Vāsta*. *AO* 30, 1966, 25-43.

29. **Bailey**, H. W. Śaka *śśandrāmata*. *W. Eilers Fel. Vol.*, 1967, 136-143.

30. **Bailey**, H. W. Vedic *garutmant-*. *ALB* 31-32, 1967-68, 8-11.

..(*ṚV* I. 164. 46; X. 149-3)..base *gar-* (Ir. *zgar-*'to move swiftly'); *garutmat*=possessing speed..(cf. *marut* : base *mar-*'male' ; *marya*)..

31. **Bailey**, H. W. Saka * *barza-*. *Renou Comm. Vol.*, 1968, 53-58.

..connected with Iran. *braz-* / *barz-* and Old Ind. *brah-* as in *brahman*..

32. **Bailey**, H. W. Ṛgveda *art-*. *ABORI* 48-49, 1968, 71-73.

..*ṚV* X. 109. 2; *AV* XIV. 1. 56 : *anu*+*art* ='to urge favourably, to woo'; *abhi* + *art* = 'to oppress, assault'..

33. **Bailey**, H. W. Aryan notes. *SCOAPO* 1, 1969, 137-149.

34. **Bailey**, H. W. Kamboja. *Minorsky Comm. Vol.*

35. **Bailey**, H. W. Hyaona. *A. Sommerfelt Com. Vol.*

36. **Bailey**, H. W. Atharvaveda *makaka-*. *Gonda Congr. Vol.*, 1972, 41-45.

..*AV* VIII. 6. 11-12..*m.*='vehement, wildly impetuous' (like a pouncing animal or a racing boat)..this sense supported by Iran. and Tokh. dialects..

37. **Balasubrahmanyam**, M. D. On the accentuation of the vocative *ṛtāvṛdhau* in *ṚV* I. 2. 8. *BDCRI* 22, 1962, 92-104. (Also in *SP*, 21 AIOC, 1961, p. 240).

..summarises Sāyaṇa's arguments justifying the unaccentedness (*nighāta*) of *ṛ.* acc. to Pāṇini; examines **Haskell**'s view that the *nighāta* is an error in trad. (*JAOS* 11, 1877, 58)..

38. BALASUBRAHMANYAM, M. D. An accentual note on *vikaṭa-* in Pāṇini and the Veda. *IL* 26, 1965-67, 18-26. (Also in *SP*, 22 AIOC, 1965, 210-11).

> ..justifies the initial accent of Ṛgvedic vocative *vikaṭe* on the basis of Pāṇini A. 8. 1. 72 and A. 6. 1. 198..(*vikaṭa-*: *vikṛta* presents an innovation in the sense that it might have been borrowed from the *parole* of the *ṚV* native speakers into the *langue poetique* of *ṚV* bards)..

39. BALASUBRAHMANYAM, M. D. An accentual problem in Pāṇini and the Veda apropos of the word *hāyana-*. *BDCRI* (S. J. Vol.), 1966, 43-58.

40. BALASUBRAHMANYAM, M. D. Subhagaṁkaraṇī in *AV* (a text-critical - cum-accentual note). *SP*, 24 AIOC, 1968, p. 282.

> ..*AV* VI. 139. 1b..*subhagaṁkaraṇa* is probably the true *Saṁ.*-reading..

41. BALASUBRAHMANYAM, M. D. Vedic *śriyase*, an accentual note. *SP*, 25 AIOC, 1969, p. 29.

> ..justifies the two types of accentuation (*śri* or *ya* being *udātta*) in the light of Pāṇini's descriptive procedure..

42. BALASUBRAHMANYAM, M. D. *Amāvāsyā*: an accentual study. *JUPHS* 27, 1-25. (Also in *SP*, 23 AIOC, 1966, p. 157).

> ..examines the accentuation of *a.* in Pāṇini and the Veda, and shows that P. is intimately acquainted with the *Saṁ.* texts wh. have recorded both the forms..

43. BALASUBRAHMANYAM, M. D. The accentuation of *arya-* in Pāṇini and Veda. *BDCRI* 23, 94-100. (Also in *PICO*, 26th Session, 3. 1, 1969, 21-24; and in *SP*, 26 ICO, 1964, 54-55).

> ..see 44 below..

44. BALASUBRAHMANYAM, M. D. Arya-: an accentual study. *Dandekar Fel. Vol.*, 1969, 112-127.

> ..revised version of 43 above..the original oxytonic accentuation (*ariyá*) retained in Vedic *aryá–*, wh., due to recessive accentuation, appears as *ariya* wh. is represented in Vedic (*ṚV, TS*) by the perispomenon (*aryâ–*); then the accent is thrown back on the initial syllable and the word becomes barytonic (*árya-*), thus

establishing the semantic distinction bet. oxytone (Grade 1) and barytone (Grade 2)..

45. Balasubrahmanyam, M. D. Vedic *starya-* and Pāṇini 3. 1. 123. *JGJKSV* 27, 21-28. (Also in *SP*, 26 AIOC, 1972, p. 339).

..dissolves the sandhi of *staryādhvarya*–as *starya* + *adhvarya* (against the Pāṇinīyas)..

46. Banerjea, A. C. *Ajāmi* in the Saṁhitās. *PICO* (26th Session) 3 (1), 1969, 25-27. (Also in *SP* supplement, 26 ICO, 1964, p. 10).

..*ṚV* X. 10. 9 : *ajāmi* (to be understood in neut. sense)= relationship of wife and husband; there is a certain amount of rivalry bet. two groups entering into marital relationship; therefore, *ajāmi*=rivalry or enmity..

47. Basu, Dvijendranath. On Sanskrit words for the four quarters. *BPS* 1, Calcutta, 1960, 25-26.

48. Basu, Dvijendranath. A philological study of Vedic *vrāta*. *BPS* 5, 1965, 25-32.

..*vrāta*, (occurs 8 times in *ṚV*)=group of people, multitude..

49. Basu, Dvijendranath. A lexicographical note on OIA words for 'assembly'. *SP*, 24 AIOC, 1968, p. 171.

..*sabhā, samiti, saṁsad, pariṣad, vidatha*..

50. Benveniste, É. "Hiver" et "neige" en indo-européen. *P. Kretschmer Comm. Vol.* I, 1956, 31-39.

..*hima, hemanta, hāyana* (*AV*), *snih*..

51. Benveniste, É. Mithra aux vastes pâturages. *JA* 248, 1960, 421-429.

..studies, among others, *gavyūti*..

52. Benveniste, É. La racine *yat-* en indo-iranien. *Morgenstierne Fel. Vol.*, 1964, 21-27.

..*yātayati*=organises; arrives at destination..

53. Benveniste, É. *Manth-* en Iranien. *I-IJ* 7, 307-309.

..(ref. J. Narten, *I-IJ* 4, 121ff.)..

54. **Benveniste, É.** Termes de parenté dans le langues indo-européennes. *Homme* 5 (3-4), 1965, 5-16.

55. **Benveniste, É.** Dérivés avestiques en-*vant*. *Kuiper Fel. Vol.*, 1968, 123-126.

..ref. to Ṛgvedic *āvṛt-vant–*, *niyut-vant-*, etc...

56. **Berger, Hermann.** Die Sanskritwurzel *śrambh*. *MSS* 19, 1966, 73-75.

57. **Bhagvat, V. B.** *Śrīphalam*. *Śāradā* 11 (23-24), Oct. 70, 7-10.

..*ś*. mentioned in some later *Up*., e. g., *Bhasma-Jābāla*, *Śira*, *Nārada*, *Kātyāyana*, *Tārā*..the meaning in these contexts wd. be *bilva*..

58. **Bhat, M. S.** Vedic stem *rātri* and Pāṇini. *JAS Bom* 41-42, 1966-67, 8-11.

59. **Bhattacharji, Sukumari.** Sanskrit lexicography: some etymological notes. *JAS Ben* 4 (2), 1962, 55-56.

..*śakaṭa* (connected with Śakas or Scythians); *śemuṣī* (Shamash of Babylonia is sun-god; sun married *saṁjñā*; *śemuṣī*=fem. of Shamash); *dula* (=Kṛttikā; cf. *TS* : *dula*=pour or pourer; Kṛttikā=water-pourers); *kanipa* (=n. of Ṛṣi in *ṚV* X. 44. 4; Hebrew Kanpa=steersman); *māna* (=measure, both in Sk. and Babylonia Hebrew)..all this proves close contacts bet. India and Babylonia since very early times..

60. **Bhattacharya, R. K.** Paśupā in Ṛgveda. *JAIH* 3, Calcutta, 1969-70, p. 261.

61. **Bhattacharya, Rama Sankara.** *Purāṇagata anuvāka sūktādi śabda* (Hindi). *Vedavāṇī* 14 (10), 7-10.

..*anuvāka*, *ardharca*, *sūkta*, *tṛca*, *vākovākya*, *gāthā*, *nārāśaṁsī*, *saṁgraha*, *vistara*, *khila*, *uttara*, *maṇḍala*, *pariśiṣṭa*, *varga*..

62. **Bhattacharya, Rama Sankara.** *Niruktapaṭhita* '*rājānau puṇyakṛtau*' : *eka vicāra* (Hindi). *VJ* 11 (7), Sept. 62, 42-43.

..*Nir*. 12. 1 on Aśvinau..*rājānau*=*rājā ca rājñī ca*..

63. **Bhattacharya, Rama Sankara.** *Yajña śabda ke uccāraṇa men* '*g*' *dhvani kī sattā* (Hindi). *Vedavāṇī* 15 (3), Jan. 63, 19-20.

64. BHATTACHARYA, Rama Sankara. *Pāṇinismṛta punarvasuśabda ke viṣaya men eka bhramapūrṇa mata* (Hindi). *Vedavāṇī* 16 (11), Sept. 64, p. 18.

..P. I. 2. 61 ref. to Punarvasu has nothing to do with Ātreya Punarvasu (as suggested by S. C. VIDYABHUSHAN in *A Hist. of Ind. Logic*, p. 11)..

65. BHATTACHARYA, Rama Sankara. *Pāṇinīya 'yavanānī' śabda ke viṣaya men eka bhrama* (Hindi). *Vedavāṇī* 16 (12), Oct. 64, 11-12.

66. BHATTACHARYA, Rama Sankara. '*Rāṣṭrīya*'-*śabdasya pāṇinīyatā nirbādhā*. *Amṛtalatā* 2 (1), May 65, 47-48.

67. BHATTACHARYA, Visvanath. *Pāścāttyādiśabdānāṁ parīkṣaṇam*. *Viśva-Saṁskṛtam* 2 (2), Feb. 65, 143-147; (3), May 65, 213-218.

..*pāścāttya* is correct, not *pāścātya*..

68. BHATTI, Devadatta. *Bhāratīya saṁskṛti ke paricāyaka ye śabda* (Hindi). *VJ* 14 (9), Nov. 65, 9-10.

..*nadīṣṇa, śakuna, kuvinda, dīvākīrti, upādhyāya, chatra, duḥkha*..

69. BHAVASAR, S. N. On the etymology of *indra*. *Dandekar Fel. Vol.*, 1969, 152-156. (Also in *SP*, 24 AIOC, 1968, p. 283).

..as given by *Br.* and Yāska..author accepts derivation from *id-* (*ind-*) 'to be powerful'..

70. BHAWE, S. S. The word *pravat* in the Ṛgveda. *PAIOC* (19th Session) 2, 1961, 1-12. (Also in *IA*, Third Series, 1. 1, 1964, 31-47).

..(see : *VBD* II. 79. 42)..*pravat*=anything having intensity or excess; at a later stage, the word in plural evolved the almost fixed sense of 'rivers', etc...

71. BISWAS, A. On some Vedic and archaic words in the Bhāgavata-Purāṇa. *SP*, 22 AIOC, 1965, p. 128.

..*apīvya, kṣulla, śulvam, paṇi*, etc...see : *VBD* III. 42. 24..

72. BODE, F. A. Māthra in the Avesta. *PICO* (25th Session) 2, 1963, 291-293.

..from *man* (=to think, to reflect) + *ra* (suffix of abstract of instrumentality); *m.*=instrument of comprehension..*mantra* in Veda..

73. BOPARDIKAR, M. N. Agastya—an etymological study. *SP*, 26 AIOC, 1972, 346-347.

..(1) *aga* (=sun): A. son of Mitrāvaruṇau, i. e., of the sun; (2) *ag* (=to drop)+*styai* (=to remain accumulated): semen of M-V. dropped and accumulated as source of A.; (3) *agastya* similar to *parasadga* (Old Pahlavi) and *fradhakshti* (Avesta)= "son of water–jar"..

74. BRANDENSTEIN, W. Arica. *P. Kretschmer Comm. Vol.*, I, 1956, 52-60.

..considers, among others, *aham, kakubh, go, vṛṣabha*..

75. BRANDENSTEIN, W. Etymologica. *J. Whatmough Fel. Vol.*, 1957, 23-27.

..*sāyaka, sīra, sītā*..**sei* (=' to throw' in Aryan region; 'to sow' in extra-Aryan region)..

76. BUDDHA PRAKASH. A historical study of the Sanskrit *devānāṁpriya*. *VIJ* 8 (1-2), 1970, 160-171.

..(ref. Dasaratha SHARMA, "Devānāṁpriya", *IHQ* 25, 151).. ..acc. to author, *d.* was a common term of courteous address popularised by non-Br. Mauryas; acquired pejorative sense after the Br. revival (Patañjali); later Buddhist writers turned *d.* into a term of contempt, on account of their abhorrence for devas..

77. BURROW, T. Sanskrit *krand*-'step, stride'. *BDCRI* 20, 1960, 281-287.

78. BURROW, T. A note on the etymology of Sanskrit *karmāra* –, ' smith '. *ALB* 25, 1961, 69-77.

..*k.* occurs several times in Vedic *Saṁ.* (not connected with *karma*); may go back to **kalmāra-*(cf. Lith. *kalti*=to forge; Lett. *kalt*=to forge)..

79. BURROW, T. Sanskrit *āmoda* - 'fragrance, perfume'. *W. Norman Brown Fel. Vol.*, 1962, 23-27.

..from *mud* ' to be oderous' (diff. from *mud* ' to rejoice')..

80. BURROW, T. On the significance of the term *arma-*, *armaka-* in early Sanskrit literature. *JIH* 41 (1), 1963, 159-166.

..term occurs in Pāṇini's grammar and is used independently in Vedic lit.; signifies the ruined sites of IV civil. ..Vedic data indicate that it was the Aryans who were responsible for the overthrow of IV civil...

81. Burrow, T. Sanskrit *plakṣṇoti*. *Kuiper Fel. Vol.*, 1968, 247-252.

..*prakṣṇauti* in *Pitṛmedhasūtra* of Baudh. (Śrautakośa transl. : immolates'); *kṣṇu*=' to sharpen '; therefore, reading *plakṣṇoti* in Mys. Ed. is better; *plakṣ*=' to strike '..B. gives IE etymology for this..

82. Burrow, T. Sanskrit *śaṣpa-* and *bāṣpa-*. *JRAS* 1969, 112-117.

..(*ś.* occurs in *VS*)..a transposition of **-pṣ-* to *-ṣp-* is to be assumed in these words..

83. Burrow, T. Sanskrit *śauṭīra-*. *JRAS* 1970, 15-19.

..*soṭīra-* in MIA, *soḍīra-* in later Prakrit—artificially Sanskritized ..occurrence of the word in *Dhātupāṭha*, *Uṇādisūtra*, and *Gaṇapāṭha* shows that these gramm. texts in their present form do not go back to Pāṇini's time; they are not earlier than the first few centuries A. D...

84. Burrow, T. Notes on some rare words in Sanskrit and their etymology. *BSOAS* 33 (1), 1970, 46-54.

..among these : *dūrśa* (*AV*) ' some kind of rough garment, *panu* (*ṚV* I. 65. 4) ' nourishment '; *upamārayati* (in ritual lit.) ' to dip or plunge into water '; *saṁ-plomnāya* (in *ŚS*) ' having kneaded with the hands '..

85. Burrow, T. Sanskrit *jalāṣa-*. *W. B. Henning Mem. Vol.*, 1970, 89-97.

..*j.* connected with Hitt. *galaktar*.. (*j.*=' healing, cooling, soothing ')..

86. Burrow, T. Some Dravidian words in Sanskrit and Prakrit. *Wijesekera Fel. Vol.*, 1970, 155-157.

..*pṛṇākā* (*ĀpŚS*, *BhārŚS*)=a young female deer, to be derived from Tamil *piṇaval* ' female of dog, pig, deer '..

87. Cardona, G. Rigvedic *śṛṇviṣe*. *Lg* 37, 1961, 338-341.

..this present form of *śru* is based on 3rd sg. *śṛṇve*, 3rd pl. *śṛṇvire*, with stative meaning, ' is / are famed '..

88. CARDONA, G. Ṛgvedic *śruvat*. *JOIB* 12, 1962, 1-4.

> ..*ṚV* I. 127. 3..this is a form of *śru* 'hear', not of a verb meaning 'disintegrate'..

89. CARDONA, G. Greek *heîsa* and Sanskrit *satsat*. *Lg* 39, 1963, 14-16.

> ..Sk. subj. formed to imperative *satsi*, *sada* on the model of such groups as *yaja*, *yakṣi*, *yakṣat*; hence is not directly comparable with Gk. sigmatic aor...

90. CHAKRAVARTI, Samiran C. An inquiry into the meaning of the word *sabhā* in the Vedic texts. *SP*, 26 AIOC, 1972, p. 350.

> ..primary meaning of the word derived from a study of the relation of *sabhā* to *sabhyāgni*..

91. CHAPEKAR, N. G. *Manuṣ*. *Bh. Vid.*, 16, 1957, 54-59.

92. CHAPEKAR, N. G. Nighaṇṭu words for 'man': 1. *kṛṣṭi-*, 2. *carṣaṇi-*, 3. *kṣitayaḥ-*. *Bh. Vid.* 16, 1958, 84-96.

93. CHAPEKAR, N. G. Nighaṇṭu words for 'man': *naraḥ*. *Bh. Vid.* 18, 1960, 56-69.

94. CHAPEKAR, N. G. Pṛtanā. *PO* 25, 1960, 1-2.

95. CHAPEKAR, N. G. Adri. *PO* 25, 1960, 3-7.

96. CHAPEKAR, N. G. Ṛṣi. *PO* 26, 1961, 124-130.

97. CHAPEKAR, N. G. Viśaḥ. *Bh. Vid.* 19, 1962, 14-24.

98. CHAPEKAR, N. G. Manyu. *PO* 27, 1962, 45-49.

> ..*m.*=firm determination..

99. CHATTERJEE, Aparna. Asūryampaśyā in Pāṇini. *MR* 121, Mar. 67, 202-204. (Also in *JIH* 45, 1967, 535-39 : "A note on *a.* in Pāṇini).

100. CHATTERJI, Suniti Kumar. Sanskrit *govinda*: Old Irish *boand*. *W. Ruben Fel. Vol.*, 1970, 347-352.

> *g.*=fair or beautiful on account of cows..

101. CHATTOPADHYAYA, Charuchandra. *Svāhā aur svadhā* (Hindi). *Kalyāṇa* 35 (3), Mar. 61, p. 785.

101A. CHATURVEDI, Ramadhin. *Bhūmā* (Hindi). *Prajñā* 14 (1), Oct. 68, 1-2.

101B. CHATURVEDI, Ramadhin. *Niṣṭhā* (Hindi). *Prajñā* 16 (1), Oct. 70, 85-87.

..in *Up.* and Vyākaraṇa..

102. CHAUBE, Braja Bihari. An etymological note on the word *śman*. *JGJKSV* 27 (3-4), 159-166.

..*śman* (=body) from *śu, śava*..

103. CHAUBE, Braja Bihari. *Ṛgvede apas-śabdaḥ*. *Viśva-Saṁskṛtam* 9 (1-2), 1972, 139-141.

104. COOMARASWAMY, A. K. On translation : *māyā, deva, tapas*. *Isis* 55, April 33.

105. COWAN, H. K. J. Atjèhs *bhu', buga*. *BTLV* 119, 1963, 401-405.

..possible relations with IE word for beech..

106. DANGE, Sadashiv A. About the words *garut* and *garutman* in Ṛgveda. *IHQ* 39 (1-2), 1963 (1967), 134-137.

..*garutman*=praiseful one (in the first instance); the rendering connecting it with the idea of 'bird' influenced by the word *suparṇa*..

107. DANGE, Sadashiv A. *Yātu āṇi yātudhāna* (Marathi). *Navabhārata* 17 (10), July 64, 12-16.

..*yātudhānas*=perpetrators of black magic..discusses *mūradevas*..

108. DANGE, Sadashiv A. Parvata in Ṛgveda. VSMV, 1964, 47-60.

..*p.*, at many places in *ṚV*, gained the connotation of a conceptual line dividing the visible and the invisible..

109. DANGE, Sadashiv A. Sasarparī : a war-spell from the Ṛgveda. *VIJ* 5 (1), Mar. 67, 25-32.

110. DANGE, Sadashiv A. On the Vedic word *vāṇa*. *JIH* 46 (2), Aug. 68, 271-280.

..*vāṇa* (in *ṚV*) denotes the vocal apparatus thro. wh. the words of the Mantras flow; *vāṇa* (in Vedic texts other than *ṚV*)=a musical instrument..

111. **Dange**, Sadashiv A. Patnī and dampatī. VSMV (1968), 1969, 158-171.

..*dampatī* is *ṣaṣṭhī tatpuruṣa* compound..*patnī*=(originally) "controlling lady" (*pat* had the sense of control or rule)..

112. **Dange**, Sadashiv A. Śiprin and śipiviṣṭa. *JGJRI* 25, 1969, 501-510.

..*śipra*=a horn-like erection on the helmet..in *śipiviṣṭa*, the original concept seems to be the piercing horn, mixed with that of the pointed and virile male-organ..

113. **Dange**, Sadashiv A. *Adma-sad. VIJ* 8 (1-2), 1970, 35-37. (Also in *SP*, 25 AIOC, 1969, 8-9).

..*a.* as the high priest officiating at the offerings and rousing Agni and the other priests by his Mantras..

114. **Dange**, Sadashiv A. Tryambaka. *JOIB* 19 (3), Mar. 70, 223-227.

..the word *t.* has a mixed connotation—indicating the 'water-eye', 'shining one in the waters'; it is an aspect of the general concept of the 'fire-in-waters'..parallels cited..

115. **Dange**, Sadashiv A. Kanyā and kānīna. VSMV (1971), 1972, 179-185.

..basic sense in *kan* is that of 'miniature'..

116. **Dange**, Sadashiv A. Dvi-barhas. *Bh. Vid.* (Velankar Comm. Vol.).

..the word denotes not 'doubly strong' but twofold power—or rather the capacity to usher in the heavenly as also earthly help..

117. **Dange**, Sadashiv A. Āhanas. *SP*, 26 AIOC, 1972, 350-351.

..the word needs to be connected with Vedic *āhanasyāḥ* (sexful Mantras in Aśvamedha); *āhanas*=(1) a sex-act; (2) a party to the act of sex-ritual..from *han* to strike..

118. **Dange**, Sindhu S. The terms "gotra" and "yuvan" (their social significance). VSMV (1970), 1971, 206-217.

..*gotrāpatya* designation is that of the family, while *yuvāpatya* designation is individual; the former marks the beginning of surnames based on personal name..

119. DESHPANDE, G. T. Import of the term *devavāṇī*. *NUJ* 17 (2), April 67.

119A. DESHPANDE, G. T. On the import of the term " devānāṁpriyaḥ ". VSMV (1969), 1970, 218-235.

..term used as an honorific of general nature; not restricted to royalty; change of meaning due to either brahmanical prejudice or Aśoka's unpopularity..term of honour, thro. ironical use, changed its meaning..*paśu* offered to gods in sacrifice, because it is dear to them; *paśu*=fool...(in good sense : one who endears himself by his righteous conduct)..

120. DE SMET, R. V. Some key definitions. *India Cultures Quarterly* 27 (1), 1971, 19-23.

..*jīva, karman, karuṇā. māyā*..

121. DEVARAJ, Muni. *Veda aur māṁsāhāra* (Hindi). *Vedavāṇī* 14 (10), 10-20.

..*māṁsa = sāra*..

122. DEVASTHALI, G. V. *Triṣapta*. *JGJRI* 17 (1-2), 71-77.

..*t.* occurs four times, once in *ṚV* and three times in *AV* ..acc. to D., *t.* ref. to Maruts (' sound ' is their stregth)..

123. DIVEKAR, H. R. *Durgaha*. *Nibandhāvalī* (S. K. Chatterji Fel. Vol., Dogri Res. Inst.) 2, 1970, 1-6.

- ..word *duggara* derived from *durgaha*; Purukutsa=son of Durgaha (4097 B. C.)..

124. DRESSLER, Wolfgang. Ved. *dive-dive* und die idg. Iterativkomposita. *Brandenstein Comm. Vol.*, 1968, 39-47.

..represents transformation of *divi-divi*..metrical, semantic, and formal considerations..in Idg. Ursprache, normally locative occurs in the Āmreḍita compounds..

125. DUMÉZIL, G. Les deux patès. *Rev. Et. Latines* 40, 1962, 109-117.

..(considers *viśpalā*; also Pūṣan)..

126. DURANTE, M. Etimologie greche. *SMEA* 11, 1970, 42-57.

...discusses *dasa*..

127. EMENEAU, M. B. Indo-Iranian words for 'worm-wood'–an IE etymology. *IL* 26, 1965-67, 45-48.

..Sk. *dāru* : Brahui *dranna*..

128. FEISTEL, Hartmut-Ortwin. "gaur dhayantī". *KZ* 82 (1), 1968, 24-36.

..*gāṁ dhayantīṁ parasmai nā 'cakṣīta*—in this passage, (ref. to the stage after *samāvartana* and before *vivāha*) *dhayantī* does not mean 'suckling' but 'sucking', the object to be supplemented *gām* (another cow) being omitted on account of haplology..

129. FERRARI, G. Sanscrito *pra i–* nel significato di 'morire'. *SSL* 10, 1970, 79-118.

130. FIŠER, I. The explanation of the word 'upaniṣad' according to Śaṁkara (Czech). *Filos. Čas. Českosl.* 16 (4), 1968, 514-516.

131. FORSSMAN, B. Dracheis. *Münch. Beitr. Spw.* 16, 1964, 17-19.

..Vedic *adṛśan*..

132. FORSSMAN, B. Gk. prumnē, ai. *nimna*- und Verwandtes. *KZ* 79 (1-2), 1964, 11-28.

..'in downward direction'..

133. FORSSMAN, B. Vedisch *viśvapsnya-*. *MSS* 24, 1968, 35-38.

..this Vedic qualificative means 'suckling all'.. * *psniya*=milk; Vedic *stana*..

134. FORSSMAN, B. Apaoša, der Gegner des Tištriia. *KZ* 82 (1), 1968, 37-61.

..a Vedic parallel to *a.* is *puṣya*, an old epithet of *tiṣya*-wh. is related to Av. *tištriia* (Sirius)..

135. FOWLER, M. Indo-European [*bh*]> English / v /. *Word* 19 (3), 1963, 322-327.

..certain groups of cognate words exemplified by English 'love': Sk. *lubh* seem to be descended from a PIE type with features in an arrangement probably conducive to the beginnings of the Germanic consonant mutation...

136. Frei, Henri. Carrés sémantiques (à propos de véd. *utpā-*). *CFS* 16, 1958-59, 1-22.

..*ut-pā-*(*AV* V. 20. 7; XIII. 1. 31), “ étre orgueilleux, se révolter”..

137. Frei, Henri. Véda et Cachemire. *CFL* 17, 1960, 47-53.

..*YV pratīpam* (cf. *AV* XX. 129. 2 : *pratīpa-*) from * *prati* + *īpam* “ contre le courant ”..cf. *YV anv-īpam, udīpa*–“ inondation ”.. (Kashmiri : *yūpu*)..

138. Frei, Henri. Méthodes de reconstruction sémantique (à propos de védique *anūpa-*). *SCL* 11 (3), Bucharest, 1960, 475-479.

..*ṚV* IX. 107. 9 : *anūpe,* “ vers le flot ”; X. 27. 23 : *anūpā,* “ les flots ”..

139. Frei, Henri. Trois mots singuliers. *CFS* 19, 1962, 87-91.

..(1) Vedic *udāpyam* (*AV* X. 1. 7) “ proud, arrogant ”; (2) *udāyyam* (*Paipp. Saṁ.* XVI. 35. 7), same meaning; (3) *udīpa*...

140. Frei, Henri. Védique *kūlam* ‘ Berge ’. *CFS* 20, 1963, 55-62.

..(1) Vedic sense of *kūlam*; (2) prefixed types : *anukūla, pratikūla,* etc...Vedic *kalayati*; Vedic *krudh-*..

141. Gajendragadkar, S. N. Study of synonyms : *aṁhas, enas,* and *āgas* in the *Ṛgveda*. *IL* 28, 1967 (1970), 36-70. (Also in *SP*, 23 AIOC, 1966, 142-143).

..*āgas* : wrongful conduct, violation of holy laws; *enas* : crime, and as a result a calamity caused by the anger of gods and even machinations of enemy; *aṁhas* : physical calamity, a danger wh. befalls an individual and against wh. he seeks protection from divinities (*aṁhas* lies outside the conceptual range of sin).. gives transl. of passages where the words occur..see 143 below..

142. Gajendragadkar, S. N. The word *śloka* in the *Ṛgveda*. *JBomU* 38, Oct. 69, 94-99. (Also in *SP*, 25 AIOC, 1969, p. 191).

..*śloka* ⊵ IE *klou-kos* : Sk. *śru*..originally, *śloka*=sound; sound of Soma-pressing stones; musical, rhythmic sound; praise; call to a deity; fame..in *ṚV*, *śloka* does not mean ‘ verse ’..

143. GAJENDRAGADKAR, S. N. Study of *aṁhas*, *enas*, and *āgas* in the Yajurveda and Atharvaveda. *JASBom* 43-44, 1968-69 (1970), 129-141.

..see 141 above..semantic boundaries of the three words have remained the same as in *ṚV*..

144. GANGAL, V. V. Samudra in the Ṛgveda. *JBomU* 32 (2), Sept. 63, 37-47.

145. GEORGIEV, V. I. Das IE Wort für "Trane". *A Ant H* 16, 1968, 13-14.

..Vedic *aśru*, Hitt. *ešhahru*..

146. GHATAGE, A. M. A sample entry in a Historical Sanskrit Dictionary. *IL* 33 (2), 1972, 158-165.

..*a*..

147. GHATAGE, A. M. *Śara* and *śaru* in Sanskrit. *IL* 33 (3), 1972, 230-238.

148. GONDA, J. Indogermanisch *ser* - " (spitziger) *ast* usw." *Mn.*, S. 3, 6, 1938, 153-171.

149. GONDA, J. Ābharaṇa. *NIA* 2 (2), May 1939, 69-75.

150. GONDA, J. The meaning of Sanskrit *mahas* and its relatives. *JOIB* 8 (3), 1959, 234-269.

151. GONDA, J. Some notes on the study of ancient Indian religious terminology. *Hist. Rel.* 1, 1962, 243 ff.

..*VBD* III. 48. 108..question of apparent multiplicity of meanings and connotations ascribed to many Sk. words; in many cases, this so-called polysemy is likely to be illusory, because our modern lgg. are not rich enough..

152. GONDA, J. Prayata. *Bh. Vid.* 20-21, 1962, 45-51.

..(word does not occur in Vedas; but root *yam* used in the sense of 'being respectfully disposed')..*prayata* (Hinduistic term) 'holding oneself forward to, surrendering, devoting oneself to, ritually pure'..(the word marks a new element of rel. life and ritual attitude)..

153. GONDA, J. *Adhvara* and *adhvaryu*. *VIJ* 3 (2), Sept. 65, 163-177.

..*adhvara* related to *adhvan*, 'a road wh. makes good going a journey'..

154. GONDA, J. *Devayant* and *devayu*. *JOIB* 15, 1965-66, 307-313.

..*devayat*=approaching, turning to, applying to gods by ritual means; *devayu* also expresses the same sense..

155. GONDA, J. *The Meaning of the Sanskrit term Dhāman.* N. V. Noord-Hollandsche Uitgevers Maatschappij, Amsterdam, 1967, 100.

Rev. : S. G. KANTAWALA, *JOIB* 21, 255-257.

156. GONDA, J. The Sanskrit particle *api*. *Lingua* 21, 1968, 183-196.

..in Veda : *api* with loc. makes the idea of immediate nearness explicit; the idea of addition is also suggested (*api+kṛ*)..starting from a vague and general idea of 'by, near, add to this' most uses of *api* may be satisfactorily explained..several Vedic *api*-passages discussed..

157. GONDA, J. The historical background of the name *satya* assigned to the highest being. *ABORI* 48-49, 1968, 83-93.

(divine power and will are given form in a name; name is an actuality expressed in a word; 'name' is a 'double' of the 'thing')..considers Ṛgvedic occurrences of *satya-* as a qualification of gods; also in *AV* and ritual texts..

158. GONDA, J. The meaning of the Vedic *kāru-*. *JGJRI* 25, 1969 (1970), 479-488.

..Vedic *kāru-* (and Gk. *kḗrux-*) "spokesman", speaking on behalf of patrons or others in public being the most conspicuous part of his task..*kāru* (=proclaimer of praise) can't prove the existence, in the common IE land, of a poet known by the name of * *kāru* and mainly characterised by his wanderings..

159. GOPALASWAMY AIYENGAR, T. K. Significance of *sūrmya* and *suṣira*. *SP*, 22 AIOC, 1965, p. 209.

160. GOSWAMI, Sitanath. Is *agni* a portmanteau word ? *SP*, 25 AIOC, 1969, 43-45.

..derivation suggested by Śākapūṇi is quite cogent..

161. GRANTOVSKIJ, E. A. Indoiranskoe *kunda-, kunduru / a-, kundaru / a* (Russ.). *Jaz. Indii*, Moscow, 1968, 470-482.

162. GRASSI, Letizia. Struttura del sacerdozio indeuropeo note linguistico-antropologiche. *QIG* 8, 1964-65, 111-142.

..*brahman*; *rāj*; *purohita*..(*ṛṣi* compared to tok. B *rsäke*, arm. *her=ira*, lit. *aršus*=violento)..also discusses : *atharvan*, *agnīdh*, *vivasvat*, *hotṛ*, *dharma* (lat. *firmus*), *agni*, etc...

163. GREENFIELD. J. C.; MAYRHOFER, M. The '*Algummim*/ *Almuggīm*-problem re-examined. Hebräische Wortforschung. *Baumgartner Fel. Vol.*, 1967, Brill, 83-89.

..*valguka* (=sandal) is not an old, already in Semitic lgg. borrowed (B. C.) form, but a later lexicographer-product : *valgu*=beautiful (cf. *candana-candra*)..

164. GÜNTHER, H. *Urṇanābhi-*. *WuS* 20 (3), 247-248.

165. GUPTA, Harihar Prasad. *Saktum iva titaunā punantaḥ*. *VJ* 11 (2), April 62, 36-37.

..discusses *saktu* and *titau*..

166. GUPTA, Harihar Prasad. *Ghṛta-śabda-vimarśaḥ*. *Mālava-Mayūraḥ* 19 (1-2), Nov. 64, 8-10.

167. GUPTA, Sudhir Kumar. *Dadhikrā*. *Gangaprasad Fel. Vol.*, 1960.

..etymology and interpretation of the word acc. to Dayananda..

168. GUPTA, Sudhir Kumar. Śunaḥśepaḥ. *Vivṛti* 6 (47), Hyderabad, 1960.

169. GUPTA, Sudhir Kumar. *Dayānanda-bhāṣya ke katipaya nirvacana* (Hindi). *Vedavāṇī* 12 (3), 1960; 12 (7), 1960; 13 (4), 1961; 14 (1), 1961.

..various words discussed, following Dayananda..

170. GUPTA, Sudhir Kumar. A study of the uses of the word *brāhmaṇa* in the four Vedic Saṁhitās. *URSHS* 8, 1962-63. (Also in *SP*, 21 AIOC, 1961, p. 241).

..the primary ref. (*sākṣāt saṁketa*) of the word *b.* is the 'creator and his powers'; all other senses follow from it..

171. GUPTA, Sudhir Kumar. Surā. *Āryāvarta*, Gwalior, 1963.

..*surā* (wine) is condemned; *surā* (food juice) commended..

172. GUPTA, Sudhir Kumar. Dayanandabhāṣya men agastya. *Chandra Shekhar Dwivedi Fel. Vol.*, Jaipur, 1964.

173. GUPTA, Sudhir Kumar. Exegetical value of Vedic repetitions. *Jain Bharati*, Jan. 64.

..discusses many Vedic words..

174. GUPTA, Sudhir Kumar. Tryambaka. *Souvenir*, 7th All Rajasthan Homeop. Medical Conf. 1970, Jaipur, 1970, 40-41.

..*VBD* II. 50. 78.. *t.*=coconut..

175. HAEBLER, C. Kosmos. Eine etymologisch-wortgeschichtliche Untersuchung. *Arch. Begriffsgesch.* 11 (2), 1967, 101-118.

..central meaning of cosmos=gegliederte Ordnung (organic order) ..comparable to Vedic *śikṣate* (Av. *sah*); *deva-śas*..

176. HAEBLER, C. Pā. *iñjati*, buddh. h. skt. *iñjate* : ved. *ṛñjate*, eine mittelindischvedische Isolexe. *Kuiper Fel. Vol.*, 1968, 283-298.

177. HAMP, Eric P. On some troublesome Indo-European initials. *G. S. Lane Fel. Vol.*, 1967, 146-153.

..(words for 'day' and 'tear')..

178. HAMP, Eric P. Indo-European 'young'. *KZ* 84, 1970, p. 1.

..(apropos Karl HOFFMANN, *MSS* 6, 35-40)..Vedic *yuvan-am* ⊳ * *iuəon*..

179. HAMSARAJ. *Vaidika vṛtra kā rūpāntara : śaitāna=iblīsa* (Hindi). *Vedavāṇī* 24 (10), Aug. 72, 3-5.

..*śaitāna* (from *stena*); *iblīsa* (from *ilībiśa* : *ṚV* I. 33. 12)..

180. HARA, Minoru. A note on the Sanskrit word *jana*. *Kuiper Fel. Vol.*, 1968, 256-269.

..Vedic shade of meaning of the word *jana* as 'stranger' (besides man)..in cl. Sk...*jana* is a concept comparable to French 'peuple' (as distinguished from officials, nobility, clergy).. semantic tendency of the word expressing 'people' to mean 'others', 'foreigners', not limited to Sk. *jana*..

181. HARA, Minoru. A note on the epic folk-etymology of *rājan*. *JGJRI* 25, 1969, 489-499.

..(folk-etymology common in *Br.*; the object and its name are magically and ritually connected with each other; ritualists were serious in analysing the word as a way to approach the essence of the thing)..*rājan* and *rañjay*..

182. HARA, Minoru. A note on the Sanskrit word *ni-tya*. *Ṛtam* 1 (1), 41-50.

..see : *VBD* II. 79. 111..in cl. Sk., the word developed the meaning of 'constant', 'eternal', etc.; but the shade of the original meaning (=found inside of) is retained in such compounds as *araṇya-nitya*..(based mainly on *MBh.* passages)..

182A. HARA, Minoru. A note on the Sanskrit phrase *devānāṁ priya-*. *IL* 30, 1969 (1971), 13-26.

..*d. p.*=legitimate or blood-related to gods; this meaning connected with the concept of king's divinity known from Vedic times..the more exaggerated and pompous the title, the easier is its semantic degeneration; therefore, *d. p.*=blockhead..

183. HAZRA, R. C. Interpretation and importance of the word *paśutṛp* in Ṛgveda VII. 86. 5. *VIJ* 4 (1), Mar. 66, 34-38.

..*paśubhiḥ tṛpnoti rājānaṁ mokṣārtham* : thief, for attaining freedom from bondage, satisfies his captor (king) by giving him cattle acc. to his demand..

184. HIERSCHE, Rolf. Zu *pīpāya* : *ṚV* VIII. 29. 6. *MIO* 4 (3), 1956, 364-367.

..in the context, derives *pīpāya* from *pa* 'to protect' (perf. 3 sg.); acc. to author, a case of misuse of *pīpāya* in the sense of 'protect'; the reason is phonetic similarity of various forms from these two roots..

185. HIERSCHE, Rolf. Zu mi. *gacchati*, *acchati*, u. ā. als "Futurum". *Die Sprache* 6, 1960, 33-38.

186. VON HINÜBER, O. Vedisch *nivāte* und Pali *nivātake*. *MSS* 23, 1968, 21-28.

..Ved. *nivāte*=in a place, where there is no wind; in a sure, secure place.. in *Jātaka* I. 289. 28 : *nivātake* means the same thing..

187. HOFFMANN, K. [*upasīdathāḥ*; *aprākṣyaḥ*; etc. in *Ch. Up.*] *MSS* 2, 1952, 130 ff.

188. HOFFMANN, K. Vedisch *gṛh* 'klagen'. *MSS* 14, 1959, 35-38.

> ..*garhase* (*ṚV* IV. 3. 5)..also *gṛhate* (V. 32. 12); *gṛhāmahi* (VIII. 21. 16); *jagṛhe* (X. 12. 5)..*gṛh* with gen. (=suffer from; to be deficient in) : *vāco gṛhīta* (*MS* II. 5. 2) .. (in opposition to *prī* ..

189. HOFFMANN, K. Der vedische Typus *menāmenam*. *KZ* 71, 1960, 242-248.

190. HOFFMANN, K. Ved. *ucchvaṅka-*, *ucchalaṅka-*, Pali *ussaṅkha-*. *I-IJ* 4, 1960, 111-118.

> ..arch; upward curvature..

191. HOFFMANN, K. Zum Aorist von *dṛś*. *I-IJ* 4, 1960, 119-120.

> ..apropos *VBD* II. 79. 165..

192. HOFFMANN, K. YV. *mṛgaśapha*-m; AV *takman*; die 'Infinitive' *rohiṣyai*, *avyathiṣyai*; Ait. Br. *meṣyant*; AV *vitāvati*. *KZ* 78, 1963, 84-95.

> ..*takman* < *tapman*.. *Ait. Br. ā ca parā ca meṣyan :* the better reading wd. be : *ācaparācam eṣyan*..*vitāvati*=' in still so greater (distance)'..

193. HOFFMANN, K. Idg. *Snei̯g^{u}h*. *MSS* 18, 1965, 13-28.

> ..(=to snow..Vedic usage of *snih*)..

194. HOFFMANN, K. JB. *vanākakṣāḥ*. *I-IJ* 9, 1966, 199-202.

> ..*kakṣa*=shrubbery; arm-pit..

195. HOFFMANN, K. Vedisch *vichāyati* und *govyacha-*. *MSS* 19, 1966, 61-72.

> ..(derived from *vi-chā*) " to tear the skin apart, injure, wound".. *–vyacha* – must have secondary Ablaut..(Pāṇ. III. 1. 28)..

196. HOFFMANN, K. Der vedische Prekativtyp *yeṣam, jeṣma*. *MSS* 20, 1967, 25-37.

197. HOFFMANN, K. TS. *sīmahi* : " Haplologie im Satz " ? *MSS* 22, 1967, 25-28.

> ..it is not necessary to assume *sīmahi* as haplology for *sīm īmahi*..

198. HOFFMANN, K. Ved. *santya-* und ahd. *samfti*, ags. *sefte*. *MSS* 23, 1968, 29-38.

..*sam* (=together, with) + suffix *tya* (=companion, comrade)= finding oneself in companionship; beneficent.. (cf. *nitya*, *amātya*, *sanutya*, *apatya*)..*sefte*=sweet, agreeable..

199. HOFFMANN, K. Avest. *uruuīnaitīš*, Yt. 13. 33. *MSS* 24, 1968, 39-42.

..corresponds to Vedic * *vlinatīḥ*..*vlināti* (*MS* IV. 5. 5; *ŚPBr.* I. 6. 3. 31, etc.)..

200. HOFFMANN, K. Hethitisch *luk* (*k*)-, *lukki-*. *KZ* 82 (2), 1968, 214-220.

..connected with Vedic *rocate*..

201. HOFFMANN, K. Vedisch *vidh*, *vindh*. *Die Sprache* 15 (1), 1969, 1-7.

..accepts THIEME's view : *vidh*=*vi*+*dhā*=assign, allot, apportion.. *vidh* – *vindh* : *vid* : *vind*..

202. IHARA, Shoren. A note on akṣara (Jap.). *JIBS* 15 (2), 1966, 89-94.

..gramm. and philos. ..

203. IKARI, Y. A study on the Upaniṣadic term *ādeśa* (Jap.). *JIBS* 17 (2), Mar. 1969, 684-689.

204. INSLER, S. Vedic *tvāyā*. *IF* 71, 1966, 221-235.

..*tvāyā* is not an adv. (" with, out of love for thee ") in *ṚV*, but both a loc. and dat. of *tvam*..

205. INSLER, S. Studies about the Sanskrit root **ar* / *ṛ*. *IF* 72 (3), 1967, 250-258.

..(1) *īrṇa–*, *īrita–*; (2) *īrayati–*; (3) *airat*..

206. INSLER, S. Sanskrit *capala–*. *KZ* 81, 1967, 254-258.

..*pracala–* > mi. *pacala–*, metathesis : *capala*..

207. INSLER, S. Vedic *āñjasā*, *ṛñjasānā* and the type *sahasānā*. *KZ* 82 (1), 1968, 1-23.

..*añjasā* < * *ṛñjasā* (as suggested by GELDNER, *Ved. Stud.* III, 42-43) is correct..(studies *ṚV* III. 58. 5; I. 183. 5-6)..

208. INSLER, S. Vedic *juhuras, jahūrthās, juhuranta,* and *juhurāṇa. JAOS* 88, 1968, 219-223.

..the words are not to be derived from *hvṛ*, but shd. be associated with the present *hṛṇīte* (=be angry)..

209. INSLER, S. Sanskrit "īpsati" and "īrtsati". *IF* 73 (1-2), 1968, 57-66.

..from *āp* and *ṛdh,* respectively..

210. INSLER, S. Vedic *dambhayati. IF* 74, 1969, 11-31.

..(against J. NARTEN)..author does not assume a different root for *dambhayati,* wh. he explains as analogical : *radhra – randhayati; dabhra – dambhayati..* Vedic *dabh* means : (1) deceive, (2) steal, (3) disappoint..

211. INSLER, S. Sanskrit *taskara* – and text criticism to *AV* XIX. 47-50. *Die Sprache* 16, 1970, 138-148.

..see : *VBD* III. 6. 20..

212. INSLER, S. Rigvedic *āmur –, āmarītṛ–, mar-martu,* etc. *I-IJ* 13 (2), 1971, 81-94.

..four derivatives from *mṛ* : *āmarītṛ–, āmur–, mur–, āmuri–* (out of 7 passages, 5 relate to Indra)..*mṝ*=' hinder '; this root was on the way out of the vocabulary of Old Indic, being replaced by the almost synonymous root *vṛ*..

213. IVANOV, V. V. [study on Skt. *bahu*], *VDI* 4, 1957, 20-24.

..(Hittite term *panku* " assembly ")..

214. IVANOV, V. V. Old Indian *asram* " tear, blood " and Hittite *ešhahru* " tears " (Russ.). *Linguistic Studies in honour of Stefan Mladenov,* Sofia, 1957, 477-483.

215. JAIN, Harindra Bhushan. *Vaidika, bauddha, aur jaina vāṅmaya men ' arhat ' śabda* (Hindi). *SP*, 26 AIOC, 1972, 291-292.

216. JANERT, K. L. Zur Wort-und Kulturgeschichte von Sanskrit *sphya* – (Pali *phiya*). *KZ* 79, 1964, 89-111.

..*s.*=an instrument made of Espe-wood, used on water-surface or earth-surface; rudder or oar or sacrificial implement..

217. JAUHARI, M. A note on *ātatāyin. PIHC* (30th Session), 1969, p. 55.

218. Jha, V. N. On the two Ṛgvedic compound forms *rathaspati* and *vanaspati*. *PAIOC* (25th Session), 1972, 231-38. (Also in *SP*, 25 AIOC, 1969, p. 16).

..*r.* and *v.* are regular genitive determinative compound forms; they should be segmented after *rathas*– and *vanas*–; the –*s*– element is organic (and can be taken as euphonic treatment of *r*)..

219. Jog, K. P. On the Ṛgvedic denominative *adhvarīya*-. *JUPHS* 27, 27-35. (Also in *SP*, 23 AIOC, 1966, 2-3).

..the denominative *adhvarīya*– is derived from the stem **adhvari*.. (acc. to J., Sāyaṇa's use of Pāṇinian rules has to be received with caution)..

220. Jog, K. P. On *haryát* vis-à-vis *háryat*. *JUPHS* 29, 41-55.

..both are present participles but from diff. roots, namely, either *háry* (6th conj., paras.) or the denominative root *haryá*– and *hṛ* (1st conj., paras.) respectively..the meaning "one desiring *hari* (=Soma)" is alone suitable in all the contexts..

221. Jog, K. P. Apropos of *purutáma* (A case of Vedic interpretation in conformity with Pāṇinian rules of accentuation). *JUPHS* 31, 1969, 37-56.

..transl. with notes of vss. in wh. the word occurs..*purutama*=(1) longed for (or cherished) by many or 'troubled' (i. e. approached) by many; desired one of many; (2) "longing for many".. the first sense suitable in all contexts..

222. de Jong, J. W. *Vitarati*. *I-IJ* 4, 1960, 65-67.

223. Joshi, Hemchandra. *Saṁskṛta aur hindī ke kucha vismṛta aur ākhyāta śabda* (Hindi). *Pariṣad-Patrikā* 4 (1), April 64, 9-13.

..*ghana*, *gaṇa*, *uttara*, etc. ..

224. Jucquois, Guy. V. sl. *bogatz*, "riche", *bogz*, "dieu", jet apparentés. *Die Sprache* 11, 1965, 131-135.

..(*bhaga* in Veda)..

225. Kalyanov, V. I. The etymology of the terms *varṇa* and *jāti* (Russ.). *IKDI*, Moscow, 1963, 162-176.

226. Kamboja, Jiya Lal. Semantic change in Sanskrit go. *JDSUD* 1 (2), July 72, 45-58.

..*gauḥ* in Vedic lit. ..(1) product named after the source : *gauḥ*= product from *gauḥ*; (2) metaphorical use of the word *gauḥ*; (3) words in wh. the sense of *gauḥ* has become redundant e. g., *goṣṭha*, *gopa*, etc. ..

227. KANITKAR, Srikrishna. *Pāṇinīye kālavācaka-śabdāḥ*. *Medhā* 3-4, 1963-65, 17-38.

228. KANTAWALA, S. G. *Kośa, kalaśa*, and *droṇa* in the Ṛgveda. *SP*, 21 AIOC, 1961, p. 21.

229. KANTAWALA, S. G. The vocable *ghṛtasnu* in *ṚV* IV. 2-3. *JMSUB* 17 (1), April 68, 93-97. (Also in *SP*, 24 AIOC, 1968, p. 285).

..explains *ghṛtasnu* as a Bahuvrīhi compound : "ghee-backed"..

230. KAPADIA, B. H. Vīṇā in Sanskrit literature. *PO* 26 (1-2), 1961, 1-6.

231. KAPADIA, B. H. *Pastya* in the Ṛgveda. *Vikram* 5, May 61, 27-31.

..*pastyā*=house, water, river, watery home..

232. KAPADIA, B. H. What is *upahvara ? JOIB* 12 (3), Mar. 1963, 275-281.

..*upahvara*=cave, cavern, hollow, valley..

233. KAPADIA, B. H. The word "garta" in the Ṛgveda. *JGJRI* 25, 1969, 521-526.

..*g*.=(originally) a chariot or an elevated seat in a chariot; (later) an elevated seat in gambling hall; (subsequently) a house, a pit..(the word found in all the three genders)..

234. KAPILA DEVA. *Śikṣater dhātvarthavimarśaḥ*. *GKP* 16 (6-8), 1964, 216-218.

235. KAPILA DEVA. *Bhartṛhari kī dṛṣṭi men aṣṭādhyāyī kā 'prakāra' śabda* (Hindi). *Bhāṣā* 5 (1), Sept. 65, 80-90.

..*prakāra* = *sādṛśya*..

236. KASHIKAR, C. G. *Pāpmano vinidhayaḥ* : some unknown and less known words. *Dandekar Fel. Vol*., 1969, 30-40.

..formulas beginning with *siṁhe me manyuḥ* (in Gopitṛyajña prescribed only in *BaudhŚS* 2-5) – also called *Siṁhānuvāka* (not found in any other Taitt. text)..the text of the formulas reproduced; English transl.; select vocabulary..

237. KATRE, S. M. Old Indo-Aryan *urṇā-vabhi-*. *WuS* 22 (1), 1941-42, p. 71.

238. KATRE, S. M. On Indo-Aryan words for 'lid', 'cover'. *BDCRI* 20, 1960, 369-374.

239. KATRE, S. M. Old Indo-Aryan *acam* and its cognates in New Indo-Aryan. *B. K. Barua Comm. Vol.*, 1966, p. 8.

240. KLIMA, O. Das altind. *kāṣṭham*. *Arch. Or.* 38 (1), 1970, 26-27.

..(connects it with Czech. *klest*)..

241. KLINGENSCHMITT, Gert. *Kṛd* 'harzen' im Indo-iranischen. *MSS* 18, 1965, 29-33.

..(cf. Sk. *kunda-*'resin of the incense tree'; also *kundura-*, *kunduru* (*ka*)..

242. KNOBLOCH, J. Nektar. *Pokorny Fel. Vol.*, 39-43.

..from **nek-tṛ* (=a drink); considers several Vedic words..

243. KOKJE, Raghunath Sastri. Yogī in Vedic literature. *SP*, 23 AIOC, 1966, 10-11; *SP*, 24 AIOC, 1968, 15-16.

..word *yogin* (in usual sense) does not occur anywhere in Vedic lit.; word *dhīra* used in that sense (*ṚV* I. 146. 4; *VS* 31. 9; *Kaṭha Up*. II. 1. 4; II. 1. 1)..

244. KÖLVER, Bernhard. Zwei unerkannte Ableitungen der Wurzel *vap-*. *MSS* 30, 1972, 111-128.

245. KRAUSE, Wolfgang. Zum Namen des Lachses. *NAWG* 1961, 4, Göttingen, 1961, 83-98.

246. KRETSCHMER, P. [*atharvan*]. *KZ* 55, 80 ff.

..Atharvans, name of the mythical fire-priests and their eponymous hero, who established order thro. sacrifice (*ṚV* X. 92. 10) ..(Av. *āthravā*)..

247. KRETSCHMER, P. Saturnus. *Die Sprache* 2, 1950-52, 65-71.

..connects it with *kṣatra*..

248. KRISHNA LAL. *Saṁhitāon men ' gaṇa '* *śabda* (Hindi). *JDSUD* 1 (1), Dec. 71, 96-103.

249. KRISHNA LAL. *Vaidika saṁhitāon men ' śyāva '* (Hindi). *SP*, 26 AIOC, 1972, p. 360.

..*śyāva*=dusky..

250. KUHN, Ingrid. Ṛgvedisch *anvartitṛ-*. *MSS* 28, 1970, 89-104.

..denom. pr. *ṛtīyate*, from *ṛti*-" attack, fight "; secondary formations *AV* : *anv-artiṣye*, *ṚV* (X. 109. 2) : *anvartitṛ-*, etc., as from a root *ṛt-*..

251. KUIPER, F. B. J. *Vācārambhaṇam* (II). *I-IJ* 2, 306-310.

..see : *VBD* II. 79. 160..*vācārambhaṇa* as Tatpuruṣa compound..

252. KUIPER, F. B. J. Avestan *ainita*-" unharmed ". *I-IJ* 3, 137-140.

..(Vedic *enas*)..

253. KUIPER, F. B. J. *Svavṛṣṭi-*, RS I. 52. 5a, 14c. *I-IJ* 4, 1960, 59-63.

254. KUIPER, F. B. J. Āścarya-, n. ' marvel'. *I-IJ* 5, 1961, 136-145.

..the word occurs for the first time in *Kaṭha Up.* 2. 7..*āścarya* (*ā+kṛ*)=something at wh. the sound *ā* is uttered..(*ām* in Vedic)..

255. KUIPER, F. B. J. Ṛgvedic *pārye divi*. *I-IJ* 5, 1961, 169-183.

..(the nucleus of *ṚV*, and particularly the hymns to Indra, are concerned with a New Year's festival, and with ceremonial contests wh. aimed at the acquisition of wealth and social prestige, at prolongation of life and new vital energy, and at the " acquisition of the sun ", i. e., a cosmic renewal..*pārya* (from *pāra*=end) denotes that wh. is connected with the end of something; *parye divi*=on new year's day..

256. KUIPER, F. B. J. Atharvavedic *abhva-*, n. " monster ". *Lingua* 11, 1962, 225-230.

..(" Unwesen " as primary sense in *ṚV*)..

257. KUIPER, F. B. J. The Sanskrit nom. sing. *viṭ*. *IIJ* 10 (2-3), 1967, 103-125.

(explanation of the origin of *ṭ*)..

258. KUIPER, F. B. J. Śailūṣa- and kuśīlava-. *Brandenstein Comm. Vol.*, 1968, 77-84.

..derives the words from a Dravidic basic word **śilu*; this does not, however, prove non-Aryan origin of Indian drama wh. had its roots in ritual dances with the motifs of Aryan cosmogonical mythology..

259. KURYLOWICZ, J. Autour de V. Ind. *śāsti* et *sādhati*. *Renou Comm. Vol.*, 1968, 433-437.

260. LAL, S. K. A note on *doṣāvastaḥ*. *JOIB* 20 (3), Mar. 71, 205-207.

..*doṣāvastaḥ*, voc. sing.; epithet of Agni : "dispeller of darkness" ..(*ṚV* I. 1. 7; IV. 4. 9; VII. 15. 15)..

261. LEROY, Maurice. Arta l'exaltée, à propos de l'inscription des daivas. *SMSR* 38, 1967, 293-301.

..unfavourable meaning of *daiva* is due to its being supplemented in its earlier meaning by Av. *yazata*-, O. P. *baga*- and Zar.'s Aməša spəntas..

262. LEUMANN, M. Der altindische kausative Aorist *ajījanat*. *W. Norman Brown Fel. Vol.*, 1962, 152-159.

263. LIEBERT, Gösta. Indoiranica. *OS* 11, 1962-63, 126-154; 13, 1964, 136-140.

..(1) *vajra*; (2) *āḍhya*-, *āḍhaka*-..

264. LIMAYE, S. K. On the meaning of *sukeśī rathyā*. *NUJ* 17 (1), Oct. 66, 18-20.

..Pāṇ. IV. 1. 54..*sukeśī* (*dīrghakeśī*) *rathyā*=a soft, fine-haired seat of the charioteer or the owner..

265. LIMAYE, V. P. *Naimiśāraṇya kā naimiṣāraṇya* (Marathi). *TMV Patrikā* 5 (10), Sept. 66, 3-4.

..both forms recorded in Vedic lit...

266. LINDEMAN, F. O. Notes on the desiderative v. ind. *jujyuṣati* (Danish). *Stud. Ling.* 16 (2), 1962, 97-103.

267. LOMMEL, H. [etymological re. *hotar*]. *KZ* 58, 263 ff.

268. MACHEK, V. Einige indoeuropäische Ausdrücke für "sorgen" und Verwandtes. *SFFBU* 14 (A 13), 1965, 35-42.

269. DE MALLMANN, M.-Th. Viśvavarṇa. *Oriens* 21-22, 1968-69.

270. MANESSY-GUITTON, J. Les noms sanscrits en *-nas*. *I-IJ* 8, 1965, 171-196.

..see : *VBD* III. 42. 116..*damūnas-*, *draviṇas-*, *pariṇas-*, *rekṇas-*, *apnas-*, *arṇas-*..

271. MANESSY-GUITTON, J. Védique *pradhi-*, *upadhi-*, *pratidhi-*, *pavi-*. *Orbis* 14, 1965, 386-392.

..(words connected with *ratha*)..

272. MANESSY-GUITTON, J. Recherches sur la formation de Skr. *duhitar-*. *PICL* 10/4, 1970, 659-665.

273. MARATHE, N. B. *Gautamo gotamo vā ? Sūr.* 44 (3), Mar. 68, 68-69.

..*gotama* is original form..

274. MAYRHOFER, M. Drei indische Etymologien. *REIE* 4, 1947, 266-270.

..(1) *sūnara*; (2) *paṇḍita*: (3) Pali : *dandha*..

275. MAYRHOFER, M. Altindisches. *ZDMG* 100, 1950, 618-620.

276. MAYRHOFER, M. Sanskrit *vṛndam* und *badvam*. *JAOS* 71, 1951, 145-146.

277. MAYRHOFER, M. Das Gutturalproblem und das idg. Wort für "Hase". *Studien zur idg. Grundsprache*, 1952, 27-32.

278. MAYRHOFER, M. Vedisch *kapanā*. *I-IJ* 3 (2), 1959, 141-143.

..*k.*=catterpillar..

279. MAYRHOFER, M. Mongolische Pferdewörter bei einem Sanskrit-Lexicographen. *Paideuma* 7, 1960, 274-276.

..see 561 below..

280. MAYRHOFER, M. Über Kontaminationen der indogermanischen Sippen von ai. *takṣ-*, *tvakṣ-*, **tvarś-*. *Morgenstierne Fel. Vol.*, 1964, 141-148.

..(considers *tvaṣṭṛ*, among others)..

281. MAYRHOFER, M. Ein arisch-hurritischer Rechtsausdruck in Alalah ? Orientalia 34 (3), 1965, 336-337.

..*miśtannu* "reward" in Alalakh tablets—archaic IA **mizdha-* Vedic *miyedha–*..

282. MAYRHOFER, M. Hethitisches und arisches Lexikon. *IF* 70, 1965-66, 245-257.

..(no close contact) ..*dhur–*, *īṣā–*, etc...

283. MAYRHOFER, M. Indoarisch *lubh–* : homonymie oder semantische Vielfalt ? *AO* 30, Stockholm, 1966, 159-165.

..two basic senses : 'to be greedy' and 'to fall in disorder, to become confused'; the second sense more common in Vedic..

284. MAYRHOFER, M. Zu altindische *vāma-* 'link'. *Die Sprache* 14, 1968, p. 160.

..*vāma* (etymologically related to lat. *sinister*, ahd. *winister*=left); oldest occurrence of *vāma* (= left) in *ŚPBr*. 14. 6. 11. 3; the accentuation of *vāma–* is perhaps incorrect (cf. K. HOFFMANN, *ZDMG* 110, 178).. in OIA, *vāma*='beautiful' and 'left'..

285. MAYRHOFER, M. Vedisch *vidhu-* "vereinsamt"—ein indogermanischer Mythos. *Brandenstein Comm. Vol.*, 1968, 103-105.

..*vidhu-* " isolated, alone, moon " has nothing to do with *vidhavā* " widow ", as *vindhate* does not mean " leer werden, Mangel haben ", but has to be taken with HOFFMANN (see 201 above) as a secondary present of the aor. stem *vidh-a*, meaning " sich zur Genüge zuteilen "..M. connects *vidhu–* " einteilend, Einteiler " (ref. to the moon as divider of months and other units of time) with *vi-dha–* " to divide, arrange "..

286. MAYRHOFER, M. Altindisch *śan(ak)aiḥ*. *Kuiper Fel. Vol.*, 1968, 253-255.

..*ṚV* VIII. 91 (*Apālāsūkta*). 3 : both forms occur; *śanaiḥ* derived from an adj. * *śana–* (cf. *uccaiḥ*, *nīcaiḥ*); adj. * *śana* " ascending, mounting ", verb * *śan–* " to mount, climb ", adv. *śanaiḥ* " gradually".. (cf. *śini*, occurring in *ṚV*-Khila, wh. means, acc. to Bailey, 'rising, high ground')..

287. Mayrhofer, M. Problem um *dātuvahya–*. *W. Eilers Fel. Vol.*, 1969, 217-219.

288. Mayrhofer, M. Zum Namen Sāyaṇa. *AÖAW* 108, 1971, 78-83.

289. Mehendale, M. A. Two Sogdian etymologies. *I-IJ* 3 (2), 142-143.

..considers Sk. *sāṁvatsara* and *api-kakṣa* (*ṚV* IV. 40. 4; X. 134. 7)..

290. Mehendale, M. A. *Yāska dvārā dī gaī 'daṇḍa' śabda kī vyutpatti* (Hindi). *Hindi Anushilan* 13 (1-2), 1960.

291. Mehendale, M. A. Yātumāvant. *BDCRI* 20, 1961, 375-378.

..see : *VBD* II. 79. 204..

292. Mehendale, M. A. Two derivatives in *–ya*. *BSOAS* 25 (3), 1962, 597-601. (Also in *SP*, 21 AIOC, 1961, p. 141).

..*pājasya*=breast; *lokya*=winning the world..

293. Mehendale, M. A. Two Avestan notes. *I-IJ* 5, 1962, 61-66.

..(*vi+har*; *yāc*)..

294. Mehendale, M. A. Some lexicographical notes on the Upaniṣads. *I-IJ* 5, 1962, 184-186.

..*suṣi*–(*Kaṭha* 19. 1) from *śvas*; *atighnī* (*BAU* 2. 1. 19) from *ati-han* "to strike beyond" : the highest degree..

295. Mehendale, M. A. A hitherto unnoticed etymology of *puruṣa*. *Bh. Vid.* 23, 1963.

296. Mehendale, M. A. Sanskrit *bāḍha*. *Kurylowicz Fel. Vol.*, 1965, 199-203.

..*bāḍha* (participle) 'dug down, pressed down'; (noun) 'a dug out channel bed'..

297. Mehendale, M. A. *Anūpa* in Nirukta. *Mirashi Fel. Vol.*, 1965, 104-107.

298. MEHENDALE, M. A. *Vanargu*. *H. D. Velankar Comm. Vol.*, 1965, 76-81.

..(1) *ṚV-AV* : "forest-bull"; (2) *SV* : "singing in the forest"..

299. MEHENDALE, M. A. *Sūre duhitā*. *BDCRI* 25, 1966, 71-76.

..in *ṚV* I. 34. 5 : *sūre* as loc. abs. : *sūre* (*udite*) *duhitā ā ruhad ratham*..

300. MEHENDALE, M. A. *Pāḷāgali*. *JOIB* 15, 1966, 403-405.

..*pālāgalī* to be derived from * *parāgara* "one who eats at others".. see 380 below..

301. MEHENDALE, M. A. Sanskrit *sakhi*. *JASBom* 41-42, 1966-67, 80-89.

..derives *sakhi* from * *sakha* with the secondary suffix -*i*.. * *sakha*= one who shares with some one else the same chariot (*kha*).. *sakhya* does not mean friendship, but the act of journeying together in the same chariot..*ṚV* occurrences corroborate this..("a note on *bhrātra*" : from *bhṛ*; being carried or borne together)..

302. MEHENDALE, M. A. *Madhye lagnam* (Baudhāyana ŚrS 9. 3). *ABORI* 48-49, 1968, 193-195.

..with ref. to the Mahāvīra : "thin or narrow in the middle"..

303. MEHENDALE, M. A. *Kāhī śabdāṁcyā vyutpattī*: *pūjā*, *bhuṇḍā* (Marathi). *Navabhārata* 23 (3), Dec. 69, 51-54.

..*pūjā* connected with Tamil *pūcu*, *pūśu* (=to besmear): GUNDERT (1869) suggested this; CHARPENTIER seems to have accepted; THIEME rejects (*ZDMG* 93, 105-37; *JORM* 27, 1-16 : *VBD* II. 79. 327) it and suggests connection with *pṛc* (*parka* : *madhuparka*) : *pṛñcāṁ kṛ*-*puñcāṁ kṛ*–*pūjāṁ kṛ*..M. inclined to accept G.'s suggestion..

304. MEHENDALE, M. A. Vāruṇī. *Wijesekera Fel. Vol.*, 1970, 102-104. (Also in *SP*, 24 AIOC, 1968, p. 17).

..Varuṇa and *yava* intimately related to each other; *vāruṇī*=wine made of *yava*..

305. MEHENDALE, M. A. Skt. *viśipriya*. *JGJKSV* 27 (3-4), 1971 (1972), 323-328.

..suggests analysis of the word as *viśi*+*priya*=loved among people.. considers *vi*+*śiśna* (*MS*), *vṛṣa*–*śipra* (*ṚV* VII. 99. 4), and *viśiśipra* (V. 45· 6)..

306. Mehendale, M. A. *Dagh*-(verb), *-daghna* (suffix), and derivatives : a study in historical lexicography. *IL* 33 (3), 1972, 239-250.

307. Mehendale, M. A. *Ekavṛdh* and *ekavṛt* in the Vedic literature. *SP*, 26 AIOC, 1972, p. 363.

> ..at least in two passages, *ekavṛt* has to be interpreted as nom. sg. of *ekavṛdh* (*ŚPBr.* 13. 2. 1. 5 : " increasing by one "; *ĀpŚS* 6. 23. 1 : " prospering alone ")..otherwise *ekavṛt*=being one, simple, single..*AV* VIII. 9. 25-26; XIII. 4. 13 : *ekavṛt*=having a single covering..

308. Meid, W. Idg. * *-gu̯en* " Frau ". *KZ* 80, 1966, 271-272.

> ..Vedic *gnā*..

309. Mezger, F. Gotisch *saiwala* " Seele ". *KZ* 82, 1968, 285-287.

> ..*sai* = *sva*..das eigene Wollen = Seele..many *ai.* formations with *sva*..

310. Michalski, S. Védique *dhāsi*. *Rocz. Or.* 25 (1), 1961, 7-13.

311. Mishra, Padma. Ṛṣi. *Prajñā* 11 (2), Mar. 66, 154-166.

312. Mishra, Umesha. Darśana. *ŚPP* 5 (2), Aug. 65, 67-74.

313. Misra, Hari Mohan. Meaning of *miyedha* and *medha* in the Ṛgveda. *SP*, 24 AIOC, 1968, p. 18.

> ..*miyedha* = (1) meat-offering; (2) animal sacrifice; *medha* = pillar; also the above two meanings; *medhā* = power obtained from performance of sacrifice : wisdom..

314. Misra, Hari Mohan. The meaning of *akra* in the Ṛgveda. *SP*, 25 AIOC, 1969, p. 18.

> ..*akra* = mountain-peak..this meaning suits all the passages..

315. Misra, Hari Mohan. Meaning of *salila* in the Ṛgveda. *SP*, 26 AIOC, 1972, p. 363.

> ..*salila* = flowing, surging; primary meaning of *salila* (noun) is flood and not water, etc. ..

316. MISRA, Madhusudan. Vedic *pājas* and its cognates. SP, 26 AIOC, 1972, p. 365.

..*pājas* = something belonging to the side, e. g. arm, wing, etc...

317. MISRA, Satya Swarup. A note on *anāha* in the Ṛgveda. *BPSC* 1, 1960, p. 29.

318. MISRA, Satya Swarup. Etymology of Hittite *aruna-* and root *harg*. *BPSC* 7, 1966, 37-40.

..Vedic *arṇa* – *arṇas* seem to be cognates of Hittite *arunas*..root *harg* = to have..

319. MODENA MAYER, Maria Luisa. Note etimologiche IV. *Acme* 20, 1967, 287-291.

..among others, Sk. *agāram*; *rip-* / *lip-* ..

320. MORGENROTH, W. *Ālāpayiṣyathā* (*ḥ*). *MIO* 10, 1964, 287-293.

..*Ch. Up.* IV. 2. 6..

321. MORGENSTIERNE, G. An ancient Indo-Iranian word for "dragon". *J. M. Unvala Comm. Vol.*, 1964, 95-98.

..Vedic *śuṣṇa*..

322. MÜLLER, R. F. G. Exkurs I. *Rema* 2, 1956, 21-24.

..apropos *VBD* II. 79. 359..

323. MÜLLER, R. F. G. Dhātu (eine Ausdrucks-bestimmung in der indischen Medizin). *Rema* 7, 1961, 1-23.

..*d.* = Lage; Schicht; Bestandteil..

324. MÜLLER, R. F. G. Vedisch : *pataya* = fliegen lassen? *Die Sprache* 7, 1961, 64-69.

..*ṚV* I. 4.7; VI. 9. 5..

325. MÜLLER, R. F. G. Doṣa = Fehler. *WZMLU* 10, 1961, 1391-1394.

326. MÜLLER, R. F. G. *Antarikṣa-*, *ākāśa-*, *kha-*. *Rocz. Or.* 24 (2), 1961, 53-58.

327. MÜLLER, R. F. G. [*apāmārga* = off-wiper]. *Die Sprache* 8, 1962, 264-272.

328. Narahari, H. G. On the word "tāyin". *IL* 21, 1960, 108-111.

..*tāy* (=to pervade) as independent root..

329. Narahari, H. G. On the phrase *guḍajihvikā*. *SP*, 24 AIOC, p. 181.

..occurs (8 times) in Vedic as well as post-Vedic lit. ..

330. Narten, J. Formüberschneidungen bei ved. *vṛśc–*, *vṛj–*, *vṛh–* (*bṛh–*). *MSS* 14, 1959, 39-52.

331. Narten, J. Das vedische Verbum *math*. *I-IJ* 4, 1961, 121-135.

..*math* = to snatch, to rob..

332. Narten, J. Ved. *Abhidāsati*. *KZ* 78, 1963, 56-63.

333. Narten, J. Über die vedischen Belege von *mīv*. *MSS* 18, 1965, 53-60.

..*mīv* = to move, stir, press—also to make one do something..

334. Narten, J. Ai. *jambha–*, gr. *gomphos* und Verwandtes. *KZ* 79, 1965, 255-264.

..1. "shatter, smash"; 2. "to show one's teeth, open the mouth"..

335. Narten, J. Ai. *malimlu–* und *malimluca–*. *I-IJ* 9 (3), 1966, 203-208.

..*malimlu* = robber, thief, one who vanishes..

336. Narten, J. Ai. *stṛ* 'nieder strecken' und *stṛ* 'ausbreiten': ein methodisches Problem. *MSS* 22, 1967, 57-66.

337. Narten, J. Ved. *ilayati* und seine Sippe. *I-IJ* 10 (4), 1968, 239-250.

..occurs only once : *ṚV* I. 191. 6 (= stands still, comes to rest); does not seem to belong to popular Ṛgvedic lg.; forms occur in other Vedic texts..*ilayati* not connected with *irayati*..

338. Narten, J. Griech. *pimplimi* and ṛv. *apiprata*. *SCO-APO* 3, 1969, 139-155.

..the athematic Vedic paradigm *piparti*, *piprtha*, etc., belongs to the root *pṛ* (=übersetzen, sicher hinüberbringen)..only *piparti* (*AV*

XIII. 3. 4) has the meaning " fills " .. (Cardona, *Lg* 43, 767 ff. discusses the five Ṛgvedic forms of *pipar* / *pipṛ* from *pṛ* = carry across, protect, nurture)..

339. Narten, J. Ai. *sṛ* in synchronischer und diachronischer Sicht. *MSS* 26, 1969, 77-103.

..(1) *sṛ* = hasten; (2) *sṛ* = to stretch oneself, extend..

340. Narten, J. Idg. ' Kinn ' und ' Knie ' im Avestischen: *zanauua, zānu-drājah–*. *IF* 74, 1969, 39-53.

..also considers Sk. *jānu–*, *hanu*..

341. Narten, J. *Jagat* – im Ṛgveda. *Gonda Congr. Vol.*, 1972, 161-166.

342. Navathe, P. D. Lexicographical notes on *pelava-* ' delicate, fine, tender '. *JUPHS* 29, 1968, 57-60.

..occurs in *AV-Par*. .. probably borrowed from some non-IA dialect..

343. Navathe, P. D. On the ' mystic ' *tutha-*. *Dandekar Fel. Vol.*, 1969, 83-92.

..a purely Yajurvedic word; used as an epithet of Agni and some sacrificial objects; shd. be derived from root *tu* (= to grow, to increase); denotes ' a strong person '..

344. Nigam Sharma. *Goghna* (Hindi). *GKP* 19 (6), 1967, 343-345.

..*goghna* does not mean ' guest for whom a cow is killed '; here root *han* = to give..see : *VBD* III. 73. 137..

345. Nipanikar, R. P. A note on the word *bhavat* in Sanskrit. *JSU* (H) 2-3, 1969-70, 35-38.

..*bhavat* derived from Pk. *bhaavam* for *bhagavat*..

346. van Nooten, B. A. Sanskrit *gaṁsyate*, an *aniṭ* future. *JAOS* 90, 1970, 159a ff.

347. Ogale, Lakshmana Sastri. *Ṛgvedātīla ṛta āṇi satya* (Marathi). *Navabhārata* 15 (2), Nov. 61, 40-44.

348. Ogibenin, B. L. Vedic *kākambīra* (Russ.). *Terminologia Indica* 1, Tartu, 1967, 10-12.

..*k.* (hapax legomenon) seems to denote a tree that served to prepare the sacrificial pillar and was venerated on equal grounds..

349. Ogibenin, B. L. Matériaux complémentaires concernant le **penkwe* indo-européen et ses rapports avec le symbolique de la main. *Tel Quel* 35, Paris, 1968, 33-34.

..Vedic *bahu* "tight" and *bāhu* "hand" in some hymns of *ṚV* to Indra and their etymological and semantic relations to IE **penkwe* "five"..

350. Ondruš, Šimon. Die ursprüngliche morphematische Struktur der indoeuropäischen Benennung des Mondes und des Monats. *RLB* 2, 1968, 192-198.

351. Otrebski, Jan. Aind. *puruṣaḥ, pumān* und Verwandtes. *KZ* 82, 1968, 251-258.

....*pumān-vṛṣan—pu-vṛṣan—puruṣaḥ..manuṣaḥ* from *manuḥ* under influence of *puruṣa*..(also discusses : *uṣṭra, putra, vṛṣabha, kumāra*)..

352. Otrebski, Jan. Zum Rätsel des Namens *arya. BNF* 5 (4), 1970, 419-420.

353. Palihawadana, M. *Yoga* and *kṣema*: the significance of their usage in the Ṛgveda. *Vidyodaya Journal of Arts* 1 (2), Colombo, July 68, 185 ff.

354. Palihawadana, M. A new approach to the interpretation of Ṛgvedic *ari*. *Wijesekera Fel. Vol.*, 1970, 88-96.

..(1) Ari, a chief of some Aryan tribes whom the Indra-worshipping Soma-sacrificers at first despised and presented in unfavourable light; (2) Ari presented in favourable light in a large no. of ref. : result of the process of tribal-cultural integration; (3) Ari as host-institutor of competitive (ritualized) festivals —a rival or opponent..(it is best not to translate the word *ari*)..

355. Palsule, G. B. *Ekākī*. *PAIOC* (21st Session) 3, 1968, 175-176. (Also in *SP*, 21 AIOC, 1961, p. 232).

..derivation from *eka*, acc. to Pāṇ. V. 2. 51..

356. Palsule, G. B. Sanskrit *vigraha* "body, form, figure." *IA* (3rd Series) 2 (3), 1967 (1969), 9-13.

357. Palsule, G. B. Devānāṁ-priyaḥ. *IL* 30, 1969, 134-161.

..in the Veda, the expression conveys just its etymological meaning; vicissitudes in its meaning in later lit. considered..

358. Pancholi, Badri Prasad. *Bhāratīya sāhitya men 'ārya' saṁbandhī mānyatā* (Hindi). *Kalyāṇa* 36 (7), July 62, 1053-1059.

..*ārya*=noble person..

359. Pancholi, Badri Prasad. *Ṛgveda men aghnyā* (*gau*) (Hindi). *Vedavāṇī* 16 (10), Aug. 64, 5-8.

360. Pancholi, Badri Prasad. *Vaśā aur usakā svarūpa* (Hindi). *Rajasthan Univ. Stud.* 1, Feb. 65, 111-117.

..*vaśā* does not mean barren cow; in *AV*, there is ref. to milk of *vaśā*..*vaśā* (in *ṚV* and *AV*)=creative power of Brahmā..

361. Pancholi, Badri Prasad. *Anaḍvān* (Hindi). *Vedavāṇī* 18 (2), Dec. 65, 5-8.

..*AV* IV. 11 : Anaḍvān-Sūkta : Anaḍvān=Indra..

362. Pancholi, Badri Prasad. *Ṛgveda men gotattva* (Hindi). Rajasthan Univ., Jaipur, 1965.

..(typewritten : doctoral diss.)..concept of cow in Vedic *Saṁ*...

363. Pandey, Rajendra Bihari. A note on the word *koṣṭhāgāra*. *JOIB* 14 (1), Sept. 64, 42-45.

..Pāṇ. IV. 4. 70..

364. Pandey, Swami Nath. *Om aur 'av' dhātu* (Hindi). *Vedavāṇī* 16 (6), April 64, 3-10.

365. Pandey, Swami Nath. 'Śrānti' evaṁ 'viśrānti' (Hindi). *Vedavāṇī* 19 (8), June 67, 6-12.

366. Pandit, M. D. The Avestan *pāthmainyōtəma*. *JUPHS* 27, 1968, 153-157.

..etymological explantion of the word in the light of Vedic formation and concepts; connects with root *pat*=to fly..the word means 'the best flier' 'the greatest possessor of wings'..

367. Panse, G. M. '*Cāturvarṇyam*' *ity atra varṇaśabdasya ko 'rthaḥ*? *R. Dravid Fel. Vol.*, 1971, Ve 84-86.

..*varṇa*=*mantrayoga* and *dhvaniśāstra*..

368. PANTULA, M. M. Some Ṛgvedic words as treated by Skanda and Sāyaṇa (in special reference to the 48th hymn of 1st Maṇḍala). *SP*, 24 AIOC, 1968, p. 21.

> ..*diviṣṭiṣu*; *sūnarī*..

369. PANTULA, M. M. *Vikramapadasyārthaḥ*. *GKP* 21 (3), Nov. 68, 149-150.

370. PAREKH, Somabhai. Kanī-kanyā (Gujarati). *Svādhyāya* 1 (1), Oct. 63, 97-101.

371. PATWARDHAN, M. V. A new interpretation of the word 'varṇa'. *ABORI* 46, 1965 (1966), 29-41.

> ..*varṇa*=description; basic assumption or trad. with wh. one starts the description of society and without wh. no society can exist..see : *VBD* III. 66. 74...

372. PATYAL, Hukam Chand. A note on the word *prahitām* (*AĀ* II. 1. 5). *SP*, 25 AIOC, 1969, p. 22.

> ..gen. pl. of *prahit* (=impeller)..

373. PEDERSEN, H. Sanskrit *dur–* et *dhur–*. *LPosn.* 2, 1950, 1-3.

374. PERIKHANIAN, A. Sur arm. *panduxt*. *Rev. des ētud. arm.* 6, 1970, 1-14.

> ..compares *ṚV* VII. 4. 7 (*vi dukṣaḥ*); *TB* III. 3. 2. 2 (*bhāgadugha*)..

375. PISANI, V. Due comparazioni indo-latine. *G. Furlani Fel. Vol.* (*RSO* 32), 1957, 765-768.

> ..2. *akūpāra* (*ṚV*)..

376. PISANI, V. Alb. *zot* "Herr", *zonjë* "Herrin" und einige idg. Wörter für "Herr". *Die Sprache* 7, 1961, 99-103.

> ..considers : *dam-pati*; *jās-pati*, etc...

377. PISANI, V. Some etymologies. *JOIB* 14 (3-4), 1965, 315-316.

> ..*kaḍamba*; *muṣṭi*..

378. PISANI, V. Sanscrito *vārdhrīṇasas* e greco *ordros*. *Paideia* 21, 1966, 133-134.

379. PISANI, V. Wörter auf *-r* für "Weib", "Ehefrau". *ABS* 3, 1966, 135-136.

380. PISANI, V. Sanskrit *pālāgalī* und *pālāgalas*. ZDMG 118, 1968, 124-127.

..apropos 300 above..honorofic titles in ritual lit...Indo-med. words : Gk. *pallakis*..*la* suffix is indicative of smallness..

381. PISANI, V. Sanskrit *Nāka-s* : Gothic Nēhw-s. *Mahavira Jaina Vidyalaya Suvarna Mahotsava Grantha*, I, Bombay, 1968, 185 ff.

..*nāka* 'firmament' connected with got. *nēhw* "near"..

382. PISANI, V. Storie di parole. *AGI* 53, 1968, 59-71.

..among others, *guṇa*, *tūṣa*..

383. PISANI, V. Sanskrit *ac-* "schöpfen", heth. *eku-* "trinken" und Verwandtes. *Kuiper Fel. Vol.*, 1968, p. 102.

..apropos : *VBD* III. 42. 82..

384. PISANI, V. Minima sanscritica. *MSS* 25, 1969, 95-98.

..(1) *nagnikā*<*na-gnā-ikā* "one who is not yet a woman; (2) *pātram* (*vṛddhi* formation from *patra* 'leaf to write upon'): dramatic actor..

385. PRASAD, Sheo Shanker. Do the Sanskrit words *kala* (rest), *vāja* (feather), and *stag* (steg) belong to proto-IE stock? *SP* (ISC) 4, 1972, p. 23.

386. PUHVEL, Jean. A Mycenaean-Vedic titular coincidence. *KZ* 79, 1964, 1-7.

..M. title *mo-ro-pa* connected with Brahmán (=priestly nobleman)..

387. PUHVEL, Jean. The meaning of Greek *Boukati-os*. *KZ* 79, 1964, 7-10.

..connected with Ṛgvedic *śatagvin* (IV. 49. 4; IX. 65. 17); also *gośatam* (=involving a hundred cattle; i.e. conducive to large numbers of cattle)..

388. RADHAKRISHNAN, R. On *pūjā*. *IL* 26, 1965-67, 225-228.

..(ref. to 23 above) .. cumulative (particularly phonological) evidence not only disapproves tracing Sk. *pūj-* to Tamil source (*pū* "flower" + *cey* "to do"; *pūcu* "to smear"; or *pōttu* 'to cherish'), but also indicates that it was borrowed into Tamil..

389. RAGHAVAN, V. On some words and their meanings. *IL* 21, 1960, 122-127.

..*aniha*, *anamutra* (both in *ĀpDS* II. 21. 10) = having nothing to aspire for.. *apūrvī* (=*brahmacārin* ?)..

390. RAHURKAR, V. G. The semasiological study of the Vedic word–*ṛṣi*. *CASS Stud.* 1, 1972, 21-30.

..*ṛṣi* derived from *ṛṣa* (Avestan *aša*) 'truth or righteousness'; *ṛṣi* =upholder of Ṛta..see : *VBD* II. 79. 231..

391. RAMAKRISHNA, G. The word *śarman* in the Ṛgveda. *PAIOC* (23rd Session), 1969, 263-269. (Also in *SP*, 23 AIOC, 1966, 24-25).

..*śarman* occurs 123 times in *ṚV*..it means : guard, divine guidance, protection of transcendental type..

392. RAMAT, Paolo. Gr. *ieros*, Scr. *iṣiraḥ* et la loro famiglia lessicale. *Die Sprache* 8 (1), 1962, 1-28.

393. RAMAT, Paolo. *Dieros* : 'umido' o 'veloce'? *QIG* 7, 1962-63, 23-33.

..comparative study of such forms as *krūra*, *kṣipra*, *citra*, *candra*, *jīra*, *ṛjira*, *dabhra*..

394. RAMAT, Paolo. I problemi della radice indoeuropea * *bhāg*–. *AIONL* 5, 1963, 33-57.

..the sacral banquet; * *bhago-* "god"; * bhāgos- "beech"..

395. RAM GOPAL. A new interpretation of the Vedic word *mānuṣa*. *JGJRI* 17 (3-4), 1961, 193-202.

..*ṚV* III. 23. 4; in conjunction with names of three rivers Dṛṣadvatī, Āpayā, and Sarasvatī, *m.* denotes a lake wh. finds mention in *Br.* (*Ait. Br.* III. 33; *JB* III. 263) and *MBh*..in VII. 18. 9 also, *m.* is the name of a locality (also in *AV* VIII. 5. 14)..*Mānuṣa saras* was the scene of Dāśarājña..

396. RAM GOPAL. The interpretations of the Vedic word *jani*. *IA* (3rd Series) 2 (1), Jan. 67, 42-48.

..the word *jani* is used in Vedic lit. in the plural to denote, in addition to its literal sense of 'wives' or begetters, the figurative senses of (1) stars, (2) waters, (3) dawns, (4) fingers, and (5) plants..

397. **Ram Gopal.** The figurative use of *duhitṛ* in the Ṛgveda. *PAIOC* (25th Session), 1972, 241-246. (Also in *SP*, 25 AIOC, 1969, 10-11).

..'creator' as father, and 'creation' as daughter drawing (*duh*) sustenance from him..

398. **Ram Gopal.** Vedic compounds containing *satas*. *SP*, 26 AIOC, 1972, 372-373.

..*sato-mahat*, *sato-vīra*. *sato-bṛhat*..acc. to R., *sataḥ* in these contexts is abl. sg. of *sat* 'existence' : *sato-mahat*=great by means of existence (itself)..

399. **Ram Gopal**, Sastri. *Bhāratīya cintana bhraṣṭa karane kā ṣaḍyantra* (Hindi). *Vedavāṇī* 22 (4), Feb. 70, 5-7.

..purposeful misinterpretation of Ṛgvedic words like *ārya*, *dasyu*, *dāsa*, etc. ..in *ṚV*, these words do not denote *jāti*, but *guṇa*..

400. **Renou, L.** Les éléments védiques dans le vocabulaire du sanskrit classique. *JA*, 1939, 321-403.

401. **Renou, L.** *Vocabulaire du rituel védique.*

..*VBD* II. 35. 34..

Rev. : G. R. Franci, *Qu.* 2, 64-65.

402. **Renou, L.** Les noms pour "don" dans le Ṛgveda. *BSOAS* 20, 1957, 471-480.

403. **Renou, L.** *Études sur le vocabulaire du Ṛgveda* (première série).

..*VBD* II. 79. 246..

Rev. : A. Minard, *BSL* 55 (2), 66-70.

404. **Renou, L.** Védique *puriṣa*. *I-IJ* 4, 1961, 104-110.

..(also *utkara*, *khara*)..

405. **Renou, L.** Vedic *svasara*. *VIJ* 1 (1), 1963, 37-39.

..*svasara* signifies 'pasture, grazing ground'..*svasara*–**su-vasara* (Avestan *vāstra*=pasture)..

406. RENOU, L. Sur deux mots du Ṛgveda. *JA* 252, 1964, 159-167.

..*dharman; jar*..

407. RENOU, L. Védique *sādh-*, *khād-*, et *śās-*. *Morgenstierne Fel. Vol.*, 1964, 163-167.

408. RENOU, L. Sur quelques mots du Ṛgveda. *JAOS* 85 (1), 1965, 79-85.

..*yāman* (=expedition, prayer); *raṇa* (=joy, combat); *svar* (=sun, sky)..

409. RISCH, E. [*tvaṣṭṛ*]. *Die Sprache* 7, 1961, 91-98.

410. RISCH, E. Das indogermanische Wort für "hundert". *IF* 67, 1962, 129-141.

411. RISCH, E. Avestisch *Mazdā Ašāīčā* und Verwandtes. *MSS* 17, 1964, 51-65.

..correspondences from Vedic..

412. ROSU, A. Véd. *indriyaṁ vīryam*. *MIO* 7, 1959, 194-197.

413. ROTH, Gustav. Zu Sanskrit *śava*, "Leichnam". *KZ* 78, 1963, 112-114.

414. RUBEN, W. On Garuḍa. *JBORS* 27 (4), 1941, 485 ff.

..*garutmat* 'having wings'; *garuḍa* 'devouring'..

415. SADHU RAM. A note on the Vedic word *asmerāḥ*. *ALB* 27, 1963, 116-117.

..*ṚV* II. 35. 4 : author suggests that the word may have originally been *dasmera* (=exquisitely beautiful)..

416. SAKSENA, Babu Ram. 'Amā'. *Ṛtam* 1, 1969, p. 158.

..*amā* as short form for *amāvāsyā*..

417. SANTUCCI, J. A. A. *Vedic root ṛj and root rāj : their meaning and relationship*. Australian National Univ., Canberra, 1970.

..doctoral diss. ..

418. SATAVALEKAR, S. D. *Puruṣaḥ*. *Amṛtalatā* 2 (1), May 65, 6-7.

419. Sathyanarayana, R. *Bharatanāṭya : a critical study*. Sri Varalakshmi Academies of Fine Arts, Mysore, 1969, xvi+400.

..discusses the term *bharata* in the light of Vedic material (pp. 10-45)..

420. Satyavrata. *Arthavicāraḥ*. *Viśva-Saṁskṛtam* 3 (2), Feb. 66, 154-158.

..discusses words like *sabhya*, *kuśala*, *varṇa*, etc. ..

421. Satyavrata. Root *kṛ* in its various meanings. *Mys Or*. 3, 1970, 1-4.

..Vedic usages considered..

422. Scharfe, H. [*dauhitra*]. *KZ* 79, 1965, 265-284.

423. Scharfe, H. The Maurya dynasty and the Seleucids. *KZ* 85 (2), 1971, 211-225.

..Pāṇ. VI. 3. 21 : considers *devānāṁ priya*; suggests that the phrase is a transl. of the hellenistic court-title meaning "friend of the kings"..Kātyāyana ref. to Priyadarśin Aśoka with his expression *śākapārthiva*; K.'s date in the middle of 3rd cent. B. C...

424. Schelesniker, H. Slav. *toje*, *toję*—ai. *tasyām*, *tasyāḥ*. *Die Sprache* 8, 1962, 59-62.

425. Scheller, M. Altind. *bhrātṛhan-* und altisländ. *bróthurbani*. *Lexis* 3, 1952-53, 265-266.

426. Scheller, M. *Vedisch priya – und die Wortsippe frei, freien, Freund. Eine bedeutungsgeschichtliche Studie*. Vandenhoeck u. Ruprecht, Göttingen, 1959, 127.

..from * *prī–*; *priya*=(besides 'dear') 'one's own': in latter sense, occurs, in relation to 'bodies' and 'organs' (*priyā tanūḥ*; *priyaṁ cakṣuḥ*)..I. Semantic nuances of idg. * *priio* in Vedic and Germanic; II. Discussion of words related to * *prī* in IE..

Rev. : W. Meid, *Kratylos* 6, 44-48; W. P. Schmid, *IF* 65, 291-295; W. Winter, *JEGP* 61, 101-03.

427. Schindler, J. Idg. **dheudh* – in Farbbezeichnungen. *KZ* 81, 1967, 68-71.

..discusses Vedic *dudhita* (= turbid, thick : *ṚV* II. 17. 4; IV. 1. 17; 16.4) connected with *tamas*; also *dodhat*, *dudhi*, *dudhra*..

428. SCHINDLER, J. Das idg. Wort für "Erde" und die dentalen Spiranten. *Die Sprache* 13 (2), 1967, 191-205.

..Vedic *kṣam–* from **dhĝhom–* (?); *jmaḥ* (gen., abl.), *jmā* (instr.)..

429. SCHINDLER, J. Die idg. Wörter für "Vogel" und "Ei". *Die Sprache* 15, 1969, 144-167.

..discusses *vi* (*ṚV*) .. (connection of words for 'egg' with those for 'bird')..

430. SCHLERATH, B. Altindisch *asu–*, Awestisch *ahu–*, und ähnlich klingende Wörter. *Kuiper Fel. Vol.*, 1968, 142-153.

..*asura*=possessor of *asu*, not acceptable to author..*asu* occurs in *ṚV* in connection with death and rejuvenation, etc.; in *Avesta*, *ahu–* = world, life; *asu* means mere 'life', 'existence' 'individual existence' ..(derives *asu* from idg. root meaning 'procreate, beget' or 'be, exist')..

431. SCHLERATH, B. [*gāthā*]. *MSS* 25, 1969, 99 ff.

432. SCHLERATH, B. Some remarks on Indo-Iranian *dus–* and *su–*. *KRCOIGJ Vol.*, Bombay, 1969, 113-120.

433. SCHMID, W. P. Zum Problem *kṛṇoti – karoti*. *IF* 65, 1960, 235-248.

434. SCHMID, W. P. Altindisch *venati*. *IF* 70, 1965, 1-10.

..(1) In Vedic, *vena* occurs only in present-stem; (2) *vena* and *dhī*—semasiologically closely connected; (3) the basic sense is not mere 'seeing', but seeing as a spiritual function..*venati* as pre-Aryan contamination-product..(KUIPER regards *venati* as an illustration for his thesis of 'conjunctive of a nasal-present')..

435. SCHMID, W. P. Neues zum *apa* – Problem. *Brandenstein Comm. Vol.*, 387-392.

436. SCHMID, W. P. Die Wurzel *vī–* im Ṛgveda. *Renou Comm. Vol.*, 1968, 613-624.

..(cf. *IF* 70, 1965, 6 ff.)..*vī*=sein Augenmark richten auf (in ritual terminology)..

437. SCHMIDT, H–P. *Aghnya –*. *KZ* 78, 1963, 1-46; 305-306 (Nachträge zu *aghnya–*).

..full discussion of all occurrences of the word..acc. to S., the commonly accepted etymology "not to be killed" can't be correct;

accordingly, the term can't be used to prove the Vedic origin of the inviolability of the cow; analyses the word as a Bahuvrīhi: "characterized by non-killing" (in the sense: "providing vital force")..it is Vedic ritual *ahiṁsā* theory (*svadhite mai 'naṁ hiṁsīḥ*) wh. makes us understand the magico-ritualistic background of *ahiṁsā*-movement..in appendix, (1) considers VII. 87. 4; (2) corrections to observations on *vṛṣotsarga*..

438. SCHMIDT, H–P. Die Kobra im Ṛgveda. *KZ* 78, 1963, 296-304.

..*vyaṁsa* (*ṚV* I. 32. 5) = shoulder-stretcher, hood-spreader: cobra.. see 484 below..

439. SCHMIDT, H–P. Avestan *unā* and *ūnā*. *KRCOIGJ Vol.*, 1970, 124-132.

..parallel to juxtaposition of Avestan *unā* and *sidra* (*Nirangistan* 100) is found in *ūna* and *chidra* in *KS* 21. 3; 23. 1..

440. SCHMITT, Rüdiger. Vedisch *dhṛṣanmanas*-. *KZ* 83 (2), 1969, 227-229.

441. SCHMITT, Rüdiger. Der "Adler" im Alten Iran. *Die Sprache* 16, 1970, 63-77.

..considers Vedic *śyena* and *ṛjipya*..

442. SCHNEIDER, E. Altindoarisch *sumatitsaru*-, Beiwort des Pfluges. *WuS* 21, 1940, 161-171.

..*TS* IV. 2. 5. 6..

443. SCHWARTZ, Martin. Iranian * *draw*- "to lead astray". *JRAS* 1966, 119-122.

..PIE * *dhrew*: wd. account also for *dhruti* (= deception)..considers Vedic *dhūr* (*v*)- *dhru*- *dhūrti*..

444. SEN, Sukumar. On *bhakta, bhakti, bhaga-vant*, and *bhaginī*. *BPSC* 1, 1960.

445. SEN, Sukumar. Etymology of *nārāyaṇa* and *rāmāyaṇa*. *BPSC* 2, 1961.

445A. SEN, Sukumar. On *mūradeva, mūladeva*, and *śiśnadeva*. *Renou Comm. Vol.*, 1968, 677-681.

..*mūradeva* (in pl.) occurs in *ṚV* only at VII. 104. 24; X. 87. 2, 14..*mūra* / *mūla* = tree-stump with three branches or forks on the top (like *triśūla*); *mūra* / *mūla* = (ritualistic wooden stump) *sthāṇu* (X. 40. 13) = Śiva; also *viśākha*..(*mūla* in certain compounds carries echo of an esoteric cult concerned with sorcery, magic, etc.; cf. *mūlakarma*, *mūlakalpa*, *mūlamantra*, *mūlavidyā*)..*śiśna* in *ṚV*, not necessarily phallus; the word derived from reduplicated root * *śā* "to sharpen"..

446. SEN-GUPTA, S. Transformation of *jana*, an Old Indo-Aryan Morpheme and its polyfunctional character in New Indo-Aryan. *Z Phon* 20 (3), 1967, 247-250+diagram.

447. SHAH, Umakant P. A note on *aiḍūka*. *W. Ruben Fel. Vol.*, 1970, 353-356.

..suggests that the word is of Dravidian origin..

448. SHARMA, B. R. Reflexion on *suparṇa* in the Vedas. *IL* 22, 1961, 164-191. (Also in *SP*, 21 AIOC, 1961, p. 239 : "On *suparṇa*– in the Ṛgveda"; this latter, also in *Bh. Vid*. 22, 1962).

..author derives *suparṇa* from * *spṛ*– or * *spar*– "to waft, to sweep smoothly thro. sky"..identity with *śyena* and *pataṅga*..some suparṇa legends from Veda to *MBh*. ..

449. SHARMA, B. R. On root *man* in the Ṛgveda. *BDCRI* 25, 1966, 135-143. (Also in *SP*: suppl., 26 ICO, 1964, 33-34).

..*man* = to speak; *manu* = one who utters articulate sounds forming a lg...

450. SHARMA, B. R. Mantu in the Ṛgveda. *PAIOC* (23rd Session), 1969, 270-274. (Also in *VIJ* 9.1, Mar. 71. 38-44).

..*mantu* (from *man* "to speak, utter")=speech or speaker.. *sumantu*, *durmantu*, etc...

451. SHARMA, B. R. On *mati*– in the Ṛgveda. *Vimarśa* 1 (1), 1972, E 37-44. (Also in *SP*, 22 AIOC, 1965, p. 237).

..in several contexts, *mati*– stands for speech, recitation, hymn.. *amati*–=speechlessness, lack of knowledge of Veda..

452. SHARMA, Srikrishnaswami. "*It*". *SP*, 24 AIOC, 1968, p. 28.

453. SHETE, V. T. *Śaṅkhāsura āṇi vedāṁcā samudrapraveśa* (Marathi). *Jñāneśvara* 4 (3), Aug. 72, 15-21.

..discusses the word *asura*..

454. Shukla, S. N. Interpretation of Ṛgvedic *śipra*. *SP*, 24 AIOC, 1968, 286-287.

..*ś*.=horn..

455. Shukla, S. N. Avestan *kərəsānī* and Vedic *kṛśānu*. *SP*, 25 AIOC, 1969, p. 49.

..Avestan K. as opponent of Haoma; Vedic K. as protector of Soma..result of schism ?..

456. Shukla, S. N. Avestan *ērēzifya* and Ṛgvedic *ṛjipya*. *SP*, 25 AIOC, 1969, p. 50.

..original meaning : 'far-reaching, going straight forward'..therefore, 'eagle' (?)..

457. Shukla, S. N. A note on *āśuśukṣaṇiḥ*. *JOIB* 19 (4), June 70, 315-318.

..*ā* + reduplicated form of root *śuc*=one who shines or purifies all round..

458. Shukla, S. N. *Vaidika sāhitya men 'makha'* (Hindi). *PP* 3, 1970, 1-26.

..*makha*=power, valour, heroism; also sacrifice..

459. Shukla, S. N. *Ṛgvaidika 'ahi' aur avestana 'aji'* (Hindi). *Śodhapatrikā* 21 (4), 1970, 30-40.

..*a.*=cloud (wh. appears before rain); in later lit. *a.*=serpent..

460. Shukla, S. N. *Ṛgvaidika 'vṛjana' aur avestana vərəjāna* (Hindi). *PP* 4, 1971, 39-60.

..*vṛjana* and *vṛjina* are used in contrary senses, the former in good sense..

461. Shukla, S. N. Root *viṣ* in the Ṛgveda. *R. Dravid Fel. Vol.*, 1971, E 70-79. (Also in *SP*, 25 AIOC, 1969, p. 206).

..*viṣ* originally means 'to move or go quickly'; this is then extended to 'to be active', 'to reach', 'to attain', 'to pervade'..

462. Simonsson, Nils. Sanskrit *na*, Tibetan *ma yin*. *OS* 9, 1960, 11 ff.

463. Sivapujanasimha. *Ṛgveda men āe 'daśaratha' śabda kā rahasya* (Hindi). *Vedavāṇī* 18 (3), Jan. 66, 10-12.

..I. 126. 4 : D. not the name of a king..

464. Skelton, R. B. Sanskrit *aṭṭaḥ*. *AIONL* 6, 1965, 23-28.

465. Sluszkiewicz, E. V. indo-aryen *turuṣka* (*tourouchka*). *Rocz. Or.* 17, 1953, 295-305.

466. Smith, R. Morton. Notes on some early Indian names. *Pur.* 6 (2), July 64, 420-442.

..considers names of Brāhmaṇa and Kṣatriya persons (males) occurring in Veda and *Pur.* (1500-200 B. C.)..

467. Snyder, W. H. Ai. *tisras* f. " drei ", *catastras* f. " vier " und Verwandtes. *KZ* 84 (1), 1970, 2-4.

468. von Soden, Wolfram. Vedisch *magham* " Geschenk ", neuarabisch *magganija* " Gebührenfreiheit ". Der Weg einer Wortsippe. *Jaargerich van het vooraziatisch-egyptisch Genootschap, ex oriente lux* 18, Leiden, 1964, 339-344.

469. Solta, G. R. *Gedanken über das nt-Suffix.*

..*VBD* III. 41. 69..*jarant–, bṛhant–, mahānt–, ṛhant–, pṛṣant*..
Rev. : R. Aitzetmüller, *IF* 65, 71-81.

470. Sreekrishna Sarma, E. R. *Karta* and *garta* in Vedic texts. *Vimarśa* 1 (1), 1972, E 89-92.

..*karta*=a pit made with the intention of making one's enemy fall into it; *garta*=*śmaśānasaṁcaya*; also a simple hollow with wh. inauspiciousness is connected..

471. Strunk, Klaus. Ai. *stīrṇa–/stṛta–*. *MSS* 17, 1964, 77-108.

472. Subramonian, V. I. Dravidian words in Sanskrit. *TC* 9 (3), 1961, 291-300.

..*ṚV* words : *ketaka* (*kī*). *elā, palli, puttika, nala*..(work of Burrow and Emeneau assessed; also critique of Thieme's crit. of B.'s *Sk. Lg.*)..

473. Szemerényi, O. [idg. **peleku–*]. *AL* 9, 1957, 126 ff.

..rev. of *VBD* II. 79. 358..akk. *pilaqqu* must have meant " Beil " ..taken into Sk. (*paraśu*) and Gk. from Near East..

474. Szemerényi, O. The alleged Indo-European **sor–* 'woman'. *Kratylos* 11 (1-2), 1966, 206-221.

475. Szemerényi, O. Iranica II (9-31). *Die Sprache* 12 (2), 1966, 190-226.

..(also see author's " Iranian Studies I : 1-8 ", *KZ* 76, 1959, 60-77)..(Sk. *āṇi*=arm : *kalyāṇi*=beautiful-armed)..considers Sk. *aratni*, *vam*, *tṛṣṭa*, *rādhnoti*..

476. Szemerényi, O. The IE name of the " Heart ". *Stang Fel. Vol.*, Stockholm, 1970, 515-533.

477. Tedesco, P. The Sanskrit and Middle Indic words for ' sinew '. *P. Kretschmer Comm. Vol.*, 2, 1957, 182-187.

..Vedic Sk. *snāvan*..

478. Tedesco P. Again, Sanskrit *āścarya*– wondrous. *JAOS* 85, 1965, 86-88.

..Kuiper (254 above) : *ā* (exclamation)+*kr*; Thieme : *āścarya* is originally adj.; in *Kaṭha Up.*, Pāṇini, Yāska, it means " rare "; he derives it from root *skhal* 'to stumble'..acc. to author, Thieme's meaning is correct, but his etymology wrong; he derives *āścarya* from *ā*+*car* (to approach)..(*āścarya*– **āpsarya* " fairy-like)..

479. Tedesco, P. Sanskrit *dehi* " give ". *Lg* 44 (1), 1968, 1-24.

..*e* in *dehi* (instead of *dāhi*) is difficult to explain..perhaps from MIA *dehi*..

480. Tedesco, P. Rigvedic *vaṁsaga*– " bull ". *Brandenstein Comm. Vol.*, 1968, p. 159.

..MIA representation of * *varṣaka* (=rainer)..

481. Thieme, P. Idg. * *sal-* " Salz " im Sankrit. (Exkurs : Die Wurzel *sṛ*). *ZDMG* 111, 1961, 94-117.

..*sarit*=going to salt sea (*sar-sal+it*); *sarit* can't be derived from *sṛ* .. *salila* (*sarira*) – full of salt..(also discusses *sarṣapa* : **sar-sapa-* =having saltish taste)..

482. Thieme, P. Lückenbüsser. *KZ* 79, 1964, p. 10.

..Pāṇ I. 2. 59 : *jātivācaka* I per. pl. also represents singular and dual; cf. *ṚV* III. 33. 1-3 : Vipāṭ and Śutudrī ref. to themselves as *vayam*..

483. Thieme, P. Die Kobra bei Pāṇini. *KZ* 79, 1964, 55-68.

..P. 2. 1. 72 : *mayūravyaṁsakādayaśca* .. *vyaṁsaka*=cobra (?)..see 438 above..

484. THIEME, P. Lückenbüsser. *KZ* 79, 1964, p. 68.

..*nāga*=elephant, serpent : originally, 'naked', 'hairless'..

485. THIEME, P. *Natarām. KZ* 79, 1965, p. 246.

..(cf. K. HOFFMANN, *KZ* 79, p. 179 : *natamām* in *AitĀr.* I. 4. 1 = not in the least).. *natarām* in *Pāt. Mahābhāṣya* I. 25. 10..

486. THIEME, P. *Der Fremdling im Ṛgveda.* 1966.

..reprint of *VBD* II. 79. 311..

487. THIEME, P. Vedisch *manīṣā. Pokorny Fel. Vol.*, 1967, 99-106.

..* *man* (*i*) (=mind) + * *īṣā-* (desid. stem of *yas* = boil) = mental boiling up; agitation; emotion..

488. THIEME, P. *Kṛṣṭi* und *carṣaṇi. KZ* 81, 1967, 233-244.

..*k.* and *c.* did not denote agriculturists .. *k.* and *c.* = ploughing > furrows > border : a land enclosed within borders..

489. THIEME, P. Die Wurzel *vat. Indogermanische Dichtersprache* (ed. R. SCHMITT), 1968.

489A. THIEME, P. Ādeśa. *Renou Comm. Vol.*, 1968, 715-723.

..*ādeśa* (both in grammar and Up. phil.) = substitution; identification; also Ersetzung mystischer Wahrheit..*ādeśa* in *Ch. Up.* 3. 18. 1; 6. 1. 3; *ŚPBr.* 10. 4. 5. 1..

490. THIEME, P. Sanskrit *sindhu-* / Sindhu- and Old Iranian *hindu-* / Hindu-. *W. B. Henning Mem. Vol.*, 1970, 447-450.

..(ref. to *VBD* III. 45. 252) .. acc. to T., *sindhu* was not originally the name of river Indus; originally, the word meant 'river', later Indus, later 'sea' .. there did exist a proto-Aryan nominal stem * *sindhu-* with an appellative meaning; perhaps derived from * *sinadh-* / * *sindh-* to be connected with *sidh-* (*sedha-*) = "to drive off", "to ward off"; then * *sindhu-* "warding off"; *sindhu* (noun) = that wh. wards off, keeps away; a natural frontier.. *ṚV* VII. 95. 1; 87. 6 : *sindhu* = sea = frontier of the inhabited world..this view supported by Avestan evidence..

491. THITE, G. U. *Vaidika nirṛti* (Marathi). *Navabhārata,* Dec. 68, 56-59.

..Marathi transl. of *VBD* II. 79. 241..

492. THITE, G. U. *Govatika* and related. *SP*, 25 AIOC, 1969, p. 134.

..*govatika*=a person who lives the life of an ox as a vow..practice studied..

493. THITE, G. U. Vedic *anatidbhutā*, Pali *anacchariyā*. *JUPHS* 35, 1971, 31-34. (Also in *SP*, 26 AIOC, 1972, p. 512).

..*ṚV* VIII. 90. 3 : *brahmāṇi* are described as *anatidbhuta*; author suggests *an* + *ati* + *ati* + *bhūta* (haplography and compensation) = not very wonderful, i. e. devoid of artificial wonderfulness (cf. *ṚV* VII. 61. 5)..

494. THITE, G. U. Two Vedic words. *SP*, 26 AIOC, 1972, 512-513.

..*saṁkasuka* = fearful; *yādrādhyam* (*ṚV* II. 38. 8) = worthy of being liked by sea-animals..

495. TIBILETTI BRUNO, Maria Grazia. Una singolare formazione dell'onomastica sanscrita : *–ōka–*. *RIL* 99, 1965, 251-308.

496. TIWARI, Bholanath. *Saṁskṛtabhāṣā men prayukta kucha prācīnatama videśī śabda* (Hindi). *Pariṣad-Patrikā* 5 (3), Oct. 65, 21-26.

..Sumerian; Aegian; Uralian..

497. TIWARI, Bholanath. '*Anuvāda*' *śabda* : *vyutpatti, artha aur itihāsa* (Hindi). *Bhāṣā* 10 (1), Sept. 70, 13-17.

..Vedic ref. : *ṚV* II. 13. 3; *Tāṇḍya*. 15. 5. 17; *BAU* V. 2. 3; *Nir*. 12. 13; Pāṇini 2. 4. 3..

498. TIWARI, Ramananda. *Saṁskṛti kā vyākaraṇa* (Hindi). *VJ* 13 (5), July 64, 10-14.

..discusses grammar and significance of the word *saṁskṛti*..

499. TOPOROV, V. N. [Vedic *naś–* to perish, to disappear; Vedic *naś–* to reach]. *LPoz*. 8, 1960, 194-211.

..IE parallels..

500. TOPOROV, V. N. [OIA *pāṁsura–* (*la–*) and Russ. dialect. *pansura*; *pājas*]. *Etimologica*, Moscow, 1971.

..Russian—Indo-Iran. connections..

501. TOPOROV, V. N. The Vedic *rad–*. *Sluszkiewicz Fel. Vol.*, 1971.

502. TRIPATHI, Bhagirath Prasad. '*Mba*' *yukta ambā ādi śabda kyā āryetara hain* ? (Hindi). *Tripathagā*, Dec. 64.

503. TRIPATHI, Bhagirath Prasad. *Ag : arthavivecanā*. *SS* 21 (1), June 66, 68-72.

504. TRIPATHI, Bhagirath Prasad. *Antikabāḍhayornedasadhau*. *SS* 21 (2), 1967, 156-171.

..introduces four views on the etymology of *antika* and *nedīyas*.. (also discusses the etymology of *sādhīyas* and *bāḍha*)..

505. TRIPATHI, Bhagirath Prasad. *Nūtane tanap pratyayaḥ*. *SP*, 25 AIOC, 1969, 213-214.

506. TRIPATHI, Bhagirath Prasad. *Karmaṭhaḥ*. *SS* 23, 1969.

507. TRIPATHI, Bhagirath Prasad. *Chātraḥ, chātrā, chātrī*. *SS* 24 (1), 1969, 14-24.

508. TRIPATHI, Bhagirath Prasad. *Śune kukkurāya hitaṁ śūnyam* ? *SS* 24 (2), 1969, 141-145.

..*śuna*; *śūnya*..

509. TRIPATHI, G. C. *Ṛgveda men* '*puraṁdhi*' (Hindi). *PP* 1 (1), 1968, 25-35.

..meanings of the word in the following order : (1) name of a specific female; (2) *p.* bestowed on the praiser by divinity; (3) *p.* as specific material treasure desired by man; (4) *p.* as goddess of material bounty; (5) *p.* related to *dhī*..

510. TRIPATHI, G. C. On the formation of the word *śakuntalā*. The traces of a rare diminutive suffix *lā* in Sanskrit. *JOIB* 20 (2), Dec. 70, 137-142.

..word *śakuntalā* first occurs in *ŚPBr.* XIII. 5. 14. 13..Pāṇini V. 3. 83-86 : *la* or *ila* for making shorter forms of personal names for familiar use..

511. TRIPATHI, M. P. An etymological study of Vedic words. *BAIHA* 11, Sagar, 1968, 77-80.

512. TURNER, R. L. Indo-Arica IV : Sanskrit *śvāśūra–*. *BSOAS* 23, 1960, 106-108.

513. TURNER, R. L. A note on *dhārayati* ' owes '. *JAOS* 81, 1961, p. 131.

> ..ref. *VBD* III. 26. 32..meaning attributed by MEHENDALE to *dhārayati* of " owes " and of " keeps for some one else " is preserved in MIA..

514. TURNER, R. L. Sanskrit *buddhi-*. *Morgenstierne Fel. Vol.*, 1964, 174-176.

515. TURNER, R. L. Kashmiri *sagun* " to irrigate ". *Renou Comm. Vol.*, 1968, 725-726.

> ..Vedic *siñcati* (passive *sicyate*) has provided most NIA lgg., outside Kafiri and Dardic groups, with words meaning " to irrigate ", etc. ..Vedic *sṛj* covers much the same ground as *sic*. *sagun* connected with this root..

516. TURNER, R. L. Type *aśvatara-* in New Indo-Aryan. *Kuiper Fel. Vol.*, 1968, 319-320.

> ..examples in NIA of derivations from substantives in *-tara* " something like, but not the same as, the simple noun "..

517. UDAYAVIRA SASTRI. *Sambhūti aur asambhūti* (Hindi). *VJ* 14 (11), Jan. 66, 6-9.

> ..from *Īśa Up.* .. *a.* = *mūlakāraṇa*; *s.* = *kārya*..

518. UPADHYAYA, Gangaprasad. *Samrājñī śabda kā artha* (Hindi). *Vedavāṇī* 20 (8), June 68, 20-21.

> ..co-shiner, co-ruler..

519. UPADHYAYA, S. A. A note on the word *gadhya*. *Bh. Vid.* 23, 1963 (1964), 115-118. (Also in *SP* : suppl., 26 ICO, 1964, p. 38).

> ..*g.* occurs in *ṚV* as an epithet of *vāja*..*g.* = potential passive participle from root *gadh* (=seize, take hold of) .. not to be connected with *gadhā* (= roof of a load-cart : this word occurs only in the context of Kārīrīṣṭi)..

520. UPADHYAYA, S. A. The word *manīṣā* in the Ṛgveda. *PAIOC* (21st Session) 2 (2), 1966, 21-30. (Also in *SP*, 21 AIOC, 1961, p. 6).

> ..*m.* = a skilful composition, pure and thoughtful in contents, and unfailing in its appeal..

521. UPADHYAYA, S. A. The word *āṅgūṣa* in the Ṛgveda. *SP*, 23 AIOC, 1966, 23-24.

..*aṅg* + suffix *ūṣa* = a hymn that goes to the deity; *āṅgūṣa* sung in tunes; at battles to stimulate the helping deity..

522. UPADHYAYA, S. A. Word *kṣaya* in the Ṛgveda. *JASBom* 41-42, 1966-67, 46-55.

..*k.* = a house or dwelling..

523. UPADHYAYA, S. A. The word *vip* in the Ṛgveda. *Bh. Vid.* 27, 1968, 109-114. (Also in *SP*, 24 AIOC, 1968, p. 33).

..*vip* = an inspired song, praising and decorating the deity..

524. UPADHYAYA, S. A. The word *manman* in the *Ṛgveda*. *Bh. Vid.* 28, 1968 (1971), 88-93.

..*manman* = a hymn wh. is well thought out; inspired and loved by the deity.. (at X. 12. 8, *manman* has the sense of " council " of gods)..

525. VADER, V. H. The ecliptic or the *mahā ajma* in the Vedas. *SP*, 21 AIOC, 1961, 12-13.

..*m. a.* = the path created by Varuṇa for the sun to go across the heavens; also called : *ṛtasya cakram*; *amṛtasya loka*; *ṛbhukṣā*; etc. ..

525A. VADER, V. H. *Ghṛta* or luminous fog. *SP*, 21 AIOC, 1961, p. 13.

526. VAJAPEYI, Kishori Das. *Vaidika* '*pañcajanāḥ*' *kā artha* (Hindi). *Pariṣad-Patrikā* 4 (2), July 64, 57-60.

527. VALE, R. N. The word *bṛhaddiva* in the Ṛgveda and stars. *PAIOC* (21st Session) 2 (1), 1966, 19-20.

..*b.* (*ṚV* I. 24. 10) = the big dipper (stars); the Great Bear (Ursa Major)..

528. VARMA, Siddheshwar. Studies in Sanskrit usage : 2. Vedic usage of the verb *car–*. *VIJ* 8 (1-2), 1970, 33-34.

..for No. 1 in the series, see : *VBD* III. 41. 78..

529. VARMA, Siddheshwar. Studies in Sanskrit usage : 3. Some special usages of the verb *kṛ–* in the Ṛgveda. *VIJ* 9 (1), Mar. 71, 34-37.

..usage of *kṛ–* has mainly two patterns: mechanical and associative..

530. VEKERDI, J. On the participle *iṣṇant-* in the Ṛgveda. *AO Hung* 22 (3), 1969, 377 ff.

531. VENDRYES, J. Sur le valeur religieuse du latin *venia*. *Word* 5 (2), 1949, 103-105.

..considers Vedic *vanati*, *vanoti* (= agree; receive with favour); *vanas* = good will (*ṚV* I. 172. 1)..

532. VENKATASUBBIAH, A. *Amati*. *ALB* 26, 1962, 211-219.

..*amati* = *tejas* .. see : *VBD* III. 32. 23..

533. VENKATASUBBIAH, A. *Sumeka*, root *mi*. *ALB* 27, 1963, 18-44.

..(*mi* = to shine)..see : *VBD* III. 32. 23..

534. VENKATASUBBIAH, A. Vedic miscellanies : on the meaning of *svasara*. *VIJ* 2 (1), Mar. 64, 73-78.

..(apropos 405 above : *svasara*=pasture) .. rejects it .. *svasara* = the time when cows return to the pens after grazing in the pasture; roughly denotes the three *saṁdhyā* periods or *savana* times..(*svaṁ svakīyaṁ goṣṭhaṁ saranti pratyāgacchanti gāvaḥ yasmin kāle*)..

535. VENKATASUBBIAH, A. *Vṛjana*. *ALB* 30, 1966, 44-104.

..*vṛjana* = (1) strength; (2) abode, region; (3) distress.. see : *VBD* III. 32. 23..

536. VENKATESWARAN, C. S. Yoga in Ṛgveda. *PAIOC* (19th Session) 2, 34-36.

..*yoga*=yoking the draught animal to a chariot; coming or bringing together; application, performance, undertaking..

537. VENKATESWARAN, C. S. Kṣema in Ṛgveda. *PAIOC* (20th Session) 2 (1), 1961, 13-17.

..derived from root *kṣi* (=to dwell in security)..*kṣema*=dwelling in security or resting in peace..

538. VENKATESWARAN, C. S. On the two Vedic words *śrī* and *lakṣmī*. *SP*, 26 ICO, 1964, p. 271.

..originally denoted auspicious mark, beauty, fortune..similar semantic evolution..later identical in sense..

539. VIDYANANDA VIDEHA. *Parivrāṭ* (Hindi). *Savitā* 21 (9), Oct. 68, 196-197.

540. DE VRIES, J. [germ. *irmin* : Vedic *aryaman*]. *Cahiers du Sud* 36, 1952, 18-27.

541. DE VRIES, J. [germ. *Jarl* : Vedic *arya*]. *La Nouvelle Clio* 6, 1954, 461-469.

..the word *arya* means the Aryan people seen as a social structure, while *ari* signifies the Aryan community itself; the two words may denote both king and people, as also the divinity who was guarantee of social order..

542. VYAS, Santosh. *Sāhitya śabda kā tāttvika mūlyāṅkana aur usakī aitihāsikatā* (Hindi). *Bhāṣā* 5 (1), Sept. 65, 174-177.

..ref. to Vedic lit...

543. WADHWANI, Y. K. Semantic study of the word *naciketas*. *SP*, 25 AIOC, 1969, p. 416.

544. WAGNER, H. Altindisch *niṣka*–"goldener Halsschmuck" und der mordwinische Himmelsgott *Nischkepas*. *MSS* 16, 1964, 95-115.

545. WALD, Lucia. Quelques noms d'esclaves dans les langues indo-européennes. *BalkE* 6, 1963, 133-138.

546. WENNERBERG, C. [*stāmu* : *ṚV* VII. 20. 9 = loud, voiced]. *Die Sprache* 18 (1), 1972, 24-33.

547. WEZLER, A. *Nākulibhastrā*. *KZ* 81, 1967, 245-246.

..*JB* III. 101..

548. WIJESEKERA, O. H. de A. A socio-semantic analysis of Sanskrit *kalp*–. *ABORI* 48-49, 1968, 161-171.

..*kar* / *l* – *p*– = (originally) immolator, divider of parts of victim; animal-sacrificing priest .. (IE tribes, being neolithic hunting communities, animal-sacrifice was connected with killing and cutting up of the game pursued in hunting expeditions)..

549. WIJESEKERA, O. H. de A. The etymology and significance of Ṛgvedic *khādi*. *PICO* (26th Session) 3 (1), 1969, 149-155. (Also in *SP*, 26 ICO, 1964, 272-73).

..*khādi* (from *khād* ' to bite ') = circular ring with biting edge; a post-neolithic weapon of attack; prototype of discoid weapon of ancient India..

550. WITZEL, M. Jav. *apāxeōra-* im System der avestischen Himmelsrichtungsbezeichnungen. *MSS* 30, 1972, 163-191.

..considers Vedic words relevant to discussion..

551. WRIGHT, J. C. Vedic *bhūṣ-*; Iranian *būš-*, *bauš-*. *BSOAS* 25, 1962, 287-305.

..*bhūṣ-* and its compounds are transitive and the sense 'strengthen' is applicable in all occurrences, especially the nuance 'make durable, perpetuate'..

552. WÜST, W. *Sṛṅkā / saṅkā* und Zubehör. *Nobel Comm. Vol.*, 1959, 254-276.

553. WÜST, W. Epilegomenon zu C. Regamey's Rezension über Rema. *Anthropos* 54, 1959 (1960), 982-988.

..(re. *VBD* II. 79. 363) .. *sarṣapa-*, root *sap*, and other words..

554. WÜST, W. "Ṭhakkura". Zur Problematik der indoarischen Zerebralisation und des Lehnsprachen-Einflusses. *AIOLN* 2, 1960, 31-38.

..(see: *VBD* II. 79. 368)..

555. WÜST, W. Über einige Besonderheiten des Renjäger / Renheger-Glossars im Alt-Indogermanischen. *Lothar Zotz Fel. Vol.*: Steinzeitfragen der Alten und Neuen Welt, Bonn, 1960, 571-610.

..discusses such Vedic words as *śam*, *śamba-*, *śiprā-*, *śreṇi-*..

556. WÜST, W. (ed.). *REMA. Mitteilungen zur indogermanischen, vornehmlich indo-iranischen Wortkunde sowie zur holothetischen Sprachtheorie*. Heft 7, 1961, 145; 8-11, 1962-65, iv + 325; 12, 1967-68, 112.

557. WÜST, W. *Muni* - "Weiser, Seher, Mönch". *Rema* 7, 1961, 24-65.

..*m.* to be connected with Gk. *mun-dos* (=silent, quiet)..

558. WÜST, W. Bemerkungen zu *vrata-*, N. *ALB* 25, 1961, 414-422.

..*vrata*=order of existence; order of life as the domain of gods; way of living; mode of life; man's form of life – linguistically connected with gall. °*vlatos* (=mighty, prince, ruler), ital. (and idg.) *val* (=to be strong) . . (ref. *VBD* II. 80. 104 : SCHMIDT has discussed the four earlier etymologies of *vrata* : (1) *vṛ* to choose; (2) *vṛ* to encompass, cover, protect; (3) **uer* to speak out; (4) *vṛt* to turn, apply). .see 559 below. .

559. WÜST, W. Bemerkungen zu *vrata*–, n. *Rema* 7, 1961, 66-75.

. .expanded version of 558 above. .*vrata*=sphere of dominion of gods → life-form of men → rel. observance. .

560. WÜST, W. *eruṁ* – acc. sing. m. *Rema* 7, 1961, 75-84.

. .occurs only in *AV* VI. 22. 3. .*e.*=sower; penis. .

561. WÜST, W. Zu den indoarischen pferdewörtern auf *-āha–*. *Rema* 7, 1961, 94-102.

. .add. to 279 above. .MAYRHOFER notes 11 words; W. adds the 12th, namely, *valaha*(*ka*) in Pali and Pk. . . discusses Vedic *varāha–*. .

562. WÜST, W. Noch einmal zur ṛgved. *puraya.* m. n. pr. *Rema* 7, 1961, 103-119.

. .(see : WÜST, " Ein ṛgvedischer Ortsname ", *ZONF* 3, 1927-28, 3-12; W. EILERS and M. MAYRHOFER, " Namenkundliche Zeugnisse der indischen Wanderung? Ein Nachprüfung ", *Die Sprache* 6, 1960, 107-134). .*hṛd* – *hṛdaya* : *pur-puraya*. .*puraya*=living in mountain. .

563. WÜST, W. Antikritisches II. *Rema* 7, 1961, 119-136.

. .(apropos : MAYRHOFER, " Sprachwissenschafttiche indische Festschriften aus den letzten zehn Jahren ", *AIONL* 1, 1959, 225-239). .*gaṅgā–*; *bakura–*; *bekanāṭa–*; *bhṛṅga–*; *sarṣapa–*; etc. . .

564. WÜST, W. Altpersische Studien. Sprach-und Kulturgeschichtliche Beiträge zum Glossar der Achämeniden-Inschriften. *Rema* 8-11, iv+325.

. .ref. to a large no. of Vedic words (vide Index, pp. 304-310). .

565. WÜST, W. Zu altindoar. *laṅkā–* (f. n. pr.) und seiner Sippe. *IL* 25, 1964, 59-60.

566. WÜST, W. *Yāumaini–*. *Rema* 8-11, 1966, 225-257.

567. YUDHISTHIRA, Mimamsaka. *Ādibhāṣāyāṁ prayujyamānānām apāṇinīyaprayogāṇāṁ sādhutva-vivecanam. Vedavāṇī* 14 (2-6), 1962.

. .serially. .

568. YUDHISTHIRA, Mimamsaka. [*kasmai*]. *Vedavāṇī* 18 (10), Aug. 66, p. 11.

..in *kasmai devāya haviṣā vidhema*..

569. YUDHISTHIRA, Mimamsaka, *Hindu nāma kā tathyahīna pracāra* (Hindi). *Vedavāṇī* 19 (5), Mar. 67, 9-12.

..(ref. V. VASISTHA, "Hindu", *Vaidika Dharma*, Dec. 66; also view of S. D. SATAVALEKAR)..

570. YUDHISTHIRA, Mimamsaka. *Asādhutvenā 'bhimatānāṁ saṁskṛta-vāṅmaye prayuktānāṁ śabdānāṁ sādhutvāsādhutvavivecanam*. *GKP* 19 (9), 1967, 436-440.

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS.

1. ABHAYADEVA, Acharya. *Pūrṇamadaḥ pūrṇamidam*. *GKP* 19 (1-2), 1966, 70-72.

2. AGRAWALA, V. S. Śarabha-Mūrti. *JAssam RS* 13, 1959.

..identification of *śarabha* on the basis of evidence of lit. works including *ṚV*..

3. AGRAWALA, V. S. Hiraṇyagarbha. *Pur.* 2, 1960, 285-306.

4. AGRAWALA, V. S. *Devapurī ayodhyā* (Hindi). *Kalyāṇa* 39 (4), April 65, p. 847.

5. AMARANATH SASTRI. *Ṛta-vyākhyānam*. *Viśva-Saṁskṛtam* 7 (1-2), 1969-70, 18-22.

..*Ṛta*=mental truth; *satya*=truth in speech; *Ṛta* also=water..

6. AMBROSINI, R. [*asat* or "non-being" as a source of "being"]. *SCOAPO* 1, 1969, 97 ff.

7. ANANDA, Sant Ram. *Parama kī khoja* (Hindi). *VJ* 15 (8), Oct. 66, 5-8.

8. ANANTACHARYA, E. The Vedic concept of waters. VS, Tirupati, 1967, E 9-17.

9. Ananyananda, Swami. The concept of freedom. *BRMIC* 19 (7), July 68, 181-192.

10. Arumaa, P. L'homme et la terre. *Lingua viget* 211, 11-18.

11. Atreya, Prakash. A comparative study of Indian and western concepts of human personality. *Psychic International* 2 (2), Moradabad, Aug. 65, 69-80.

12. Ayodhya Prasad. *Om-māhātmya* (Hindi). *Vedavāṇī* 20 (10), Aug. 68, 2-8.

..the principal name of the great God is *om*..

13. Barlingay, S. S. Concept of freedom from Indian point of view. *I-AC* 14 (3), July 65, 205-214.

..*VBD* III. 61. 2..

14. Basham, A. L. Ancient Indian ideas of time and history. *JAIH*, Calcutta, 1969-70, 242-244.

15. Basu, A. *Tad ekam*: "that one". *Durham Univ. Journal* (NS), 28 (2), Mar. 67, 55-65.

16. Basu, Santona. Lotus-birth in Vedic and Pali literature. *VIJ* 6, 1968, 61-64.

..(see : *VBD* III. 53. 8)..*AV* IV. 34. 5..Vedic seers have usually overlooked the aesthetic aspect of lotus or lotus-pond (except in *ṚV* X. 107. 10 and *AV* IV. 34. 5)..*ŚPBr.* 10. 5. 1. 5: *puṣkaraparṇa*=immortal element..see : *VBD* III. 59. 1..

17. Benveniste, É. Euphémismes anciens et modernes. *Die Sprache* 1, 1949, 116-122.

..(euphemism=avoding all unlucky words; keeping a religious silence)..*śāmayati-saṁjñapayati*..

18. Bepin Behari. Māyā—the creative illusion. *Theo.* 88 (11), Aug. 67, 325-330.

..*m.* in Veda and *Up*...

19. Bernolles, J. Le symbolisme du damier sur les poteries de la haute époque asiatique et le mythe solaire des Aśvin-Dioscures. *RHR* 168 (2), 1965, 117-154.

..*VBD* III. 50. 26..checker board decoration on the ceramic from ancient Asian sites embody the concept of Aśvins (=heaven and earth)..(acc. to DUMÉZIL, there is no sexual implication in the original heaven-earth concept (light and shade concept); it was only later that the idea of the feminity of Mother Earth was introduced as result of the encounter of invaders from Central Asia with the sedentary people)..

20. BHAGAVADDATTA. *Daivyaṁ mithunam. GKP* 16 (3), Dec. 63, 86-92.

..in instalments..*bṛhad-rathantara*; *prāṇa-vāk*; *manaḥ-vāk*; *prāṇa-apāna*..

21. BHAGAVADDATTA. *Sapta-ṛṣi* (Hindi). *GKP* 20 (3), 1967, 227-238.

..see : *VBD* III. 32. 19..

22. BHAGAVADDATTA. *Vedānāṁ dharātalaṁ sūkṣmam. GKP* 23 (3), 1970, 125-127.

..serially..

23. BHAGAVADDATTA. *Bṛhaspati ke arka* (Hindi). *GKP* 23 (5), 1971, 229-235.

..*ṚV* X. 8. 4; 68-6..*arka*=Agni flared up for the attainment of the highest divinity..

24. BHAGWAN SVARUP. *Ṛta aur satya* (Hindi). *Vedavāṇī* 19 (1), Nov. 66, 69-70.

..Ṛta and *satya=ghana* and *ṛṇa gati* of *paramāṇu*..

25. BHARADVAJ, Aryabhushan. *Śāstron men satya kā sthāna* (Hindi). *VJ* 17 (7), Oct. 68, 4-6.

..mainly in *Up*...

26. BHATTACHARYA, S. Dharma. *Bull. Mithila Inst.* 1 (1), Mar. 65, 16-19.

27. BHATTACHARYYA, J. The basic concept of Nakṣatra in ancient and medieval India. *PAIOC* (22nd Session) 2, 1966, 253-256.

..word *nakṣatra* in Vedic lit. and its implications..

28. BHATTACHARYYA, K. The Indian concept of man. *BRMIC* 22 (6), 219-229; (7), 257-264; (8) 304-313.

..(three lectures)..(1) unity of spirit and matter; spirit can be progressively dissociated from body and mind; introspection as spirit proper; (2) the unity of the spirit as disjunctive : pure knowledge, pure volition, and pure feeling-and-emotion are in disjunctive *unity*—that explains the sense of the unitary *I*; (3) essentially, man is the ultimate cosmic *śakti* in the diff. aspects of *cit-śakti*, *kriyā-śakti*, and *ānanda-śakti*; one may add two more *śaktis*, tho. in a categorically diff. context, viz., *śakti* for wielding the 3 *śaktis* and that for withdrawing them..

29. BHISE, Usha R. The concept of *sakhya* in the Ṛgveda. *JBomU* 33 (2), Sept. 64 (1966), 51-55. (Also in *SP*, 22 AIOC, 1965, 216-217).

..*s.* is the highest type of bond bet. god and devotee..

30. BHISE, Usha R. The importance of *nāman* in the Ṛgveda. *SP*, 25 AIOC, 1969, 2-3.

..concept of *japa* occurs first in *ṚV* (VIII. 11. 5 : *bhūri nāma mandāmahe*); *nāman* (from root *nam*) = that wh. inclines god favourably towards a worshipper..*nāman* of two types : (a) that wh. can be grasped by any human being; (b) that wh. is not accessible to ordinary human intellect..

31. BIARDEAU, M. *Ahaṁkāra* : the ego principle in the Upaniṣad. *CIS* 8, Oct. 65, 62-84.

..*ahaṁkāra* may mean "individuality-making" as also "individual's making" (= making by the individual)—both meanings are valid; the term was coined by cosmogony-makers in order to insert the saṁnyāsin's speculations on *aham* into their own world.. (*Up.* not concerned with ontology, but with spiritual values only; still, the central role they attribute to *ahaṁkāra* cd. easily be formulated in terms of "illusion" from the ontological pt. of view).. Up. thought attached a negative quality to the idea of Ego as a particular person; in the *Up.*, individual consciousness is something limitative, negative, or valueless..

32. BIARDEAU, M. Postscript to *ahaṁkāra*. *CIS* 9, Dec. 66, p. 115.

..correction to 31 above, p. 84 (Vaiśeṣika has more leanings towords the yogic *Up.* than towards the vedāntic)..

33. BIHARI LAL. *Lauha durga vā āyasī purī* (Hindi). *Vedavāṇī* 19 (6), April 67, 13-15.

..expression is metaphorical..no hist. interpretation..

34. **Blair**, Chauncey J. *Heat in the Rigveda and Atharva Veda : a general survey with particular attention to some aspects and problems. AOS* 45, 1961, xvi+190.

..(1) all forms of the verb *tap* and words derived from it : collected, transl., annotated; (2-6) various aspects of heat conveyed by *tap* and a few other roots considered; a full picture of the part played by heat in the life and transactions of Vedic people presented : (a) heat employed by and against enemy; (b) heat caused by diseases and emotions; (c) heat of the cosmos and objects in Nature; (d) heat and Vedic gods; (e) heat in sacrificial ritual..

Rev. : R. E. Emmerick, *JRAS* 1963, 107-08; J. Gonda, *I-IJ* 8, 60-64; J. S. Pade, *JOIB* 13, 87-88; Sukumar Sen, *JASBen* 5, 118; H. D. Velankar, *JAOS* 82, 431-32; J. C. Wright, *BSOAS* 26, 231.

35. **Bosch**, F. D. K. Een oudheidkundige benadering van het brahman-probleem. *BTLVK* 116 (2), 1960, 205-231.

..see : *VBD* III. 53. 18..*brahman* as *pratiṣṭhā* : cf. *barhis-*, etc...

36. **Bosch**, F. D. K. [Hiraṇyagarbha].

Rev. : J. Gonda, *Oriens* 18-19, 465-67.

37. **Bose**, A. C. The concept of *saṁjñāna* (concord) in the Vedas. *Pr. Bh.* 69, May 64, 231-234.

38. **Bose**, A. C. Loving union (*saṁjñāna*). *AP* 39 (5), May 68, 231-232.

..English transl. of *AV* III. 30 (*s.* among members of a family); *ṚV* X. 191 (among the people of a state); *AV* VII. 52 (with foreign people)..

39. **Brahmananda Jijnasu**. *Veda kā adbhuta baila* (*arthāt rāṣṭra kā svarūpa*) (Hindi). Hamsaraj Arya Trust, Jakhal Mandi, 1970.

..exposition of *catvāri śṛṅgā*..from national pt. of view..

40. **Brown**, W. Norman. The basis of the Hindu act of truth. *Rev. Rel.* 5, 1940, 36-45.

..(E. W. Burlingname, " The act of truth : *saccakiriyā* : a Hindu spell and its employment as a psychic motif in Hindu fiction ", *JRAS* 1917, 429-467, defines " act of truth " as " a formal declaration of fact accompanied by a command or resolution or prayer that the purpose of the agent shall be accomplished ")..the basis for the effectiveness of the truth declaration lies in the perfection with wh. the person making the declaration performs his personal duty in the cosmos..

41. **Brown, W. Norman.** The metaphysics of the truth act (* *satyakriyā*). *Renou Comm. Vol.*, 1968, 171-177.

..Vedic material : one can bend cosmic forces to his will by performing his personal function (*vrata*) with perfection (*ṚV* IX. 112)..see 40 above and 42 and 43 below; also see : *VBD* III. 3. 40..

42. **Brown, W. Norman.** Duty as truth in ancient India. *Proc. Am. Philos. Soc.* 116 (3), June 72, 252-268.

..(there existed in ancient India a belief that truth has a power wh. a person with the right qualifications can invoke to accomplish wonders or miracles; the kind of truth wh. is potent is not mere factual or existential or empirical truth; rather, it is truth of life, personal integrity)..*ṚV* X. 34, one of the earliest identifiable occurrences of act of truth..(1) personal qualification for possessing an act of truth : personal duty completely fulfilled; (2) metaphysical basis; (3) reciprocal duties of men and gods in *ṚV*; (4) act of truth in *ṚV* : X. 34; IV. 33. 5-6 (Ṛbhus and Soma cups, connected with I. 161.9); X. 37. 2; (5) some allied Vedic uses of truth..

43. **Brown, W. Norman.** Duty as truth in the Rig Veda. *Gonda Congr. Vol.*, 1972, 57-67.

..mainly discusses Ṛta and *satya*..Ṛta=Cosmic Truth, the principles and rules by wh. universe operates; *satya*=Individual Truth, the perfect fulfillment by an individual, whether human or divine, of his personal duty under Ṛta..*ṚV* IV. 51. 7..

44. **van Buitenen, J. A. B.** Studies in Sāṁkhya (II): ahaṁkāra. *JAOS* 77, 1957.

..*ahaṁkāra* (like *oṁkāra*) meant "the utterance of *ahaṁ*"..the role of *ahaṁ*-utterances in cosmogonical myths in *Up.* .. author relates such utterances to cosmogonies in *Br.* in wh. Prajāpati copulates with Vāk in order to create the world; the *ahaṁ*-cry is self-formulation, and Vāk in the *Br.* is also the self-formulation of Prajāpati..

45. **van Buitenen, J. A. B.** The large *ātman*. *Hist. Rel.* 4, 1964, 103-114.

..*VBD* III. 60. 11..investigates the significance of the adj. *mahān*; *mahān*=rather 'large' than 'big'; i. e. encompassing the whole scheme of being treated as an organic structure..*mahān ātmā* originally possessed a 'personal' sense; later became a conventional technical term and 'principle'..

46. VAN BUITENEN, J. A. B. The speculations on the name "satyam" in the Upaniṣads. *Emeneau Fel. Vol.*, 1968, 54-61.

..*VBD* III. 22. 20..discusses speculative content attributed to the word-symbol *satyam*..*BAU* 2. 3. 1 : *sacca tyacca* : *sat* (=embodied, mortal, inert component of *brahman-satyam*) and *tyat* (=disembodied, immortal, moving component); *Ch. Up.* 8. 3. 4 ff...*satya* wh. is considered a name (*nāman*, *nāmadheya*) or esoteric teaching (*upaniṣad*) of *brahman* refers to the Supreme in its two modes—created and uncreated..4 stages of development in the speculations concerning 'name *satyam*'..

47. BUTTERWORTH, E. A. S. *The tree at the navel of the earth.* E. J. Brill, Leiden, 1970, xii+239+31 pl.

48. CASTELLI, Enrico (ed.). *Le mythe de la peine.* Éd. Montaigne, Aubier, 1967, 482.

..proceedings of a Seminar held at Rome in Jan. 1967..

49. CHAKRABORTI, Haripad. The concept of world peace in ancient India. *Pr.Bh.* 75, Sept. 70, 432-435.

..in Veda and *Up.* ..

50. CHAKRAVARTHY, G. N. *The concept of cosmic harmony in the Ṛgveda.* Mysore Univ.

..a monistic phil. is inherent in *ṚV*..Ṛta and *yajña* signify cosmic harmony..

51. CHAUBE, B. N. *Hamārī kāmadhenu* (Hindi). Gurukul, Kangri, 1967, 116.

..*AV* IV. 39. 1-10..

52. COOMARASWAMY, A. K. Time and eternity. *Artibus Asiae* 1947, 9 ff.

53. CORLEY, F. The emergence of saṁsāra in Vedic thought. *Studies on Asia* (ed. Robert K. SAKAI), Lincoln, 1966, 1-14.

54. COULON, Frank Fowler. Śraddhā and jñāna : the relation of faith and knowledge. *AP* 33 (6), June 62, 249-252.

..faith is not resistance to reason; faith brings into action that perception wh. belongs to man as an integral being..

55. DAMBUYANT, M. Approches de la notion de volonté dans l'Inde ancienne. *Rev. philos.* 1, 1959.

56. DANDEKAR, R. N. Universe in Vedic thought. *Gonda Congr. Vol.*, 1972, 91-114.

..see : *VBD* III. 59. 5, 6..

57. DANGE, Sadashiv A. Aspects of the great roar in the Ṛgveda. *J Bom U* 38, Oct. 69, 11-18. (Also in *SP*, 26 ICO, 1964, p. 88).

..one of the main characteristics of Vedic gods like Indra, Bṛhaspati, and Agni is that they " roar "; this is connected with the cosmic speech on the one hand, and, on the other, with the faculty of causing rain; it indicates universal symphony..

58. Das, Matilal. The Vedic view of immortality. *BRMIC* 12 (8), Aug. 61, 278-280.

59. DAVANE, G. V. An analytical study of *samudra* in the Ṛgveda. *PICO* (26th Session) 3 (1), 1969, 33-35. (Also in *SP*, 26 ICO, 1964, 91-92).

..the term *samudra* in *ṚV* generally always means ' ocean ' or ' sea '..

60. DAY, T. P. Tapas in Indian asceticism. *India Cultures Quarterly* 27 (3-4), 1971, 114-117.

61. DE CHAUDHURI, H. K. Samādhi : a psychological study. *BRMIC* 20 (12), Dec. 69, 339-352.

..picture of mystics presented in Veda, *Br.*, and *Up.* is that of Ṛṣis..considers concepts of *mantra, muni, vena, vrātya, vipra, tapas, yajña*, etc. ..

62. DE SMET, R. V. Zum indischen Menschenbild. *Kairos* 8, 1966.

63. DE SMET, R. V. *The Indian understanding of man.* Poona, Nov. 70, 12.

..Presidential address : Hist. of Philos. Section : 44 Ind. Phil. Congress .. (1) contribution of the sacrificers; (2) contribution of renouncers; (3) contribution of devotees..in early times, Indian man is essentially social (his society includes visible *varṇas* and invisible gods; *bandhutā* : man, a mere field of divino-cosmic forces, a name and form of their encounter and display) .. the renouncer stands in the curiously quasi-modern stance of the pure individual who rejects all social impositions and dedicates himself to the exclusive pursuit of absolute freedom..*bhakti* as an answer to assurging dynamism..

64. Deutsch, Eliot S. Karma as a " convenient fiction " in the Advaita Vedānta. *PEW* 15 (1), Jan. 65, 3-12.

..concept of Karma is undemonstrable (therefore, a fiction) but useful in interpreting human experience..origin of K.-concept; (various theories : 1. non-Aryan concept; 2. has its roots in *ṚV*; 3. Up. extension of the belief in the mechanical efficacy of sacrifice); K. operative in life (all systems of Ind. phil. agree); pronounced differences as to the " what " and the " how " of K...K. thought of " when " confronted with some practical-philos-problems : (1) working out a def. of *mokṣa*; (2) problem of moral preparation; (3) *m.* may not be possible in the course of many births; yet it is to be achieved; K.-theory rejects any kind of discouragement; (4) explain away *vaiṣamya* and *nairghṛṇya*..(a moralist or a sociologist presents strong case for social inconvenience of K.)..

65. Devanandan, P. D. *The concept of māyā.* Lutterworth Press, London, 1950.

66. Devaraj, N. K. Ahiṁsā in the Indian tradition. *IPC* 15 (1), Mar. 70, 22-25.

..*ahiṁsā* is a corollary to the monistic world-view in *Up*... (*Īśa* 6)..

67. Duchesne-Guillemin, J. Fire in Iran and in Greece. *EW* 13, 1962, 198-206.

..Iranian classification of fires into 3 types; five types to be seen in *Ch. Up.* ..vital fire (as emanated from the sun; cosmic fire (associated with Ṛta-Aša)..

68. Dumézil, G. *Idēes romaines.* Gallimard : Bibl. des Scien. Hum., Paris, 1969, 305.

..comparative studies based on IE data : crēdō (*śraddhā*), fētialis (*dhātu*), augur (*ugra-ojas*), flāmmen (*brahman*), pontifex (*adhvaryu*)..Venus (*vanas*), carna (*pitu*), palēs (*pūṣan*), Ops and Cōnsus (*puraṁdhi* and *bhaga*)..

Rev. : J. C. Wright, *BSOAS* 32 (3), 631-32.

69. ED. The divine name. *Ved. Kes.* 51 (9), Jan. 65, 447-451.

..ref. to efficacy of name in Veda..it is not a later development in rel...

70. ELIADE, M. Dūrohaṇa and the 'waking dream'. *A. K. Coomaraswamy Fel. Vol.* (*Art and Thought*), 1947, 209-213.

..symbols of ascension to heaven in ancient religions..Brahmanical rites also imply a ritual ascent to the abode of gods (*ŚPBr* 8. 7. 4. 6; *Ait. Br.* 3.2. 29; *TS* I. 7. 9)..the Indian ritual and the shamanic ascent are *dūrohaṇa*; therefore, they realize a break-through to a new ontological level..

71. ELIADE, M. Spirit, light, and seed. *Hist. Rel.* 11 (1), Aug. 71, 1-30.

..light as an expression of divinity, of human soul (or spirit), of divine creativity, and thus of the cosmic and human life..the connaturality bet. godhead, sun, light, ātman, and creative energy at work on all cosmic levels seems to have been grasped already in the Vedic age: *ṚV* X. 121. 1 (Prajāpati as Hiraṇyagarbha or "Solar Seed"); X. 82. 5-6; *AV* X. 7. 28; *JUB* III. 10. 4-5; *TS* VII. 1. 1. 1; *ŚPBr.* VIII. 7. 1. 16..

72. ELIZARENKOVA, T. Ja. Concerning the sense of Vedic *māyā* (Russ.). *KSINA* 57, 1961, 31-34.

..*m.*="change": (1) transformation—miraculous transformation—divine magical power, divine skill; (2) substitution—deceipt—witchcraft, sorcery, hostile magical power..

73. ESNOUL, A. M. Le courant affectif à l'intérieur du brahmanisme ancien. *BEFEO* 48, 1956, 141-207.

..*bhakti*=participation; *bhagavān*=he whose plenitude is open to participation...*bhakti* transcends both caste and renunciation..

74. ESTELLER, A. Comparative aspects of the Avestan and the Vedic scriptures. *KRCOIJGJ Vol.*, 1969, 205-219.

..concepts of Ṛta and Aśa..

75. FILLIOZAT, J. Le temps et l'espace dans les conceptions du monde indien. *Rev. Synthèse* 90 (55-56), 1969, 281-295.

..Vedic and post-Vedic periods..integration of man and nature..

76. FRENKIAN, A. M. Punarmṛtyu et la "seconde mort" dans l'apocalypse de Saint Jean. *RIIE* 3 (3-4), 1943, 214-222.

..concept of *punarmṛtyu* in Veda..influence of Indian thought on Evangelism..

77. GANGAL, V. V. Samudra in the Ṛgveda. *JBomU* 32 (2), Sept. 63, 37-47.

..Vedic Aryans knew earthly ocean; called it *samudra*; also *samudra* as (1) celestial ocean, (2) deified ocean, (3) Soma-tank, (4) mass of waters to be added to Soma, (5) liquid in the heart: inspiration, (6) the sun..

78. GANGAPRASAD. *Miṭṭī kā ghara* (Hindi). *Vedavāṇī* 17 (1), Nov. 64, p. 61.

..denotes enjoyments of earthly life..

79. GARG, R. K. A discourse on *saccidānanda*. *JGJRI* 24, 1968, 65-80.

80. VON GLASENAPP, H. La notion de progrès dans la philosophie de l'Inde et dans la philosophie occidentale. *Humanisme et èducation en Orient et en Occident*, Paris, 1953, 102-117.

..English transl. in the English ed., pp. 90-104..

81. VON GLASENAPP, H. *Immortality and Salvation in Indian Religions*. Susil Gupta India, Calcutta, 1963, 112.

..(transl. from original German into English by E. F. J. PAYNE)..

82. GONDA, J. Brahman: Indische traditie en westerse methode. *Tijd. v. Fil.* 12 (4), Nov. 50, 655-667.

..see: *VBD* II. 80. 43..

83. GONDA, J. De indische wetenschap. *Indonesie* 6 (1), 1952, 1-18.

84. GONDA, J. The Indian Mantra. *Oriens* 16, 1963, 244-297.

..Mantra=words believed to be of superhuman origin, received, fashioned, and spoken by "inspired" seers, poets, and reciters in order to invoke divine powers and especially conceived as means of creating, conveying, concentrating, and realising intentional and efficient thought, and of coming into touch or identifying oneself with the essence of the divinity, wh. is present in the Mantra ..Mantras exert extraordinary power with wh. they are vested not so much thro. expressing that sense but thro. their sound-vibration

..Vedic Mantras exist eternally, representing principles wh. are co-existent with the very cosmic process and they are even to survive that process..

85. **Gonda, J.** ' Gifts ' and ' giving ' in the Ṛgveda. *VIJ* 2 (1), 1964, 9-30.

..establishing a bond bet. the giver and the recipient..(Dakṣiṇā gives a hold over the donee)..

86. **Gonda, J.** Paths and ways in Indian religions. *Studies of Esoteric Buddhism and Tantrism,* Koyasan Univ., Japan, 1965, 47-66.

87. **Gonda, J.** *Change and Continuity in Indian Religion*·

..*VBD* III. 31. 8..

Rev. : A. Bareau, *RHR* 171, 244.

88. **Gonda, J.** *Bandhu* – in the Brāhmaṇas. *ALB* 29, 1965, 1-29.

..(discusses earlier interpretations)..acc. to G., *b.*=correspondences bet. the mundane phenomena and the immutable and eternal transcendent reality; connections and relations with the unseen (essentially rel. in char.)..(conception of a transcendental order and a ritual technique aiming at an efficacious contact with the source of all life and power is the very essence of rel.)..(magic and rel. represent a continuum, and are distinguished only ideal-typically)..in the Bandhu-theory and the rites presupposing it, ' magical ' elements are not necessarily absent, but the rel. characteristics turn the scale..*b.*=(also) relations bet. powers, phenomena, divine or human persons..

89. **Gonda, J.** A note on the Vedic student's staff. *JOIB* 14, 1965, 262-272.

..frequent association of *daṇḍa* with " inspired " man; *d.*=a representative of *axis mundi* and a means of coming into contact with heavenly powers ?..confirmed by beliefs and rites of other peoples..

90. **Gonda, J.** Wereld en hemel in de Veda. *TF* 28 (2), June 66, 227-263.

..see 91 below..(study of the word *loka*)..

91. **Gonda, J.** *Loka, World and Heaven in the Veda.* Transactions of Royal Dutch Academy, Amsterdam, 1966, 172.

..(see 90 above)..*loka* in the Veda does not only mean any open space, place, or part of universe; it more particularly connotes a place or position of rel. or psychological interest; *uru loka* (as against *aṁhas*); *loka* also implies ideas of stabilization (*pratiṣṭhā*), of place or room where happiness and security fall to one's share; *loka* also signifies superimposition of heavenly circs. on earth.. *loka* schematized into a vertical mythical-geographical world-view; or as Manuṣya-loka, Pitṛ-loka, etc...(*loka* often explained by comm. as *karmaphala*)..

Rev. : K. P. Aithal, *ALB* 33, 387-89; C. G. Kashikar, *VIJ* 5 (2), 214-17.

92. Gonda, J. *Bhuvana-*. *VIJ* 5 (1), Mar. 67, 42-57.

..*b.* may indicate the whole aggregate of what has come and is coming into being.. (etymologically, *b.* = the place of becoming; place where becoming, i. e., prospering or growing takes place).. (*viśva*=analytical and enumerative totality; *sarva*=synthetical totality, completeness, wholeness and integrity)..

93. Gonda, J. The meaning of the Sanskrit term *dhāman-*. Transactions of Royal Dutch Academy, Amsterdam, 1967, 100.

..Vedic *dhāman* may be described as a 'location' of a numen or divine power of a deity, also a particular way of presenting or revealing itself (divinity), of locating or 'projecting' a mode of its nature and essence, a hypostasis or refraction in wh. it is believed to be active..(index of text-places)..

Rev. : K. P. Aithal, *ALB* 33, 387-89; A. Venkatasubbiah, *VIJ* 6, 147-50.

94. Gonda, J. *Eye and Gaze in the Veda*. Transactions of Royal Dutch Academy, Amsterdam, 1969, 88.

..a study of Vedic beliefs and practices re. the eye and its powers and functions..

Rev. : R. Goldman, *JOIB* 21, 142-46; K. Kunjunni Raja, *ALB* 35, 360-62.

95. Gonda, J. Āyatana. *ALB*. 33, 1969, 1-79.

..attempts to seek the common semantic kernel of all the contextual senses exhibited by the available documents..(central and fundamental meaning : 'a regular place, position, etc. occupied by a person', 'substratum')..

96. Gupta, Sudhir Kumar. *Dayānandabhāṣya men devayāna* (Hindi). *Vedavāṇī* 14 (7), May 62, 5-8. (Also in *SP*, 21 AIOC, 1961, 241-42).

97. Gupta, Sudhir Kumar. *Ahiṁsā* (Sanskrit). *Maharaja College Magazine*, Jaipur, 1962.

..(the negative is of *paryudāsa* type)..*a.*=different from injury but resembling injury..does not signify total absence of injury..

98. Gupta, Sudhir Kumar. *Veda men ahiṁsā* (Hindi). *Mahavira Jayanti Smarika*, Jaipur, April 63.

..violence may be resorted to for self-protection and for general good..

99. Gupta, Sudhir Kumar. *Ahiṁsā kā vaidika svarūpa* (Hindi). *Vedavāṇī* 15 (11), 5-8; (12), 7-11.

..see 98 above..views on *ahiṁsā* of Veda..*ahiṁsā* is self-protection..

100. Gupta, Sudhir Kumar. Tryambaka. *SP*, 22 AIOC, 1965, p. 193.

..*VBD* III. 79. 174..*t.* (in *ṚV* VII. 59. 12)=coconut; *mṛtyu*=the appendix in the human body; coconut as a medicinal cure..

101. Gupta, Sudhir Kumar. Brāhmaṇa (Hindi). *GKP* 23 (7-8), 1971.

..concept of B. presented by the *Vajrasūcikopaniṣad*..running transl. of that *Up.* ..

102. Guru, Nataraj. Gold in wisdom's language. *Values* 3 (4), Banglore, Jan. 58, 107-110; 120-126.

..much wisdom about gold enshrined in mythology, fable, parable.. *hiraṇmayena pātreṇa satyasyāpihitaṁ mukham* (*Īśa*) : false relativistic value wh. hinders the vision of the absolute Value behind it.. *hiraṇyagarbha* of Vedic hedonistic context..

103. Guru Dutt, K. Pratibhā (Intuition in Indian thought). *QJMS* 52-54.

..serially.. (*VBD* III. 64. 28)..*pratibhā*; *rasa*; *madhu*..

104. Hacker, P. Śraddhā. *WZKSA* 7, 1963, 151-189.

..*śraddhā* as requisite for all 4 *mokṣamārgas* viz., *jñāna*, *karma*, *bhakti*, *yoga*..in *ṚV*. *ś.* as vehicle carrying desire to deity; in *Br.*-period, object of *ś.* is no longer god, but either the Ṛtvik or the *vidhi*..

105. Hacker, P. Dharma in Hinduismus. *ZMR* 49, April 65, 93-106.

106. HAMP, Eric P. On the notions of "stone" and "mountain" in Indo-European. *JL* 3, 1967, 83-90.

107. HARA, M. A study on *bhakti* (Jap.). *Annals of Japanese Buddhist Assn.* 28, 1964.

108. HARA, M. Note on two Sanskrit religious terms: *bhakti* and *śraddhā*. *I-IJ* 7 (2-3), 1964, 124-145.

> ..*bhakti* has either a personal connotation or an emotional, reverential or rel. connotation..*śraddhā* expresses a state of mind or activity directed toward impersonal objects; its nature is more intellectual than emotional; this state of mind or activity originates in a ritual context..*śraddhā* is Vedic–Brahmanic; *bhakti* is Hindu; *śraddhā* is a fundamental principle, and *bhakti* its developed mode..

109. HARA, M. Transfer of merit. *ALB* 31-32, 1967-68, 382-411.

> ..discussion on *tapas* as a power-substance, wh. can be divided, shared and transferred to others..see 111 below..

110. HARA, M. Ashes (Jap.) *Proc. of Faculty of Letters*, Univ. of Tokyo, 1968, 385-448.

> ..discussion on Hindu belief in "ashes" (auspicious and inauspicious)..significance of ash-besmearing Pāśupata practices..

111. HARA, M. Tapo-dhana. *Acta Asiatica* 19, Tokyo, 1970, 58-76.

> ..see 109 above..*tapas* as a power-substance, a property or wealth of Brāhmaṇas..

112. HARSHANANDA, Swami. Evolution of the concept of gifts in Hinduism. *Pr. Bh.* 69, May 64, 227-231.

> ..*ṚV* I. 125. 6; X. 117. 6 (concept of gift only in a seed form in early Veda); in *Up.*, concept is developed; *dāna* is specifically mentioned (*da da da*)..

113. HAZRA, R. C. Dharma— its early meaning and scope. *OH* 7 (1), 1961, 15-35.

> ..in Vedic lit., *dharma* did not include *vyavahāra*..

114. HEESTERMAN, J. C. Reflections on the significance of the Dakṣiṇā. *I-IJ* 3 (4), 1960, 241-258.

..D. is the material manifestation of the cyclical course of the universe as it is represented in the ritual; as the process concerns the whole of the universe, it is only natural that not only the officiating priests, but all those present at the place of sacrifice, tho. not actively engaged in ritual performance, shd. receive D...D.-giving signifies the ritual birth of the sacrificer and the renewal of the universe.. Uṣases — cows — Dakṣiṇās — rivers : circular course.. D. = rotatory stream of wealth..

115. HEESTERMAN, J. C. [*vrātya*–concept]. *I-IJ* 6, 1963, 1 ff.

116. HEESTERMAN, J. C. *Spel der Tegenstellinger.* Univ. of Leiden : Inaugural Lecture, 1964, 34.

117. HEESTERMAN, J. C. On the origin of the *nāstika. WZKSA* 12-13, 1968, 171-185.

..*nāstika*=one who refutes: he does not imply a heterodox doctrine; the negative statement is made simply and only for the sake of disputation.. meaning and hist. of the art of controversy; can be traced back to Vedic ritual when contest or *vāda* was the only way to win the goods of life from fangs of death..*brahmodyas*..question–rejoinder : praising–reviling : affirmation-denial : being–non-being : life-death..

118. HEIMANN, B. Concept of Deva in Hindu thought. *JISOA* 17, 1949, 22-41.

..(1) general human postulate to visualize beings more perfect and less hampered by deficiencies than mankind; (2) gods and ethics; (3) structure of divine society; (4) gods and *bhakti*; (5) gods and magic; (6) gods and fate; (7) philosophical concepts of gods and the divine; (8) linguistic explanation of the term 'deva'; etc. ..

119. HEIMANN, B. Graeco-Latin terms and Indian 'concepts'. Contrasts exemplified. *PICO* (25th Session) 4, Moscow, 1963, 76-78.

..plea for avoiding Western terms for Ind. phil.; they are too determined, one-sidedly defined..logical clarity is in the West an unquestionable asset; in India, it may be a draw-back because of its rationally super-imposed limitation..see : *VBD* II. 57. S 1..

120. HERMAN, A. L. Saṁsāra. *JGJRI* 27 (1-2), 1971, 1-10.

..(1) the mobile soul doctrine in Vedic period; (2) Up. *saṁsāra* ..evolution of the concepts of *s.*; five stages traced; strong case for the concept of *s.* in Veda..

121. Hoens, D. J. *Sānti.*

..*VBD* II. 80. 60..

Rev. : D. Seyfort Ruegg, *JAOS* 81, 67-69.

122. Hoffmann, K. [*mārtāṇḍa*]. *MSS* 11, 1957, 85-103.

..see : *VBD* II. 79. 123..

123. Hooykaas, C. Weda and Sisya, Ṛsi and Bhujangga in present-day Bali. *BTDTLV* 120 (2), 1964.

124. Horsch, P. The wheel : an Indian pattern of world-interpretation. *Sino-Indian Studies* 5 (3-4), 62-79.

125. Horsch, P. Vom Schöpfungsmythos zum Weltgesetz. *As. Stud.* 21, 31-61.

..*VBD.* III. 59. 10..

126. Horsch, P. *Das indische Weltgesetz.* Francke Verlag, Bern / München.

..(under preparation) .. I. Der *dharma*(*n*)-Begriff; II. Verwandte Begriffe (*skambha, dhāman, ṛta, satya, māyā*); III. Geistesgeschichte (mythisch-magische Vorstellungen; Entwicklung; ausserindische Parallelen); IV Indices..

127. Iwasaki, S. A survey on the concept of prāṇa (Jap.). *JIBS* 9 (2), Mar. 1961, 570-575.

128. Jain, Ram Chandra. Amṛta in Ṛgveda. *SP*, 23 AIOC, 1966, 4-5.

..*amṛta* meant only material longevity — in riches, fame and age ..

129. Jain, Ram Chandra. Brahma in Ṛgveda. *SP*, 23 AIOC, 1966, p. 5.

..as a social institution, B. means universal tribal collectivity or " unicollectitvity "..

130. James, E. O. *The Tree of Life : an archaeological study.* E. J. Brill, Leiden, 1966, xviii+293.

..considers the motif as it occurs in India .. arch. evidence correlated with abstract thought..

Rev. : R. D. Barnett, *Man* (NS) 3, 319; E. Ettlinger, *Folklore* 78, 235-36.

131. JAMES, E. O. [sacrifice and sacrament].

..it only required the Brahmanic ritual technology to be identified with Ṛta and the altar to be regarded as the 'womb of Ṛta' to establish the supremacy of the priestly offering and to render the position of the Brāhmaṇas absolute..

132. JAYADATTA, Sastri. *Brahma aur kṣatra* (Hindi). *GKP* 22 (10), 1970, 459-461.

133. JORDENS, J. Prāṇa and libido. *JIAP* 6 (1-2), 1967, 32-44.

134. JOSHI, Bhavar Lal. *Bhāratīya sāhitya men garuḍa* (Hindi). *Viśvambharā* 2 (4), 1965, 34-38.

..*garuḍa=suparṇa=jīvātmā*..

135. JOSHI, J. R. Śraddhā in the Veda. *Bh. Vid.* 29, 1969 (1972), 99-102.

136. KAPUR, Karma Narayan. *Veda mantron ke ṛṣi* (Hindi). *Vedavāṇī* 22 (2), Dec. 69, 8-9.

137. KAPUR, Karma Narayan. *Akāla-mṛtyu* (Hindi). *Vedavāṇī* 22 (12), Oct. 70, 3-7.

138. KARAMBELKAR, V. W. *Paśyantī*. *Pathway to God* 4 (1), Nov. 69, 102-111.

..*ṚV* I. 164. 45 (4 varieties of speech).. Up. view re. origin of speech (" internal fire "—*Ch. Up.* 3. 18)..

139. KOHDA, Gentatsu. On *brahmacaryā* (Jap.). *JIBS* 16 (1), Dec. 67, 188-191.

..in Vedic and Buddhist thought..

140. KRAMRISCH, S. Two : its significance in the Ṛgveda. *W. Norman Brown Fel. Vol.*, 1962, 109-136.

..*two* is the principle of the manifest cosmos wh. is patterned by the dialectic of the *Two*..heaven-and-earth; the two birth-places; myths of two : Saraṇyū and Savarṇā; Yama-Yamī; double birth of Vasiṣṭha..

141. KRISHNA Lal. Sāvitrī – from Saṁhitās to Gṛhyasūtras. *ABORI* 52, 1971 (1972), 225-229.

..why shd. *sāvitrī gāyatrī* (*ṚV* III. 62. 10) have become so popular? K. discusses the occurrence of the stanza in various texts; no special imp. attached to it in *ṚV*; nor in *VS*; absent in *AV* and *KS*..the stanza attained special imp. in *GS*..

141A. Krishnamoorthy, K. The meaning of *rasa*. *SP*, 22 AIOC, 1965, 45-46.

..in Vedic and later lit...

142. Kuiper, F. B. J. The bliss of aša. *I-IJ* 8, 1965, 96-129.

..ancient Aryan belief that Ṛta resides in the realm of the dead survives in the doctrine of the Younger *Avesta* that the souls of the deceased dwell in the "sun-possessing" abode of Aša (wh. abode must have originally been identical with the Aryan concept of the "sun-possessing" rock of the nether world)..

143. Kuiper, F. B. J. The heavenly bucket. *Gonda Congr. Vol.*, 1972, 144-156.

..(earlier interpretations discussed)..basic assumption: waters as a *pratiṣṭhā* of the earth, and earth as a receptacle of these (subterraneous) waters..Indra's demiurgic act consisted in his opening the primordial hill wh. was considered either identical with or enveloping this receptacle; when Indra split open the primordial hill, the waters, in the shape of 4 rivers, flowed thro. the holes (*khāni*) in 4 directions over the earth..notion of a subterranean Soma-vessel..

144. Kumari Krishna. *Dīkṣā, eka vivecana* (Hindi). *Viśvambharā* 5 (1), 1961, 97-102.

145. Kurukkal, K. K. The Vedic *yajña* and the Purāṇic *tapas*. *Wijesekera Fel. Vol.*, 1970, 83-87.

..*tapas* represented in epics and Purāṇas as a powerful rival of *yajña*..

146. Lal, Tribhuvan. The concept of time in the Vedas. *Bhāratī* 4, 1960-61, 106-108.

147. Liebert, Gösta. Beitrag zur Frage des Polarsterns in der altindischen Literatur. *OS* 17, 1968 (1969), 155-170.

148. van der Linden, C. W. J. *The Concept of Deva in the Vedic Age*. Utrecht Univ., 1954.

..doctoral diss...

149. LOMMEL, H. Die Liebe in vedischer Dichtung. *Paideuma* 3 (3-5), 1948, 102-111.

150. MAHADEVAN, T. M. P. The advaita view of time. *Satkari Mukherji Fel. Vol.*, 1969, 500-503.

> ..acc. to Advaita, time is the gateway to Reality; it is in time that one has to strive for and reach the Timeless..*suṣupti* and *turīya* —timeless experiences..

151. MALAMOUD, C. Manyuḥ svayambhūḥ. *Renou Comm. Vol.*, 1968, 493-507.

> ..*VBD* III. 51. 69..

152. MALAMOUD, C. Observations sur la notion de " reste " dans le brahmanisme. *WZKSA* 16, 1972, 5-26.

> ..*ucchiṣṭa* : its paradoxical status in Br. India—on the one hand, looked upon with repugnance; on the other, regarded as the only food fit for consumption (only legitimate food is left-overs from sacrifices)..transmission of left-overs is a fundamental element in the continuity of sacrifices, and consequently in the cohesion of society and cosmos..role of *u.* in the relationship bet. master and pupil..*u.* as a starting pt. of a new beginning..

153. MALAVIYA, Maya. Magic in the Vedas. *JGJKSV*, 27 (3-4), 1971 (1972), 319-322.

> ..Vedic magic relies upon worship..

154. MANOHAR. *Upāsanā* (*prārthanā, stuti, upāsanā*) (Hindi). *GKP* 21, 126-131; 165-169; 205-209.

155. MARATHE, G. H. *Asāv āditye brahma*: *ahorātre vai mitrāvaruṇau. SP* (ISC) 4, 1972, 4-5.

156. MAURER, W. H. The rainbow in Sanskrit literature. *ALB* 31-32, 1967-68, 360-381.

> ..no direct ref. to rainbow in *ṚV*, *YV*, *SV*; the earliest unequivocal mention in *TĀr*. I. 5. 4; also *AV* XV. 1. 6; no mention in *Br*...

157. MEHENDALE, M. A. *Ahiṁsā* and the spread of vegetarianism in India. *Humanist Review* 8, 1970, 419-426.

> ..word *ahiṁsā* in Vedic lit...non-killing of animals for rel. purposes to be traced back to pre-Vedic non-Aryan ideology..

158. MISHRA, Vidhata. Concept of *mokṣa* in Indian philosophy. *SP*, 26 AIOC, 1972, 259-260.

..'negative' and 'positive' definitions discussed..

159. MISRA, Padma. Ṛṣi. *Prajñā*, 1966, 154-166.

160. MISRA, Vidya Nivas. The image of man in Sanskrit literature. *SP* (ISC) 3, 1972, p. 21.

161. MORGENSTIERNE, G. Man and the notion of history in the East. III : the case of Indian. *Cahiers d'hist. mondiale* 7, 1963, 862-870.

162. MOTILAL SHASTRI. *Vedic concept of man and universe.* Rajasthan Vedic Tattva Shodha Samsthan, Jaipur, 144.

..(1) science of Agni-Soma; (2) science of five-divisional universe; (3) concept of man; (4-5) science of *aśvattha*; integrated relationship of Vedaśāstra and Purāṇaśāstra..

163. MUKHERJI, P. B. India's vision of human unity. *BRMIC* 16 (10), Oct. 65, 342-347.

164. MUKHYANANDA, Swami. The concept of god in Vedānta. *BRMIC* 19 (11), Nov. 68, 303-318.

165. MÜLLER, R. F. G. Über indische Bewertungen der Sinne. *WZKSA* 9, 1965, 39-47.

..*indriya* in *ṚV* and *AV* does not signify Sinn; only in *AV* XIX. 9. 5 : Vaiśvānara Agni as basis of senses (*ṚV* VI. 9. 4-6)..

166. MÜLLER, R. F. G. Zu dem " Fremdling in Ṛgveda". *WZKSA* 10, 1966, 1-5.

..(apropos *VBD* II. 79. 311)..*ari* does not mean Fremdling..

167. MURTI, T. R. V. The concept of freedom as redemption. *Types of Redemption*, E. J. Brill, Leiden, 1970.

168. MUS, P. [Puruṣa-concept connected with primitive ideas and practices]. *L. Febvre Fel. Vol.* II, Paris, 1953.

169. MYLIUS, Klaus. Die Begriffsentwicklung von ai. *kusīda* and *kusīdin* in ihrer wirtschaftsgeschichtlichen Bedeutung. *WZKMUL*, GsR 14, 1965, 41-43.

170. Nabar, D. S. The idea of immortality in the Ṛgveda. *SP*, 24 AIOC, 1968, 19-20.

171. Nagaraja Rao, P. The concept of *mokṣa*. *KuJ* 4, June 60, 7-13. (Also in *Pr. Bh.* 66, Jan. 61, 23-26; *AP* 41. 5, May 70, 233-236).

nature of *m.* is that of integral experience..

172. Nagaraja Rao, P. The Indian concept of *kāma* (desire). *AP* 39 (12), Dec. 68, 524-528.

173. Nakamura, H. Hindu and Buddhist concepts of *dharma*. Princeton Theological Seminary : *Proc. of Conference on Religious Pluralism and World Community*, 1966.

..*d.* tended to be subjective, controlling human behaviour; logos was objective, controlling the world of nature wh. forms the environment of mankind..

174. Narahari, H. G. More about *ājaraṁjarībhāva*. *IL* 25, 1965, 25-26.

175. Narten, J. Vedisch *aghnyā* und die Wasser. *Acta Orientalia Neerlandica* (E. J. Brill), 1971.

176. Nikam, N. A. *Avatāra* : the descent of the divine. *AP* 37 (11), Nov. 66, 499-502.

..God exists in two ways—in the invisible and undivided unity and in the form in wh. He descends into time and hist.; acc. to Ind. thought, it is God's 'descent' wh. gives meaning to the otherwise meaningless cycles of time..

177. Pancholi, Badri Prasad. *Ṛgveda men gau-tattva* (Hindi). Rajasthan Univ., Jaipur, 1964.

..doctoral diss. ..

178. Pancholi, Badri Prasad. *Mahān śāsaka* (Hindi). *GKP* 19 (7), 383-386.

..*ṚV* X. 152..

179. Pancholi, Badri Prasad. *Brahmagavī* (Hindi). *GKP* 23 (1-2), 1970, 85-88.

..*b.* = creative power..

180. Pandey, Ramji. The concept of earth in the Purāṇas. *Pur.* 12 (2), July 70, 252-264.

> ..21 synonyms of earth in Vedic lit.; origin of earth; age and shape of earth (*Ait. Br.* speaks of the circular shape)..

181. Pandeya, Suryabali. '*Om*' *kā svarūpa* (Hindi). *Vedavāṇī* 20 (9), July 68, 20-24.

182. Panse, G. M. *Vāg eva viśvā bhuvanāni jajñe.* Word is a creative power. *ŚPP* 10 (1), Feb. 70, 7-14. (Also in *R. Dravid Fel. Vol.*, 1971, Ve 59-61).

> ..Vedic word is a creative power, wh. becomes manifest in human body..

183. Parthasarathy, K. B. Philosophical bases of Bhakti. *Pathway to God* 4 (1), Nov. 69, 49-59. (Also in *AP* 41. 6-7).

184. Patti, G. Il valore soteriologico dello jñāna nei sistemi classici indiani. *Studi di storia religiosa della tarda antichità* (ed. U. Bianchi), Messine, 1968, 75-82.

185. Petterssen, Olof. *Mother Earth. Scripta Minora*, Lund, 1965-66, 100.

> ..(an analysis of the M. E. concept acc. to Albrecht Dieterich)..
> ..rites connected with birth and burial as proof for a M. E. belief (Ind. evidence)..in Ind. rel., there are many earth-goddesses, earth-spirits, etc., who are believed to grant fertility; they are, however, deities *in* earth, not the earth itself..(ref. to L. Sütterlin, " Mutter Erde in Sanskrit ", *ARW* 9, Leipzig, 1906, 533 ff.)..

186. Potter, Karl H. The naturalistic principle of karma. *PEW* 14 (1), April 64, 39-49.

> ..*VBD* III. 61. 39..law of K. is not law of causation..the most fundamental implication of K. is that the human predicament requires us to view our world naturalistically, i. e., as governed by discoverable regularities..K., the naturalistic principle, is not a doctrine with philosophical implication so much as a presupposition of what is to count as a phil. implication..

187. Prasad, R. The concept of *mokṣa. Philos. phenomenol. Res.* 31 (3), 1971, 381-393.

188. Radhakrishnan, S.; Raju, P. T. (ed.). *The Concept of Man : A Study in Comparative Philosophy.* George Allen and Unwin, London, 1966, 546.

..second ed. of *VBD* III. 64. 62..

Rev. : T. W. GERVAIS, *AP* 38 (3), 140.

189. RAHURKAR, V. G. *Ṛgveda men ṛta, satya, aur bhakti* (Hindi). *Rashtravani* 21 (8-9), Poona, 1968, 294-296.

190. RAHURKAR, V. G. *Āyurveda men 'ojas' viṣayaka dhāraṇā* (Hindi). *Rajasthan Bharati* 11, 1969, 170-171.

191. RAI, Govind Chandra. The kalpataru and kalpalatā. *CF* 9 (4), July 68, 45-56.

..in Vedic lit.; in IV civil. ..

192. RAMAKRISHNA, G. The concept of *ṛta* and the ethical element in Vedic literature. *SP*, 24 AIOC, 1968, 25-26.

..*VBD* III. 61. 43..the concept of Ṛta has a natural, a moral, a ritualistic, and a metaphysical import..

193. RAMAKRISHNA, Shri. *Svarāj* (Hindi). *GKP* 22 (8), 357-360.

..serially..

194. RAMAKRISHNA RAO, K. B. Jñāna in advaita philosophy. *Pr. Bh.* 76, Oct. 71, 411-415.

..*jñāna* understood in two distinct senses and in two distinct orders —ontological and epistemological..self-knowledge is an awareness of the Infinity wh. is oneself..

195. RAMAPRAKASH DAS. *Prāṇa-svarūpam. Viśva-Saṁskṛtam* 6 (1), 1968-69, 65-72; 92.

196. RAM GOPAL, Sastri. *Hiṁsā aur ahiṁsā kā vaidika svarūpa* (Hindi). *Vedavāṇī* 13 (8), 4-10.

197. RENOU, L. Les pouvoirs de la parole dans les hymnes védiques. *SII* 1, 1954, 1-12.

198. RENOU, L. The enigma in the ancient literature of India. *Diogenes* 29, 1960, 32-41.

199. RINGGREN, Helmer (ed.). *Fatalistic beliefs in Religion, Folklore and Literature.*

..*VBD* III. 47. 108 .. (three characteristics of fatalism : blind, predestined, inescapable)..

Rev. : T. LOHMANN, *OLZ* 65 (1970), 45-47.

200. ROMAN, E. Ideea de Ahimsa in cugetarea religioasă indiană și iubirea crestină (Rumanian). *Stud. Teol.* 16 (9-10), Bucharest, 1964, 572-583.

..the idea of *ahiṁsā* (non-violence) in Ind. rel. thought and of Christian love..

201. ROY, Kamala. *The Concept of Self.* FKLM, Calcutta, pp. 305.

..*VBD* III. 57. 186 ..

Rev. : S. RAJAGOPALAN, *Ved. Kes.* (Nov. 66), 333.

202. SAHASRABUDDHE, M. T. *Gaurī-gomātā* (Marathi). *Prasāda* 25 (1), Aug. 71, 65-67.

..IV civil. ..Vedic civil. ..

203. SARAF, Samarendra. The trichotomous theme : a ritual category in Hindu culture. *Anthropos* 65 (5-6), 1970, 948-972.

..pervasive nature and antiquity of Traita..in Vedic thought : trichotomous division of Vedic lit. (*Br.*, *Ār.*, *Up.*); three groups of Ācāryas (Māṇḍūkya, Śāṅkhāyana, Āśvalāyana); Ṛta- *ṛk- ṛtvij*; *vedatrayī* .. etc. ..

204. SASAKI, Genjun H. Karma and fate. *I-AC* 15 (4), Oct. 66, 271-281.

205. SASTRI, P. S. Heart, soul and symbols. *Ved. Kes.* 54 (2), June 67, 66-67.

206. SATAVALEKAR, S. D. *Sapta vyāhṛtayaḥ. Amṛtalatā* 1 (2), 23; 1 (4), 6-18.

207. SATPRAKASHANANDA, Swami. The creation from the word. *Pr. Bh.* 72 (3), Mar. 67, 91-102.

..*vāk* as the origin of the universe; *om* as symbol of *vāk*; manifestation of Veda..

208. SCHLERATH, B. Die " Welt " in der vedischen Dichter-Sprache. *I-IJ* 6, 1963, 103-109.

..discusses (1) why cosmology plays so big a role in Veda; why such striking rendering of the concept-field 'world'; (2) how it appears in practice..(simple Aryan cosmology made complex in Veda; Agni and Soma elevated to cosmic status).. *rodasī*; *jagat*;

bhū (*bhuvana, bhūman*)..' polar ' expressions for ' world ' : *jagat–tasthus, sthātṛ– yat,* etc. ..

209. SCHLERATH, B. Ṛta und Satya im *Rigveda. PICO* (25th Session) 4, 1963, 174-175.

..controverts the view of LÜDERS that Ṛta and *satya* are synonymous..acc. to S., Ṛta=the right joining together; right construing; a statement whose truth-content exists in a right joining together, that is, in a mystic identification..*satya*=the object of a statement as really existing..later the word *ṛta* went out of use, because the mystic ideology implied by it was lost; untruth=not properly construed, therefore, *anṛta*..

210. SCHLERATH, B. The concept of the " path " in the Avesta. *J. M. Unvala Mem. Vol.*, 1964, 141-144.

.. (THIEME draws attention to the distinction made in *ṚV* bet. *panthā* and *adhvan*)..S. speaks of a common Indo-Ir. basis for the concept of " path " in *ṚV* and Avesta..

211. SCHMIDT, H-P. *Vedisch vrata und awestisch urvāta.*

..*VBD* III. 80. 104..

Rev. : G. BUDDRUSS, *Oriens* 17, 277-79; W. P. SCHMID, *Kratylos* 5, 44-48; P. THIEME, *I-IJ* 3, 144-55.

212. SCHMIDT, H–P. The origin of ahiṁsā. *Renou Comm. Vol.*, 1968, 625-655.

..evidence derived from *Manusmṛti,* and also *DS* (Āp., Baudh., Vasiṣṭha, Gautama)..*ahiṁsā* was one of the most prominent values established by the meta-ritualists, and it was adopted as a general rule of conduct for the Brāhmaṇa; the ethical motivation for *ahiṁsā* is secondary; the original motive was fear that resulted from the break-down of the magico-ritualistic world-conception; but paved the way for establishing higher values..

213. SCHNEIDER, U. Die altindische Lehre vom Kreislauf des Wassers. *Saeculum* 12 (1), 1961, 1-11.

..human body as the starting pt. of this speculation..studies the concepts of rain, Soma, moon..

214. SEN, Sukumar. *Dvā suparṇā. J. N. Banerjea Fel. Vol.*, 1960.

215. SEN GUPTA, Anima. The concept of humanity in Indian culture from the Vedic age up to the age of the Smṛtis and Sūtras. *JIH* 41 (2), Dec. 63, 719-729.

..53

216. Sen Gupta, Sankar (ed.). *Rain in Indian Life and Lore*. Indian Publications, Calcutta, 1963, 138.

..“Invocation of the rains ranging from Rigveda to Rabindranath” by D. N. and Usha Chakravarty..

217. Seshagiri Rao, K. L. *The Concept of Śraddhā* (*in the Brāhmaṇas, the Upaniṣads, and the Gītā*). Harvard Univ., 1967, 302.

..doctoral diss. ..

218. Seshagiri Rao, K. L. On truth : a Hindu perspective. *PEW* 20 (4), Oct. 70, 377-382.

..for a Hindu, truth is Brahman, the essential spiritual reality..

219. Sharma, B. R. Pañca-janas in the Vedas. *JASBom* (150th Anniversary Vol.).

..*p. j.* not a collective term for Vedic tribes..*pañca*=innumerable, entire; *jana*=a thing having life; *p. j.* – a common Vedic expression for ‘beings’..no hist. significance..

220. Sharma, B. R. *Cakra*, the symbol of eternity through the ages. *VIJ* 8 (1-2), 1970 (1971), 135-152.

..in *ṚV*, *cakra* as symbol of the sun, of time, and of sovereignty.. in *Up.* : *brahmacakra* or *saṁsāracakra* .. *cakra* in other IE cultures..

221. Sharma, Deba Brata Sen. The conception of *tattva* in Indian philosophy—a study. *VIJ* 4 (2), Sept. 66, 204-208.

222. Sharma, Munshi Ram. *Mahā-vyāhṛtiyān* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 11-13.

223. Shastri, Manoranjan. Vedacarya and samvatsara. *JAssam RS* 14, 1960, 63-77.

224. Shivaramiah, B. K. Sanskrit and universal personality. *SP* (ISC) 3, 1972, p. 21.

225. Shukla, S. N. The concept of *ṣaḍurvīḥ* in the Vedic literature. *IPC* 15 (1), Mar. 70, 10-12.

..as represented in *ṚV*, *AV*, *ŚPBr*...

226. Shukla, S. N. Concept of mystic vyāhṛtis in the Veda. *IPC* 16 (4), Dec. 71, 286-300.

..*v.* as "special incantations" occur in *YV* (not in other *Saṁ.*); *v.* are an imp. aspect of the cosmological concept of the ritual.. originally 3 *v.* related to 3 worlds.. later, no. grows..

227. SINGH, Satya Prakash. Conscious introversion and divine intimations. *Kaviraj Fel. Vol.*, 1967, 44-54.

..the nature of *ṚV* from this pt. of view. : (1) *hṛdā manīṣā* (appropriate designation of the act of conscious introversion); (2) *tapas* : a symbolic expression for introversion; (3) *guhā* and *parama vyoman* — indicators of introversion..

228. SINGH, Trilok. The origin of the concept of *matsyāvatāra*. *JBRS* 51, 1965, 19-28.

..concept of deluge to be traced to I-I, if not IE, period.. deliverance of Bhujyu by Aśvinau might have suggested the basic idea of rescue of Manu by fish; idea of fish might have been indicated by the fish on wh. Varuṇa rides..

229. SINHA, Bashishta Narayan. Development of *ahiṁsā* in the Vedic tradition. *Prajñā* 13 (2), Mar. 68, 145-158.

230. SINHA, Ranjit. *Dharma ke hindū siddhānta kī utpatti evaṁ vikāsa* (Hindi). *JGJRI* 24, 1968, 301-329.

..considers the concepts : Ṛta; *yajña*; *satya*; *dharma* and *dharman*..

231. SMITH, Jonathan Z. Birth upside down or right side up? *Hist. Rel.* 9 (4), 1970, 281-303.

.."all sacred things must have their place"; being in their place is what makes them sacred, for, if they were taken out of their place, even in thought, the entire order of the universe wd. be destroyed..refinements of ritual are explicable by a concern for what one might call "micro-adjustment".. in India, Yogin utilizes the structures of the archaic Brahmanic sacrifices— sacrifices designed to maintain and renew the order of the cosmos— in order to escape the cosmic restraints of order and destiny..

232. SOLOMON, E. A. The problem of omniscience (*sarvajñatva*). *ALB* 26 (1-2), May 62, 36-77.

233. SPELLMAN, John W. The symbolic significance of the number twelve in ancient India. *JAS* 22 (1), Nov. 62, 79-88.

..number 12 intimately connected with water or absence of water; also with Varuṇa; water associated with Dharma; king, as regulator of Dharma upon earth, naturally linked with rain or water and no. 12..(*ṚV* X. 98. : drought for 12 yrs.)..see 238 below..

234. Sridatta Sarma, M. V. The dog in Indian lore. *AP* 36 (3), Mar. 65, 123-128.

...in IV civil. .. in Vedic lit. ..

235. Srinivasacharyulu, B. *Raso vai saḥ. SVUOJ* 7 (1-2), 1964 (1968), 79-82.

..fundamental ideas of the *rasa*-theory imbedded in this statement..

236. Srinivasan, Doris Meth. *Concept of cow in the Rig-Veda.* Penn. Univ., 1967, 221.

..doctoral diss... a comprehensive analysis of ideas associated with " cow "..

237. Staal, J. F. Sanskrit and Sanskritization. *JAS* 22 (3), May 63, 261-275.

..*VBD* III. 42. 174.. (1) Sanskritization in anthropology; (2) the term s.; (3) concept of s. as elaborated by Srinivas examined; (4) s. in the study of Indian lgg...

238. Sternbach, L. Additional note on the significance of the number twelve in ancient India. *PO* 27 (1-2), 29-35.

..apropos 233 above..considers mainly Vedic evidence..

239. Swain, A. C. Concept of Hiraṇyagarbha in the philosophy of Śaṁkara. *R. Dravid Fel. Vol.*, 1971, E 126-133.

..H. in *Up.*; H. identified with *mahān ātmā*, with *prāṇa*, with Prajāpati, etc...

240. Syrkin, A. Ja. Regarding the systematisation of certain Sanskrit notions (Russ.). *Semiotika i vost. jaz.* 2, Moscow, 1967, 146-164.

..author analyzes, on the basis of *Up.*, a correlation bet. such notions as *āśramas* and the 4 *puruṣārthas—dharma, artha, kāma, mokṣa*..he points out some semantic and compositional regularities in a no. of trad. Ind. classifications..

241. Taimini, I. K. The concept of Dakṣiṇāmūrti. *Theosophist* 84 (9), June 63, 155-162.

..in *Dakṣiṇāmūrti-Up.*, *dakṣiṇā* is said to stand for Buddhi; it is symbolic representation of Divine Consciousness..

242. THIEME, P. Der Friedensgedanke in Indien. *Wissenschaft und Frieden*, Halle, 1952, 1-20.

243. THITE, G. U. Significance of Dīkṣā. *ABORI* 51, 1970 (1971), 163-173. (Also in *SP*, 24 AIOC, 1968, p. 32).

..discusses the views on the subject of Vedic texts as also of modern scholars..acc. to T., *d.* does not have one definite significance underlying it; *d.*=ecstasy; divinization; mystic generation; mystic death; purification; strengthening..also has cosmic implication ..

244. THITE, G. U. Music and light in the Veda. *JUPHS* 37, 1972, 15-26. (Also in *SP*, 26 AIOC, 1972, p. 513).

..music and light are both apotropic, and, therefore, closely related to each other..

244A. THITE, G. U. Dvisvabhāva (double-natured) music. *ABORI* 53, 1972 (1973), 51-92.

245. TIRUGNANASAMBANDHAN, P. *The Concept of Bhakti*. Univ. of Madras, 1972.

..Vedic sources..

246. TOPOROV, V. N. On the prehistory of two archaic concepts: *1. brahman*; *2. porta triumphalis* (Russ.). *Tezisy dokladov 3. letnej shkoly po vtorichnym modelirujuschim sistemam*, Tartu, 1968, 128-137. (Also larger version of this paper: *About brahman*– Russ.).

..analyses the semantic field of the Vedic word *brahman* and compares it with some mythical notions and ritual facts of archaic Rome with a view to reconstructing IE myth and ritual..the material incarnation of *b.* as a development of an ancient concept of the world-tree..

247. TOPOROV, V. N. About the two types of Old-Indian texts dealing with the relation of integrity-disintegrity and salvation (Russ.). *Simpozium po problemam kul'tary drevnej i o srednevekovoj Indii*, Moscow, 1971, 5-8.

..concept of Puruṣa and some parallels to it..

248. TOPOROV, V. N. About the structure of some archaic texts connected with the concept of the world-tree (Russ.). UZTU, *Trudy po znakovym sistemam* 5, Tartu, 1971, 3 ff.

..analysis of texts of *brahmodya*-type, and parallels to them..

249. TOPOROV, V. N. *The world-tree. An attempt at a semiotic interpretation.*

..(to be published in Italian)..concept of world-tree in Vedic trad. and some parallels to it..

250. TRIPATHI, Bhagirath Prasad. *Hindu : eka vaijñānika vivecana* (Hindi). *Āj* (28-11-65).

251. TRIPATHI, Sivasagar. *Akṣara—eka adhyayana* (Hindi). *URSHS* 2, 1967, 29-38.

..discusses five etymologies given by FATAH SINGH (*VBD* II. 41. 10)..

252. VAIDYANATH SASTRI. *Kālaḥ*. *GKP* 16 (11-12).

252A. VARADACHARI, K. C. Dharma and mokṣa. *Pr. Bh.* 66, May 61, 219-223.

..(ref. *VBD* II. 64. 7 and 22)..Hindu thought reveals not the dialectic of *d.* and *m.* as opposites; rather, it reveals the inward necessity of each to the other–in a different sense, as fulfilling newer patterns of freedom and newer patterns of *d.*..

253. VARADACHARI, K. C. Puruṣa. *Kaviraj Fel. Vol.*, 1967, 237-240.

..*p.* seems to reflect two concepts : (1) the pure activity (*actus purus*) concept as suggested by the derivation from root *pu*; and (2) self indwelling the body (*puri śete*)..

254. VARMA, Ashvini Kumar. *Vaidika vāṅmaya men kāma* (Hindi). *Śreya* 2, New Delhi, 1970, 41-54.

..cosmological, emotional, aesthetic, social aspects..

255. VARMA, Siddheshwar. The Vedic concept of time. *IL* 27, 1966, 115-130.

..treatment of abstract time (*ṚV* I. 124. 2); approach to absolute time (*AV* XIX. 53; *Ch. Up.* 3. 11. 3); Vedic terms for time (*kāla*; *ṛtu*; *saṁvatsara*); regulating aspect of time (*ṛtu*); strict observation of timings in ritual and cosmic phenomena..(1)

Vedic concept of time characterized by periodicity, fixation, and order; (2) it was a living concept; (3) its living nature favoured by ritualistic atmosphere; (4) symbolical presentation of time..

256. VARMA, Siddheshwar. Plurality - philosophical and grammatical- in Sanskrit tradition. *SVUOJ* 11 (1-2), 1968, 1-4.

..pluralistic data from *ṚV*..Vedic neut. pl. concretized as collective singular..ancient Sk. trad. was averse to read units as basis of plurality..

257. VARMA, Siddheshwar. Object—philosophical and grammatical—in Sanskrit tradition. *SVUOJ* 12 (1-2), 1969, 39-44.

258. VELANKAR, H. D. Ṛta and satya in the Ṛgveda. *PAIOC* (20th Session), 2 (1), 1961, 3-6.

..see : *VBD* II. 80. 120..(*satya-vāda* is *puruṣatantra*; *ṛtavāda* is *vastutantra*)..

259. VELANKAR, H. D. Mṛgatṛṣṇikā : its Vedic origin. *Bh. Vid.* 20-21, 1962 (1963), 11-17.

..Vedic *uṣara* (=saline soil) and *uṣa* cause illusion of water.. also *iriṇa*..

260. VELKAR, Neela A. The concept of sacrifice in the Upaniṣads. *SP*, 26 AIOC, 1972, 285-286.

..s. in *Up.* is symbolical (and yet based mainly on the belief that worship of divine powers brings about growth and maintenance of worldly life); s. is substituted in *Up.* by *upāsanā*; *Up.* have generalised the concept of s. ..

261. VENKATAKRISHNA RAO, U. Kāma through the ages. *A. N. Jha Fel. Vol.*, 1969, 508-513.

..in Vedic lit. ..

262. VENKATASUBBIAH, A. The act of truth in the Ṛgveda. *JORM* 14, 1940, 133-165.

263. VENKATASUBBIAH, A. *Satyaloka in the Ṛgveda*. VIRS, 75 c.

264. VENKATESWARAN, C. S. The Vedic conception of *tīrtha*. *PAIOC* (21st Session) 2 (1), 1966, 14-18.

..*t.* derived from *tṛ* with suffix *tha*..*t.*=a watering or bathing place; passage leading to or a ford thro. water..in later Veda: idea of sanctity came to be attached to the original sense; in ritual : *t.* = passage bet. *cātvāla* and *utkara* .. metaphorical sense: that wh. helps one cross over dangers in the form of sin and ignorance..

265. VESCI, U. M. Der Begriff *tapas* im Ṛgveda. *Kairos* 10 (3), 1968, 186-192.

266. VESCI, U. M. Tapas e l'origine della gnosi. *Studi di storia religiosa della tarda antichità* (ed. U. BIANCHI), Messine, 1968, 85-90.

267. VOGEL, Claus. Die Jahreszeiten im Spiegel der altindischen Literatur. *ZDMG* 121 (2), 1971, 284-326.

..in early Vedic times, the Aryans knew of only 3 seasons : cold; warm; period of growth and ripening..

268. VOGEL, J. P. *The Goose in Indian Literature and Art.* E. J. Brill : Memoirs of the Kern Inst. II, Leiden, 1962, viii+74+ illust.

..*haṁsa* = goose, not swan..

269. WAYMAN, Alex. The Hindu-Buddhist rite of truth : an interpretation. *IL* (*M. B. Emeneu Fel. Vol.*), 1968, 365-369.

..creative nature of truth in Vedic lit. (*AV* 15. 1. 3; *YV* 18. 5)..

270. WECKMAN, George. Understanding initiation. *Hist. Rel.* 10 (1), Aug. 70, 62-79.

..symbolism of initiation : words, actions, myths, and even whole rites have been maintained in some cultures almost purely for their function in connecting the present with the past, hallowing the new by importing age-old associations; the preservation of the Veda can be understood acc. to this principle..

271. WEILER, Royal W. The Buddhist act of compassion. *W. N. Brown Fel. Vol.*. 1962, 238-250.

..Vedic, Buddhist, and Hindu concepts compared..

272. WERBLOWSKY, R. L. J. Z. On the notions of 'East' and 'West'. *Trans. Inst. Jap. Culture and Classics* 13, Tokyo, 1963, 1-8.

273. WIJESEKERA, O. H. de A. Pali " vado vedeyyo " and Upaniṣadic " avāki – anādaraḥ. " *UCR* 3 (2), Nov. 45, 89-94.

274. WIJESEKERA, O. H. de A. Ṛgvedic prototype of Naṭarāja. *Calcutta Art Society Journal* (Jubilee No.), 1948.

275. YAJNAVALKYA, Brahmacari. *Śraddhāṁ prātar havāmahe* (*ṚV* X. 151. 5). *GKP* 20 (11), 1968, 543-546.

..discusses the word and concept of *śraddhā*..

276. YAJNAVALKYA, Brahmacari. *Śraddhayā vindate vasu. Viśva-Saṁskṛtam* 6 (1), 1968-69, 51-57.

..see 275 above..

277. YAMAGUCHI, E. The conception of " saṁsāra " (Jap.). *JIBS* 18 (2), 1970, 1062-1055.

278. YAMAGUCHI, E. Thoughts on ' mokṣa '. *JIBS* 20 (2), Mar. 72, 1008-1002.

279. YOUNGER, Paul. The concept of *duḥkha* and the Indian religious tradition. *Am. Ac. of Rel. Journal* 37, June 69, 141-152.

280. YOUNGER, Paul. *The Birth of Indian Religious Tradition : Studies in the Indian Concept of Duḥkha.* Princeton Univ., 1965.

..(doctoral diss.)..see : *VBD* III. 48. 299..concept of *d.* was not looked upon by the Indian as an epirical description of a part of life, but as a theological interpretation of the whole of life..

XVIII. HISTORY AND CULTURE

81. INDO-EUROPEANS : ARYANS.

1. AALTO, P. The original home of the Indo-European peoples. *Sb. Finnish Acad. Wiss.* 1963, 1965, 97-113.

2. AGRAWAL, D. P. C-14 dates, Banas culture and the Aryans. *Current Science* (5-3-66), 114-117.

3. AGRAWAL, D. P. The P. G. Ware : a revaluation.

..(paper read at Seminar on PGW : Aligarh Univ., Aug. 1968)..

4. Airi, Raghunath. *Ṛgvaidika sarasvatī kā pradeśa, āryon kā ādima āśrayasthala* ? (Hindi). *VJ* 21 (3-4), 1972, 44-47.

..region of Sarasvatī, not the original home of Aryans but the place of the evolution of their culture..

5. Albright, W. F.; Lambdin, T. O. *The Evidence of Language*. CUP, London, 1966, 40.

..(= Cambridge Ancient Hist., rev. ed., I, ch. IV) .. Indo-Hittite family; question of Indo-Aryans..

Rev. : W. von Soden, *OLZ* 63 (1968), 455-56.

6. Andreev, N. D. Periodizacija istorii indoeuropejskogo prajazyka. *VJaz* 1957 : 2, 3-18.

7. Apte, V. M. Support for the Arctic Home theory from the latest (1958) findings of science. *QJMS* 51 (2), July 60 (1961), 47-54.

..evidence brought forth by geophysicist M. Ewing and geologist-meteorologist W. Donn (9000 B. C. as the date for the freezing of the Arctic ocean— date near to Tilak's assumed date).. traces of an ancient civilization around the Arctic, thousands of yrs. ago..

8. Belázs, János. Zur Frage der indo-uralischen Verwandtschaft. *Congr. II. Fenno-Ugr.* I, Helsinki, 1968, 37-45.

9. Belázs, J. Alcuni aspetti di una tipologia indo-uralica. *SCOAPO* I, 1969, 151-172.

10. Banateanu, V. New contributions to the problem of a "proto-Indian" language in the Near East. *SCL* 14, Bucharest, 1963, 399-408.

..(rés. in Russ. and French)..see : *VBD* III. 45. 19..

11. Batlivala, S. H. Intellectual movements of Iranians in relation to non-Iranian cultural influences. *Indo-Iranica* 14 (3), Sept. 61, 25-39. (Also in *JGJKSV* 27, 47-50).

..Iranians and Vedic Aryans..Maga in *ṚV*..

12. Bausani, A. Può l'antica religione iranica contribuira a una ricostruzione della "religione indoeuropea" ? *SMSR* 36, 1965, 179-192.

..(the author is sceptical)...

13. BENEDICT, W. C. Urartians and Hurrians. *JAOS* 80 (2), 1960, 100-104.

14. BHARGAVA, P. L. The original home of the Aryans and Indo-Iranian migrations. *ABORI* 48-49, 1968, 219-226.

..Aryans originally lived in the valley of the rivers Ghorband (Susartu) and Panjshir (Rasā) to the south of the Hindu Kush range; from this region, one branch migrated to the west, and, after wandering in many lands, finally settled in the various countries of Europe; another branch migrated to Saptasindhu.. ancestors of Indians and Iranians were an undivided people in the age of *ṚV*..

15. BHAYANI, H. C. *Prāgvaidika āryonī bhāṣānā avaśeṣo* (Gujarati). *Viśvamānava*, July 1971, 332-335.

16. BODE, F. A. Influence of ancient Iran on India. *JCOI* 40, 1960, 120-142.

17. BONGRAD-LEVIN, G.; GRANTOVSKY, E. Is Arctic the original home of Indians? *Soviet Land* 21 (12), June 68, 38-39; (13), July 68, 26-27.

..TILAK's hypothesis examined.. entire series of notions connected with "polar" region was common to all the Aryan peoples in ancient world, particularly Indians and Scythians; this doesn't imply that they lived in that region.. (Gālava-Garuḍa episode shows that the theory of Arctic Home is not tenable).. common IE people had a more or less highly developed society— wh. fact goes against the Arctic theory..land originally inhabited by Aryans=SE Europe from the Dnieper to the Urals..

18. BOSCH-GIMPERA, P. *El problema Indoeuropeo.* Direction General de Publicaciones, Mexico, 1960, xxi+385+maps.

..(appendix by M. SWADESH)..confrontation of researches in archaeology and in linguistics.. see 19 below..

Rev.: A. BRUSOV, *Sov. Arkheol.* 2, 270-74; A. SOMMERFELT, *NTS* 20, 338-41; A. TOVAR, *Emerita* 30, 181-88.

19. BOSCH-GIMPERA, P. *Les Indo-Européens : problèmes archéologiques.* Payot, Paris, 1961, 296+10 maps.

..(transl. of 18 above in French by R. LANTIER)..acc. to B., the cradle of IE-speaking family must be looked for in Mesolithic Europe in the 5th or 6th mill. B. C.; the first signs of the existence of several IE groups are manifested in the emergence of the neolithic Danubian culture, a "Polish-Pontic" culture and in their later offspring, the northern Eur. Funnel-necked Beaker and Ponto-Caucassian cultures.. "Danubian infiltration" in the Balkans and in the Appennine Peninsula; with these or other movements are to be connected the appearance of early Greeks in Greece, and of Luwians and Hittites in Anatolia; the Ponto-Caucasia group of 3rd and 2nd mill. B. C. formed an early Indo-Ir. bloc, part of wh. spread to the Near East (Cassites) and to India; its northern branch spread westward and mixed with the local IE peoples of Central Europe and with non-Europeans in Russia, giving rise to new temporary formations..see 71 and 110 below..

Rev. : M. A. COTTON, *AntJ* 52, 254; Ch. DELVOYE, *AC* 31, 447-51; J. DESHAYES, *REA* 44, 146-48; A. ERNOUT, *RPh* 36, 327-28; M. GIMBUTAS, *Man* (1962), 243; J. MAROUZEAU, *REL* 39, 286-87; K. J. NARR, *Gnomon* 34, 616-17; A. SCHERER, *Kratylos* 9, 22-27; L. ZGUSTA, *Arch.Or.* 32, 437-40.

20. BRANDENSTEIN, W. [early Indo-Germans did not know agriculture]. *J. Whatmough Fel. Vol.*, 1957, 25 ff.

..does not accept that *sīra*=plough and *sītā*=furrow..

21. BRANDENSTEIN, W. Das Indogermanenproblem. *FF* 36, 1962, 45-49.

..against argument based on beech..establishes existence of Ur-Idg...

22. BRANDENSTEIN, W. Das Pferd—eine Hauptfrage der indogermanischen Altertumskunde. *Mitteil. d. anthrop. Gesell. in Wien* 92, *Hančar Fel. Vol.*, 1962, 30-34.

23. BRIGGS, Jerome. Nordic and Indo-European origins. *AA* 65, 1963, 401-402.

..(apropos OYLER's rev. of 130 below)..B. criticises the view that the original IE were the Nordic racial type; accepts eastern and central Europe as the probable homeland..

24. BUTI, Gianna. *La casa degli indeuropei. Tradizione e archeologia.* Sansoni, Florence, 1962, 207+xvi (pl.)+37 fig.

..see 111 below..

Rev. : J. LOICQ, *Rev. belge Philol. Hist.* 45 (1), 86-96.

25. CARDONA, G.; HOENIGSWALD, H. M.; SENN, A. (ed.). *Indo-European and Indo-Europeans.* Univ. of Penn. Press, Philadelphia, 1970, viii+440.

..(papers presented at the 3rd IE Conference)..up-to-date information re. IE lgg. and peoples..(W. WINTER examines idg. titles like *rājan* : 55-72)..

26. CARNOY, A. [De beuk]. *MV Naamkunde* 33, Leuven, 1957, 27 ff.

27. CHAKRABARTI, D. K. The Aryan hypothesis in Indian archaeology. *ISPP* 9 (4), 1968, 343-358.

28. CHATTERJI, Suniti Kumar. *Balts and Aryans in their Indo-European Background. IIAS*, Simla, 1968, xii+178+19 pl.

..emphasizes the peculiar relationship bet. Vedic India and Baltic world, resulting from the conservatism and archaic char. of the latter, both in terms of lg. and way of life..

Rev. : G. GLAESSER, *EW* 19, 256-58; P. MACHWE, *I-AC* 18, 71-73; M. A. MEHENDALE, *ABORI* 52, 242-44; R. ROCHER, *JAOS* 91, 154-55.

29. CHATTERJI, Suniti Kumar. Ārya-Dramiḍikā. *CR* (NS) 1 (2), 1969, 217-224.

..Agastya (Akattiyar) as the symbol of Aryo-Dravidian fusion..

30. CHATTOPADHYAYA, S. Presidential address: Ancient India Section. *PIHC* (26th Session), 1964, 19-32.

..Aryan problem : *ṚV*-evidence shows that Harappans and Aryans lived side by side before 1500 B. C...a study of early Indian and Iranian lit. records reveals that Aryans of both the countries looked upon Central or Innermost Asia as their original home..

31. CHAUDHARI, Niraj Kant. *Prācīna vaidika sabhyatā banāma bhārata men 'ārya' abhiyāna* (Hindi). *Kalyāṇa* 35 (8-9).

32. CLOSS, A. Der Schamanismus bei den Indo-europäern. *Brandenstein Comm. Vol.*, 1968, 289-302. (Also A. CLOSS, "Interdisziplinäre Schamanismusforschung an der indogermanischen Völkergruppe", *Anthropos* 63-64, 1968-69, 967-973).

..C. provides grounds for relating traces of shamanism among early IE (for wh. there is much evidence) with practices of neighbouring peoples, including Finns..location of IE in 3rd mill. B. C... beginnings of sh. among speakers of PIE..(ref. to *keśin, ṛṣi, vrātya, yoga*)..

33. COLLINDER, B. Zur indo-uralischen Frage. *Spr. Sälls. i Uppsala Förhandl.* 1952-54, 1954, 79-91.

34. CORNELIUS, F. *Geistesgeschichte der Frühzeit. II. Teil 2: Der Aufstieg der Indogermanen und der Orient bis zum Untergang des Hethiterreiches.* E. J. Brill, Leiden, 1967, x+373.

> ..(the Urheimat of the Luvians in eastern middle Germany.. Mithra is phonetically connected with "Mittler")..
> Rev. : E. NEU, *IF* 75, 254-55.

35. CORNELIUS, F. Indogermanen im Alten Orient. *BiOr* 27 (5-6), 1970, 314a-316b.

36. CROSSLAND, R. A. *Immigrants from the North.* CUP, London, 1967, 61.

> ..(Cambridge Ancient Hist., I, ch. 27).. (1) the problem of IEs; (2) the earliest known IE lgg.; (3) arch. evidence for early IE immigration; (4) region of origin of early IE migrations; (5) impact of the northerners..

37. DANDAMAEV, M. A. Cuneiform data on the Aryans (Russ.). *Istorija, Archeol. i Ethnogr. srednej Azii*, Moscow, 86-93.

38. DANI, A. H. Gandhara grave culture. *Ancient Pakistan* 3, 1967.

> ..recent evidence of GGC has been interpreted as representing perhaps the early Indo-Aryan migration identified with *ṚV*..

39. DANKA, Ignacy Ryszard. The problem of the primitive habitat of the Indo-Europeans (Polish). *RKJL* 12, 1966, 83-122.

40. DAS, S. R. Aryan authorship of painted grey ware. *SP*, 26 ICO, 1964, 89-90.

> ..author questions this authorship; Ṛgvedic Aryans not well acquainted with pottery and more particularly with its use in rel. practices..

41. DAVAR, F. C. *Iran and India through the ages.* Asia Publ. House, Bombay, 1962, xvi+312.

> ..Indo-Ir. age..
> Rev. : H. L. CHOPRA, *Indo-Iranica* 16, 114-16; P. N. CHOPRA, *CF* 6, 135-37.

42. Davar, F. C. The Indo-Iranian age. *Indo-Iranica* 23 (1-2), 1970, 63-69.

43. Degtereva, T. A. *Ethno-historical Problems of Indo-European Glottogony* (Russ.). Moscow, 1962, 214.

Rev. : I. Rizescu and V. Solomon, *SCL* 13, 419-25.

44. Deroy, L. Le nom de la "fille" et la structure fonctionnelle de la société indoeuropéenne. *II. Fachtagung für idg. und allgem. Spw.*, Innsbruck, 1962, 159-162.

45. Deshmukh, P. R. *Āryāṁcyā bhāratāta praveśācī kālagaṇanā* (Marathi). *Navabhārata* 17 (6), Mar. 64, 38-44.

..destruction of IV civil. in 2750 B. C.; conflict bet. Vedic Aryans and IV people started in 3100 B. C. (=beginning of Kaliyuga)..

46. Deshmukh, P. R. *Ārya : artha āṇi anartha* (Marathi). *Navabhārata* 23 (9), June 70, 1-11.

..Aryans were not nomadic pastoral people; before coming to India, they were living in Sumer; they reached India by sea; destroyed the prosperous IV civil.; created *varṇavyavasthā* for keeping Indus people in perpetual bondage; 'Aryan' has no racial connotation..

47. Devoto, G. *Origini Indeuropee*. Sansoni, Florence, 1962, xii+521+20 pl. + 74 fig.

..treats in a comprehensive manner of : reconstruction of IE; relation of IE to other lg.-families; linguistic palaeontology; cultural, social, rel. features of IE people..Aryans and their early traces; lexical contacts of the Aryan lgg. with neighbouring lgg.; Aryans and Ugrofins; non-Aryan elements in Sanskrit .. (the basis of the concept of IE is linguistic; identification of IE people with "Bandkeramic"; original habitat : Rhein to west, Alps to south, Black and Caspian seas to east, steppes to north-east)..see 111 and 141 below..

Rev. : E. Benveniste, *BSL* 58 (2), 25-28; W. Dressler, *Die Sprache* 11, 192-95; P. Fronzaroli, *RSO* 38, 272-75; V. M. Illic-Svityc. *Etimologija* 1966, 386-88; R. Katicic, *Filologija* 5, 206-08; M, Lejeune, *REA* 64, 414-16; M. Leroy, *AC* 32, 689-90; J. Loicq, *Rev. belge Philol. Hist.* 45 (1), 86-96; M. Mayrhofer, *I-IJ* 10, 187-89; A. Radicchi, *BDCRI* 26, 12-15; E. Risch, *Gnomon* 39, 270-77; P. G. Scardigli, *Kratylos* 10, 42-52; A. Scherer, *AAHG*

19, 147-49; G. R. Solta, *DLZ* 89, 874-76; O. Szemerényi, *JHS* 84, 175-177; A. Tovar, *Emerita* 31, 307-08.

48. Diakonoff, I. M. Die Arier im Vorderen Orient: Ende eines Mythos (Zur Methodik der Erforschung verschollener Sprachen). *Orientalia* 41 (1), 1972, 91-120. (original Russian in *VDI* 1970, 4, 39-63).

..(apropos 99 below)..Mitanni never conquered the Hittite kingdom; evidence for Aryan influences in Anatolia is meagre..

49. Dillon, Myles. Celt and Hindu. *VIJ* 1 (2), Sept. 63, 203-223.

..linguistic and gramm. affinities..Saṁvāda-sūktas and *Br.*- legends have their counterparts in Irish sagas..epic motifs..

50. Dressler, Wolfgang. Methodische Vorfragen bei der Bestimmung der "Urheimat". *Die Sprache* 11, 1965, 25-60.

(earlier scholars seem to reject the views of one another)..neither optimistic faith in the earlier efforts nor sceptical rejection of the possibility of establishing antiquity on the basis of lg. .. attitude shd. not be "Alles oder Nichts"..

51. Drosdowski, Günther. Die Erforschung des indogermanischen Altertums (1816-1966). *WR* 2, 1966, 51-69.

52. Dumezil, G. *Les dieux des Indo-Européens*. Paris, 1952.

53. Dumézil, G. *Aspekte der Kriegerfunktion bei den Indogermanen*. Wissenschaftliche Buchgesellschaft, Darmstadt, 1964, xi+118.

..(transl. in German by Inge Köck of *VBD* II. 81. 31)..mainly deals with Ind. and Roman material..(author's *Loki*, Paris, 1948, deals with Germanic and Ossetic material on the same subject: *Orbis* as the 3rd vol. in the series)..discusses material re. Indra (with Trita Āptya) and assasination of Tvaṣṭṛ's three-headed son, Namuci..the warrior, who must employ his prowess for the well-being of society, is, on account of his overwhelming power and independence, subjected to three sins—against the first function, disobedience; against the second, i.e., his own function, cowardice; against the third, adultery and greediness..

Rev.: M. Faust, *IF* 70, 344-46.

54. Dumézil, G. *Mythe et épopée. L'idéologie des trois fonctions dans les épopées des peuples indo-européens*. Vol. I. Gallimard: Bibl. des sciences humaines, Paris, 1968, 653.

..(1) the relieved earth : a study of *MBh.* in relation to Vedic and pre-Vedic ideologies; (2) founding of Rome; (3) legends about the Narts, the " Iranians of Europe.. "

Rev. : A. HILTEBEITEL, *Hist. Rel.* 9, 90-93.

55. DUTT, N. K. *The Aryanisation of India.* FKLM, Calcutta.

56. ED. *Āryāṇāṁ nivāsabhūḥ āryāvartaḥ. Sūr.* 47 (3), Mar. 71, 71-72.

57. EILERS, W.; MAYRHOFER, M. Namenkundliche Zeugnisse der indischen Wanderung? Eine Nachprüfung. *Die Sprache* 6, 1960, 107-134.

..the problem; " Indian " names of South Russian rivers; Daher / Daser; Pura in Gedrosia = Ved. *pur–* ? etc. .. KRETSCHMER's evidence can't be regarded as valid..

58. ERHART, A. The Indo-European Ur-language—linguistic fiction or fact? (Russ.). *Jaz A* 1967 (1), 9-10.

59. FRANKE, H.; HOFFMANN, H.; and others (ed.). *Saeculum Weltgeschichte* : Band I. Verlag Herder, Freiburg, 1965, 696+119 illustr.

..ch. on " The European-Siberian zone of contact and outer zone and the Early Indo-Europeans " by K. J. NARR..

Rev. : E. HABERLAND, *Mundus* 2 (3), 211-12.

60. FRIEDRICH, J. *Entzifferung verschollener Schriften und Sprachen.* Springer, Berlin, 1966, 154+1 map.

..Boghazkoi writing..

Rev. : H. A. HOFFNER, *JAOS* 88, 534-36.

61. FRIEDRICH, Paul. Proto-Indo-European Kinship. *Ethnology* 5, 1966, 1-36.

62. FRIEDRICH, Paul. *Proto-Indo-European Trees. The Arboreal System of a Prehistoric People.* Chicago, 1970, 202.

63. FRÖHLICH, S. Gedanken zum Indogermanenproblem. Zusammenarbeit zwischen Indogermanistik, Archäologie, Anthropologie, und Ethnologie. *WZFSU* 19 (5), Jena, 1970, 763-771.

64. GAFUROV, B. Aryans and Indian civilization. *Soviet Review* 7 (35), 12-5-70, 18-30.
..54

..early home-land and main centre of migration of the ancestors of Indians and Iranians was in Central Asia and areas to the north of it (at least till the early centuries of 2nd mill. B. C.; they knew how to make metals; economic and social development brought about division bet. Ind. and Ir.).. no intensive migration of Aryan tribes prior to 17th–15th cent. B. C. ..special significance of burial grounds excavated in Southern Tajikistan. ..decline of Harappan civil. had occurred several centuries before the Aryan advent in India..

65. GALTON, H. The Indo-European kinship terminology. *Ztschr. f. Ethnologie* 82, 1957, 121-138.

..(controverts the suggestion of A. ISAČENKO re. "group-marriage among IE ")..

66. GAMKRELIDGE, T. V. Anatolian languages and the problem of Indo-European migration to Asia Minor. *S. Hattori Fel. Vol.*, TEC Co., Tokyo, 1970, 138-143.

67. GARSTANG, J.; GURNEY, O. R. *The Geography of the Hittite Empire.* British Inst. of Arch. in Ankara, Occasional Publications, No. 5, London, 1959, x+133.

Rev. : H. W. F. SAGGS, *JRAS* 1960, 180-81.

68. GARWAY, J. The Aryan light. *AP* 32 (5), 1961, 203-209.

..Aryan mode of life is common heritage of a multitude of countries..

69. GHOSE, Nagendranath. *Indo-Aryan Literature and Culture : Origins.* Chowkhamba Sk. Studies, 51, 1965, 287.

..2nd ed...

70. GHURYE, G. S. *Family and Kin in Indo-European Culture.* Popular Book Depot, Bombay, 1962, 331.

..2nd ed. of *VBD* II. 81. 43..

71. GIMBUTAS, M. The Indo-Europeans : archaeological problem. *AA* 65, 1963, 815-836.

..(apropos 19 above)..acc. to author : (1) arch. evidence against the European theory of IE homelands; (2) presence of separate IE groups or lgg. in early 2nd mill. B. C. speaks for the existence of separate tribal units and dialects or lgg.; it may be presumed that Kurgan people who moved westward and southward from the

Eurasiatic steppes were already divided into tribes that spoke various dialects; (3) the diffusion of Indo-Ir. to Persia and to India before or after the middle of 2nd mill. B. C. seems to be connected with that of the Bronze Age Andronovo block east and north of the Caspian and the sea of Aral..see 85 and 106 below..

72. Gimbutas, M. Comments on Indo-Iranians and Tocharians : a response to R. Heine-Geldern. *AA* 66, 1964, 893-898.

..(apropos 85 below).. (1) if the Mitanni kings and nobility spoke a lg. and worshipped gods intimately related to those of the Vedic Indian, the place of origin of the Indic migration shd. be sought in the area of the Mitanni state (south of Caucasus and northern Iran); (2) the question of the origin of the Indic branch to be solved together with the appearance of the Indic speaking Mitanni rulers; (3) linguistic evidence is strong enough to allow the presumption of central European origin of the Tocharians..

73. Gordon, G. H. Sialk, Giyan, Hissar, and the Indo-Iranian connection. *M in I* 27, 1947, 195-241.

74. Grassi, Letizia. Struttura del sacerdozio indeuropeo. Note linguistico-antropologiche. *QJGB* 8, 1964-65, 111-142.

75. Guha, B. S. Die rassenmässige Zusammensetzung der Indo-Arier und die Rassenmischung in Indien. *Mitt. der deutschen Akad.* 1935, München, 1935, 488-495.

76. Gupta, Sudhir Kumar. The Aryan problem. *JGJRI* 26 (1-3), 1970, 737-742.

..no anthropological and ethnological evidence or information in *ṚV* re. Aryan and non-Aryan races; main features of all linguistic families traceable in *ṚV*- lg... the original home of man was somewhere in the Himalayas..

77. Gurney, O. R. *Anatolia c. 1600-1380 B. C.* London, 1966, 30.

..Cambridge Ancient Hist., revised ed., II, ch. XV (a)..
Rev. : M. J. Mellink, *JAOS* 88, 541-42.

78. Gyani, S. D. New light on the Aryan problem. *PIHC* (24th Session), 1961, 31-32.

..India, the original home of the Aryans..

79. GYANI, S. D. Aryan problem — a new interpretation. *PIHC* (28th Session), 1966, 12-22.

..Aryan migration from India to the countries of the ancient world—Egypt and Sumer (4000-3000 B. C.), Asia Minor (2000-1500 B. C.), Greece and Rome (cir. 1000 B. C.)..

80. HARMATTA, J. [Gliederung und Zerfall der Indogermania]. *LB* 9, 1964, 41 ff.

81. HARMATTA, J. Das Problem der indogermanischen Urheimat und die Altertumsforschung. *Antik Tanulmányok* 13 (2), 1966-67, 246-248.

82. HARSHE, R. G. Mount Meru : the homeland of the Aryans. *VIJ* 2 (1), 1964, 135-161. (Also in *SP*, 26 ICO, 1964, 119-120).

..Meru=Altai mountain range in Central Asia..

83. HAUSCHILD, R. *Über die frühesten Arier im Alten Orient*. Akademie-Verlag, Berlin, 1962, 58. (Also by the author: " Die frühesten Arier im Alten Orient ", *FF* 35, 1961, 243-246).

..deals mainly with Mitanni Aryans; their lg. closely related to *ai.*; they are not the ancestors of Indians, but Indians; the Indo-Aryans, whom we come across in the Near East, have come down from South Russia as the first Aryan wave—in the same manner as the Hittites before them and as, later, the Medes and Persians..

Rev. : A. KAMMENHUBER, *ZDMG* 115, 352-53; H. KRONASSER, *OLZ* 58, 447-450; M. MAYRHOFER, *I-IJ* 7, 207-11; A. MINARD, *BSL* 59 (2), 33-37; W. P. SCHMID, *IF* 70, 213-15; W. VON SODEN *BiOr* 21, 22-23; R. STEFANINI, *JAOS* 84, 100-104 (no ground for supposing that a " Mitanni-Arisch " or " Mit.-Indisch " existed as a living lg. spoken alongside of Hurrian); I. YUTAKA, *Misc. Indol. Kiotiensia* 4-5, 74-83.

84. HAUSCHILD, R. *Die indogermanischen Völker und Sprachen Kleinasiens*. Akademie-Verlag, Berlin, 1964, 119. (Also an article with the same title : *FF* 37, 1963, 111-113).

..IE-speakers of Asia Minor..among these, those who belonged to the Indo-Ir. group..

Rev. : E. BENVENISTE, *BSL* 62 (2), 30; R. E- EMMERICK, *BSOAS* 29, 148-49; A. HEUBECK, *IF* 70, 351-53; K. JARITZ, *OLZ* (1967), 597-99; M. MAYRHOFER, *I-IJ* 9, 235-36; H. OTTEN, *DLZ* 87, 396-98.

85. Heine-Geldern, R. Comments on Gimbutas's "The Indo-Europeans: Archaeological problems". *AA* 66, 1964, 889-893.

> ..(apropos 71 above)..contrary to G.'s denial, there is a powerful proof of a west-east movement thro. Eurasiatic continent around 800 B. C...it is more than likely that the ancient cities of Indus region were destroyed by the Aryans; but the date ascribed to this event, viz., 1500 B. C. is little more than a guess ..at the time of the Mitanni kingdom, the bulk of the Aryans lived somewhere in the general area of Transcaucasia, Armenia, and north-western Iran; they moved eastward around or after 1200 B. C. probably under the impact of Phrygian and Armenian invasion; division into Indic and Iranian occurred as late as 1200 B. C...Aryans came to south-western Asia from the steppe region north of Caucasus—not later than the first half of 2nd mill. B. C. ..see 72 above..

86. Henning, W. B. The Kurdish elm. *AM* 10, 1963, 68-72.

> ..Kurdish *būz* "elm" and its role in the quest for the IE Urheimat..

87. Henning, W. B. The first Indo-Europeans in history. *Karl August Wittfozel Fel. Vol.* (*Society and History*), the Hague.

88. Heras, H. La cuestion Arya. *RF* 120, 1940, 288-322.

89. Hunt Jr., E. E. Anthropometry, genetics, and racial history. *AA* 61, 1959, 64-87.

> ..correlating IE linguistic reconstruction with arch...

90. Ivanescu, G. Divinités indo-européennes empruntées aux populations de l'Asie antérieure et de la Méditerranée. *Studia et Acta Orientalia* 3, 1960-62, 117-127.

91. Ivanov, V. V. Neue Literatur zur Dialektgliederung des Gemeinindogermanischen: Die soziale Organization der indogermanischen Stämme auf Grund der linguistischen Belege. *Bibliotheca Classica Orientalis* 8 (1), 1963, 29-31.

> ..(German transl. of Russ. articles in *Vop. jaz.*)..

92. Ivanov, V. V. On the linguistic peculiarities of the Aryan elements in the Near Eastern texts of the second millennium B. C. (Russ.). *Jazyki Indii..*, Moscow, 1968, 384-390.

[81.93

93. JAIN, Ram Chandra. *Ārya kā śramaṇīkaraṇa* (Hindi). *Jaina-Siddhānta-Bhāskara* 25 (2), Dec. 68, 6-13.

94. JETTMAR, K. Zur Wanderungsgeschichte der Iranier. *Die Wiener-Schule der Völkerkunde*, Ferdinand Beger, Horn-Wien, 1956, 327-348.

> ..the bearers of the Andronovo culture can't possibly have been Aryan; prior to their invasion of Iran, the Iranians were in Transcaucasia..

95. JETTMAR, K. Traditionen der Steppenkulturen bei Indo-iranischen Bergvölkern. *Jahrbuch des Südas. Inst. der Univ. Heidelberg*, 1966, 18-23.

> ..original homeland of Aryan Indians and Iranians=Bronze Age cultures of South Russia and Kazakhstan; Indians had their own centre of gravity somewhat further south; Iranians had their centres in the area of the northern forest steppes bet. the Volga region and southern Siberia..

96. JOHANNESSON, A. *Um frumtungu Indógermana og frumheimkynni*. Reykjavik, 1943.

97. KALYANARAMAN, A. *Āryataraṅgiṇī* : *The Saga of the Indo-Aryans*. Asia Publishing House, Madras; Vol. I, 1969, viii+469; Vol. II, 1970, xlviii+794.

> ..Vol. I (ten chh.) : home and chronology of I-A.; Aryan influence in Sumer and Chaldea..migration of Aryan tribes from Saptasindhu to outlying territories, mostly to the west of the Indus and also into the east and south of India occurred round about 2500-2000 B. C...Vol. II : progress of the Indo-Aryans into Eastern Asia, Polynesia, and the Americas; (author's interpretation of IV script : note to the preface, pp. viii–xlii); appendix : some notes on Aryan jurisprudence (pp. 715-754)..
>
> Rev. : (Vol. I) V. RAMANATHAN, *ALB* 33, 422-24; R. RANGACHARI, *BJ* (11-1-70), 86-88.

98. KAMMENHUBER, A. *Hippologia Hethitica*. OH, Wiesbaden, 1961, 375.

> ..the part played by Hittites in the introduction of horse and horse-drawn war-chariot; text on horse-training by Kikkuli of Mitanni as also all available Hittite horse-texts in full transliteration and translation.. " Aryans in the Near East " (pp. 15-21)..
>
> Rev. : H. G. GÜTERBOCK, *JAOS* 84, 267-73; M. MAYRHOFER, *I-IJ* 7, 207-11.

99. KAMMENHUBER, A. *Die Arier in Vorderen Orient.* Carl Winter: Idg. Bibliothek, 3. Reihe, Heidelberg, 1968, 295.

..acc. to author, Kassite examples are to be dismissed as not being Aryan; so too Hurrian personal names; Hurrians of Mitanni were not ruled and led to victory by an Aryan aristocracy; Aryans of Mitanni can't be credited with the introduction of either horse or two- wheeled chariot into ancient Near East.. the so-called Aryan material limited to only between 10 and 20 names.. the so-called Aryan elements are neither Indian, nor Iranian, nor from a third branch of Aryan, but from an undivided Aryan lg. : perhaps due to splinter groups from the main body of Aryan migrants on their way to India.. see 48 above and 123 below..

Rev. : O. CARRUBA, *OA* 9, 191-94; D. O. EDZARD, *ZDMG* 120, 310-14; G. G. GIORGADZE, *VDI* 1971 (1), 120-23; A GOETZE, *JAOS* 92, 284-85; J. D. HAWKINS, *BSOAS* 32, 593-94; W. HELCK, *Geschichte in Wissenschaft u. Unterricht*, 22, 125a-126a; H. KLENGEL, *MIO* 15, 368-71; O. KLIMA, *Arch. Or.* 39, 495-96; H. M. KÜMMEL, *IF* 75, 286-91; O. SZEMERÉNYI, *Mundus* 6, 211-13.

100. KISHIMOTO, M. [separation of " Vorurhethiter " as the earliest]. *Zschr. Orient* 2 (Jap.), 1962.

101. KRAHE, H. *Die Struktur der alteuropäischen Hydronymie.* Franz Steiner, Wiesbaden, 1963, 58.

Rev. : L. ZGUSTA, *Arch. Or.* 35, 303-04.

102. KROGMANN, W. Das Lachsargument. *KZ* 76, 1960, 161-178.

..rejects THIEME's view (*VBD* II. 81. 146) .. see : *VBD* II. 81. 75..

103. KRONASSER, H. Indisches in den Nuzi-Texten. *WZKM* 53, 1957, 181-192.

104. KRONASSER, H. Vorgeschichte und Indogermanistik. *Theorie und Praxis der Zusammenarbeit zwischen den anthrop. Disziplinen*, Horn, 1961, 117-140.

Rev. : L. ZGUSTA, *Arch. Or.* 30, 173-75.

105. KUZMINA, Y. *Bhāratātīla ārya koṭhūna āle* ? (Marathi). *Soviet Desh* 15 (20), Oct. 70, 6-7. (English version, *Soviet Land* 20, 1970, p. 16).

..(researches of A. M. Mandelshtam).. Bishkent civil. in North Bactria in Bronze age : origin of Indian Aryans..

106. Lamberg-Karlowsky, C. C. Concerning Gimbutas's " The Indo-Europeans : archaeological problems ". *AA* 66, 1964, 887-888.

..apropos 71 above.. present state of arch. information does not permit us fully to accept a transmittal of the neolithic from the Near East to Europe as implied by G. ..

107. Lane, George S. The beech argument : a re-evaluation of the linguistic evidence. *KZ* 81 (3-4), 1967, 197-212.

..(apropos *VBD* II. 81. 75) .. it is doubtful whether the various words mentioned in this connection denoted the same tree..

108. Lezzeroni, R. Per una definizione dell'unità indo-iranica. *SSL* 8, 1968, 131-159.

109. Lewy, E. Zur Heimatfrage. *MSS* 19, 1966, 5-26.

..(see : E. L., " Die Heimatfrage ", *KZ* 58, 1931, 1-15 = E. L., *Kleine Schriften*, Akad.- Verlag, Berlin, 1961, 200-213) .. original home : European " Laubwald " : idg. culture more or less identical with the " Danubian " and " Painted Ware culture"..

110. Loicq, J. Les Indo-Européens et l'archéologie protohistorique d'après M. Bosch-Gimpera. *RBPh* 41, 1963, 112-134.

..apropos 19 above..

111. Loicq, J. Archéologie et linguistique historique. Deux ouvrages récents sur les origines indo-européennes. *RBPh* 45, 1967, 86-96.

..crit. rev. of 47 and 24 above.. (see 110 above)..

112. Lommel, H. *Religion und Kultur der alten Arier.* Frankfurt, 1935.

113. Makaev, E. A. The problem of indo-iranian linguistic unity. *VJa* 1971 (3), 7-20.

114. Marstrander, S. The original home of the Indo-Europeans. *Kong. Norske Vid. Selskabs Forh.* 30, 1957, 82-87.

..(arch. can't, at least at present time, hope to trace the IE migration on the steppes).. original home, bet. steppes and Caspian sea up to Afgan mountains..

115. Mayrhofer, M. Der heutige Forschungsstand zu den indoiranischen Sprachresten in Vorderasien. *ZDMG* 111 (2), 1961, 451-458.

116. Mayrhofer, M. Indo-iranisches Sprachgut aus Alalah. *Rev. Assyr.* 55 (2), 1961, p. 106.

117. Mayrhofer, M. [The lac-argument : Idg. Urheimat : further discussion]. *Die Sprache* 7, 1961, 182-184.

118. Mayrhofer, M. Die vorderasiatischen Arier. *As. Stud.* 23, 1963, 139-154.

119. Mayrhofer, M. Zur kritischen Sichtung vorderasiatisch-arischer Personennamen. *IF* 70, 1965, 146-163.

..names explained with ref. to *ṚV*..

120. Mayrhofer, M. Indogermanische Völker im Umkreis Babels und der Pharaonen. *Wissenschaftliche Beilage zum Jahresbericht des Kronberg-Gymnasiums*, Aschaffenburg, 1965-66.

121. Mayrhofer, M. *Die Indo-Arier im Alten Vorderasien* (*mit einer analytischen Bibliographie*). OH, Wiesbaden, 1966, 160+3 tables+1 map.

..(1) introductory essay : concise summary of the present sure knowledge of Indo-Aryans in the Near East (first 40 pages); (2) exhaustive analytical bibliography on the subject, 1884-1965 : over 700 items : books, articles, reviews, even incidental allusions (41-128); (3) fifteen indexes.. in the introductory essay : linguistically "sure" material, classified under three main heads; concludes : the lg. involved is neither early Iranian nor early Indo-Ir. (Urarisch) nor yet any third Aryan lg., but it is specifically ancient Indo-Aryan.. leaders of Mitanni kingdom did not move to India after the collapse of their state..

Rev. : M. C. Astour, *JNES* 28, 63-65; H. Brunner, *Mundus* 4 (3), 222-23; W. Dressler, *WZKSA* 41, 210; J. Duchesne-Guillemin, *CdE* 42, 343-44; P. H. J. Eggermont, *Bi Or* 27, 6a–8a; J. Friedrich, *OLZ* (1967), 499-501; A. Kammenhuber, *IF* 72, 130-146; M. Leumann, *As. Stud.* 21, 136-38; P. Nober, *Biblica* 47, 621-22; E. Sluszkiewicz, *Rocz Or* 32, 129-34; H. V. Vermeer, *Kratylos* 13 (1), 52-56; L. Zgusta, *Arch. Or.* 35, 653.

122. Mayrhofer, M. Indo-Arier im Alten Orient. *Bustan* 9 (3-4), 1968, 39-42.

123. MAYRHOFER, M. Die vorderasiatischen Arier. *As. Stud.* 23 (3-4), 1969, 139-154.

..(apropos 99 above).. KAMMENHUBER follows the line of cautious and sceptical investigation of the material; M. tries to explain away many of her objections..

124. MITRA, A. K. The Aryan problem in Indian anthropology. *Anthropology on the March,* Madras, 1963, 116 ff.

125. MITRA, R. L. *Indo-Aryans : Contributions towards the elucidation of their ancient and medieval history.* 1969; Vol. I: xi+443+xviii; Vol. II : vi+476+xxvi.

..reprint of 1881 ed...

126. "Mittani invocation and its implications". *MR* 123 (4), April 68, 276-286.

127. MÜLLER, R. F. G. Zu dem Fremdling im Ṛgveda. *WZKSA* 10, 1966, 1-5.

..*VBD* III. 80. 166..(discusses views of earlier scholars).. concludes that Indian Āryas have their origin in Mitanni Aryan race spread extensively in Europe and Asia; expression *ari* comprehends the name *ārya* not as foreigner, but it is only a self-complacent propitious appraisal..

128. ONDRUŠ, Šimon. Zur Frage der gemeinsamen Elemente in den indogermanischen und finnisch-ugrischen Bewegungszeitwörtern. *Kratylos* 11 (1-2), 1966, 112-118.

129. ONDRUŠ, Šimon. [About common origin of the indogermanic and finno-ugric languages]. *JazA* 1967 (1), 11-12.

130. OWEN, Francis. *The Germanic People, their Origin, Expansion, and Culture.* Bookman Associates, New York, 1960, 317+illustr. and maps.

..acc. to author, original IEs were the Nordic racial type of the Corded Ware, Single Grave Culture who spread the IE lgg. over most Northern, Central and Eastern Europe during the Neolithic period..(see 23 above re. OYLER's rev.; OYLER's rejoinder, *AA* 65, 402 : insists that OWEN's establishment of the origin of the bearers of IE culture by the process of elimination of possible sources is commendable)..

Rev. : J. E. OYLER, *AA* 64, 427-28.

131. PAGLIARO, Antonino. *L'unità arioeuropea.* Ediz. dell' Ateneo, Rome, 1962, iv+192.

132. PILLAI, V. Chokalingam. *The Origin of the Indo-European Races and Peoples.*

> ..Āryas and their kins were inferior people; South Indians descended from the superior people who originally inhabited a land situated in the present Bay of Bengal..

133. PISANI, V. Sostrali anarii e indeuropeo occidentale. *Paideia* 9, 1954, 3-17.

134. PISANI, V. (ed.). *Indeuropeo e protostoria.* Ist. di Glott., Univ. di Milano, 1961, 139.

> ..(report of an international convention of linguists; preface by V. P.)..

135. PISANI, V. [Indo-European problem]. *Vop. Jaz.* 1966 (4), 3 ff.

136. PISANI, V. La questione indouralica e la parentela linguistica. *Paideia* 22 (3), 1967, 121-125.

137. POKORNY, J. Gedanken zu Indogermanenfrage. *Paul Kretschmer Comm. Vol.* 2, 1957, 83-85.

> ..ref. to his own "Substrattheorie und Urheimat der Indogermanen", *Mitt. Anthrop. Gesell. Wien*, 66, 69 ff...

138. PRABHU, R. K. Five numerical links with the prehistoric past (16-24-40-64-86). *SP*, 26 ICO, 1964, 196-197.

> ..fresh proof for prehist. Arctic Home of the Indo-Iranians..in the numbers, 16-24-40, etc., the memory of the distinctive polar phenomena preserved..

139. PUHVEL, J. Indo-European prehistory and myth. *Yearbook 4 (1964-67) of the Estonian Learned Society of America*, New York, 1968, 51-62.

140. PULLEYBANK, E. G. Chinese and Indo-Europeans. *JRAS* (1-2), 1966, 9-39.

> ..probability of early contacts of Chinese civil. with IEs is established by, among other things, the appearance of horse-drawn chariot in 2nd mill. B. C.; the nearest IE-speakers to China were the Tocharian-speaking inhabitants of the oases on the northern

rim of the Tarim basin..the place occupied by the horse in Chinese mythology provides a definite link with IE and specifically with Tocharians..

141. RAMAT, P. Le origini indoeuropee in una recente publicazione di Giacomo Devoto. *Rivista di scienze preistoriche* 18 (1-4), 1963, 295-303.

..apropos 47 above..

142. ROSENKRANZ, B. Zur indo-uralischen Frage. *AIONL* 7, 1966, 155-179.

143. RUDNICKI, M. Recent opinions on the problem of the IE and the Sl. Urheimat (Polish). *LPosn.* 10, 1965, 126-133.

144. SAFAREWICZ, J. [Problem of IE. languages]. *Nauka polska* 7 (1), 1959, 1-19.

145. SANKALIA, H. D. New light on the Aryan invasion of India. Links with the Iran of 1000 B. C., discovered in Central India. *ILN* 233, 20-9-1958, 478-79.

146. SANKALIA, H. D. *Ārya samasyā : bhāratīya saṁbandho para nayā prakāśa* (Hindi). *Hindi Anuśīlana* 13 (1-2), 1960.

147. SANKALIA, H. D. New light on the Indo-Iranian or Western Asiatic relations between 1700 B. C.-1200 B. C. *Artibus Asiae* 26, 1963, 312-332.

148. SCHERER, A. Hauptprobleme der indogermanischen Altertumskunde (seit 1940). *Kratylos* 1, 1956, 3-21.

..*VBD* II. 81. 120..(V. PISANI, *Geolinguistica e IE*, Rome, 1940: a unitary Uridg. has never existed; rather a no. of dialects with many common features; W. S. ALLEN, *TPS* 1953, 52-108 : rejects the scientific char. of Uridg. hypothesis, also of comparative linguistics; N. S. TRUBETZKOY, *AL* 1, 1939, 81-89 : existence of Urlg. can't be proved; not necessary even as hypothesis)..

149. SCHERER, A. Indogermanische Altertumskunde (seit 1956). *Kratylos* 10 (1), 1965, 1-24.

..see 148 above..

150. SCHERER, A. (ed.). *Die Urheimat der Indogermanen.* Wege der Forschung 166 : Wissensch. Buchgesellschaft, Darmstadt, 1968, x+571.

..reprint of 26 papers originally publ. bet. 1892 and 1963..by linguisticians, prehistorians, ethnologists..see 175 below..

Rev. : B. BARSCHEL, *EAZ* 11, 464-470.

151. SCHLERATH, B. [Spiritual culture of Idg. people]. *Innsbrucker Beiträge zur Kulturwissenschaft*, Sonderheft 15, 1962, 139 ff.

..objects to efforts to establish elements of spiritual culture of Idg. people, on account of many non-idg. parallels..

152. SCHLERATH, B. Los indoeuropeos : sociologia y religión. *Estudios Orientales* 5 (3), Mexico, 1970, 207-230.

..among other things, discusses role of fire and water in Vedic sacrifice as a basic concept of IE ideology..

153. SCHMID, W. P. *Alteuropa und der Osten im Spiegel der Sprachgeschichte*. Innsbruck, 1966, 16+one map.

Rev. : L. ZGUSTA, *Arch. Or.* 35, 305.

154. SCHMITT, R. *Dichtung und Dichtersprache*...

..*VBD* III. 45. 227.. (S. endorses THIEME's view that *kāru* means a " wandering bard ", endowed with divine inspiration; therefore, inviolable and sacrosant; and, therefore, an excellent messenger.. connects the word etymologically with Gk. *kārūx*)..

155. SCHRADER, O. *Prehistoric Antiquities of the Aryan People*. (A manual of comparative philology and earliest culture). Oriental Publishers, Delhi, 1972, xvi+488.

..reprint..IE palaeontology..(English transl. by F. B. JEVONS)..

156. SETHNA, K. D. The Aryans, the domesticated horse, and the spoked chariot-wheel. *JASBom* 38, 1963 (1964), 44-68.

..homeland of Aryans covered Highland Persia, Turkestan, and Baluchistan; there they tamed horse much before 3000 B. C. ..

157. SIDDHANTASHASTRI, Rabindrakumar. The earliest abode of the Āryas. *CR* 168 (2), Aug. 63, 125-132; 169 (3), Dec. 63, 364-370; 175 (2), May 65, 129-138.

..central portion of northern India was the earliest abode of Aryans..(earlier theories rejected)..*RV* V. 30 : an Aryan king of India invaded the country of Ruśamas (Russia); Turvasu (Yayāti's son) and his followers=ancestors of Greeks..

158. Siegert, Hans. Zur Geschichte der Begriffe "Arier" und "arisch". *WuS* 22 (2), 1941-42, 73-99.

159. Sieglin, W. *Die blonden Haare der idg. Völker des Altertums*. Eine Sammlung der antiken Zeugnisse als Beitrag zur Indogermanenfrage, München, 1935.

160. Singh, Ramcharita. Homeland of the Aryans. *JBRS* 45 (1-4), 1959, 498-505; 47 (1-4), 1961, 290-311.

> ..(for earlier instalments, see : *VBD* II. 81. 130) .. homeland of Aryans was in north of India bordering on Central Asia .. they lived there 12,000 yrs. ago; large no. of Aryan tribes with their respective dialects; out of these latter was evolved Vedic Sanskrit..

161. Singh, Shivaji. The theory of the Aryan association with PGW : an analysis. *Seminar on PGW*, AMU, Aligarh, Aug. 1968.

162. Singh, Shivaji. Archaeological evidence on the pluralistic make-up of the Aryan culture. Paper read at AIOC, Oct. 1968.

163. Singhal, J. P. The position of Indian Aryans in world history. *PIHC* (26th Session), 1964, p. 42.

164. Singhal, J. P. Prehistoric Aryans and other nations. *SP*, 26 ICO, 1964, 240-241.

165. Sinha, B. P. The bearing of recent archaeological discoveries on Indian pre- and proto-history. *PIHC* (23rd Session), 1960, 58-62.

> ..PGW people were Aryans who succeeded the Harappans (about 1100 B. C.)..Black-and-Red Ware people perhaps represented an early branch of the Aryans in India..Aryans entered into India in more than one wave and by different routes..(*RV* : Indra brought Yadu and Turvaśa into India across the sea; can we identify BRW people of Lothal with Y. and T. ?)..

166. Sommerfelt, A. Some remarks on the problem of the original IE habitat. *NTS* 18, 1958, 137-142.

167. Spiers, John. From wisdom's antique home. *Values* 2 (10), July 57, 309-319.

> ..the Aryan myth; South India preserves Indian spirituality..

167A. STACUL, Giorgio. Excavation near Ghāligāi (1968). *EW* 19 (1-2), 1969, 44-91.

> ..throws light on the spread of Aryan tribes in the regions of Indo-Pakistan sub-continent..

168. SWADESH, M. Archaeological and linguistic chronology of Indo-European. *AA* 55, 1953, 349-352.

169. SZEMERÉNYI, O. [word-group with **seu̯e-*, **su̯e-*]. *Proc. 7th Intern. Congress of Linguists*, 516 ff.

> ..on this basis, puts forth a hypothesis re. IE society..

170. TARA CHAND. Iran and India. *Indo-Iranica* 22 (1-2), 1969, 48-52.

171. THAPAR, B. K. The Aryans : a reappraisal of the problem. *Vivekananda Mem. Comm. Vol.*, Madras, 1970, 147-164.

> ..claims for the identification of the Aryans made in respect of (1) Gandhar Grave culture; (2) Cemetery 'H' culture; (3) Banas culture; (4) post-Har. chalcolithic cultures of central India and northern Deccan; (5) copper hoard culture; (6) Painted Grey Ware culture..author favours the last..(is it possible to assume that the Aryans were migrants with no defined culture but with a common linguistic equipment ?)..

172. THIEME, P. [location of original IE culture in northern Europe bet. the Elbe and the Vistual rivers]. *Scientific American*, Oct. 1958.

173. THIEME, P. The 'Aryan' gods of the Mitanni treaties. *JAOS* 80, 1960, 301-317.

> ..explained as Indian gods, protectors of treaty; Indra, Varuṇa, Mitra, Nāsatya mentioned together in *ṚV* X. 125. 1..

174. THIEME, P. Jungfraugatte. *KZ* 78, 1963, 161-248.

> ..common Indian, Gk., and Roman views; in IE aristocracy, maidenhood of bride was ragarded as an essential condition..

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> ..(apropos 150 above)..contact bet. Idg. and Uralic on the one hand and bet. Hamitosemitic and Baskic demonstrated thro. the consideration of the word for "Name"..

176. TREIMER, K. Sprachgeschichte als Frühgeschichte. *Orbis* 12 (2), 1963, 493-498.

..Aryan Urzeit (?)..(Kalypso related to Indian Kālī; Indra= Iniriašc or god of youth)..

177. TRIVEDI, Harihar. *Ārya-jāti kā ādi deśa—bhāratavarṣa* (Hindi). *Vikram* 4 (4), Nov. 60, 71-78.

178. UHLENBECK, C. C. [Indogermanic and Indogermans]. *AA* 39, 385-395.

..(original Dutch contribution abridged in English)..

179. WATKINS, C. Indo-European and the Indo-Europeans. *The American Heritage Dictionary of the English Language*, Boston, 1969, 1496-1550.

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..no racial implication; possibility of colonies of people with Aryan heritage in Judea and Egypt..

181. WISSMANN, W. *Der Name der Buche*. Akademie-Verlag, Berlin, 1952, 38.

..*VBD* II. 81. 152..

Rev.: W. E. COLLINSON, *MLR* 49, 250-51; M. RUDNICKI, *LPosn* 6, 183-87.

182. WÜST, W. Zur "Geistesgeschichte der Frühzeit". *Rema* 7, 1961, 88-94.

..(rev. of the book of that name by F. CORNELIUS, Leiden-Köln, 1960, Vol. I)..

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4. Agehananda Bharati, Swami. Pilgrimage in the Indian tradition. *Hist. Rel.* 1 (2), 1962.

5. Agrawala, V. S. *India as known to Pāṇini* : a study of the cultural material in the Aṣṭādhyāyī. Prithvi Prakashan, Varanasi, 1963, 612.

..second revised and enlarged ed. of *VBD* II. 83. 4..

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..(Hindi version of 5 above)..an index of about 3000 words..

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..a sense of compassion for the whole creation..

Rev. : Ralph Braibanti, *JAS* 22, 127-29.

8. Allchin, Bridget and Raymond. *The Birth of Indian Civilization* (India and Pakistan before 500 B. C.). Pelican Original (Penguin Books), 1968, 365+fig., pl., etc.

..geographical and human background..early, middle, and late stone ages..Harappan culture; Aryan invasions (evidence of *ṚV*; overthrow of Har. cities in c. 1750 B. C.; introduction of iron around 1050 B. C.; non-Aryan peoples mentioned in *ṚV*; city named Nārminī destroyed by fire; VII. 5. 3 : 'abandoning their possession', Dāsas fled; *arma, armaka*=ruins; I. 133. 3 : ruined city of Vaila Sthānaka and Mahāvailastha; *TBr.* 2. 4. 6. 8 : 'people to whom the ruined cities belonged')..neolithic-chalcolithic settlements beyond the Indus system; iron age and beginnings of hist...chh. on pattern of settlement, economy and agriculture, craft and technology, art and rel...

Rev. : W. Fairservis, *AA* 72, 706-08; L. Rocher, *JAOS* 91, 153; J. W. Spellman, *JAS* 29, 179-80.

9. Allchin, F. R. The cultural tradition of India. *Listener* 69, 28-3-63, 548-550.

10. Alsdorf, L. *Indien.*

..*VBD* II. 82. 10..

Rev. : H. Günther, *WZKM* 49, 158-59.

11. Alsdorf, L. *Vorderindien.*

..*VBD* II. 82 12..

Rev. : R. Hauschild, *DLZ* 78, 149-50; W. Kirfel, *OLZ* 53, 160-62.

12. Ammer, K. Sprachliche Interferenz und indische Frühgeschichte. *PICO* (25th Session) 4, Moscow, 1963, 16-25.

13. Ananyananda, Swami. *The Essence of Indian Culture.* RMIC, Calcutta, 1965.

14. Anton, Ferdinand. *Altindische Weisheit und Poesie.* Verlag Schroll, München, 1971, 101.

15. Auboyer, J. *La civilisation de l'Inde: Documentation photographique.* La documentation fr., doss. no. 55-15, 1963, 20+ fig., illustr., pl., etc.

16. Aurobindo, Sri. *The Foundations of Indian Culture.*

..*VBD* II. 82. 20..

Rev. : F. E., *MinI* 40, 331-33.

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..*VBD* II. 82. 22..

Rev. : H. Mode, *OLZ* (1954), 403-405.

18. Ayyar, A. S. P. The riddle of Indian history. *JIH* 40 (3), 1962, 521-532.

..why there is no hist. of India? ..

19. Balabushevich, V. Some problems of history of India. *PICO* (26th Session) 3 (2), 1970, 546-551.

..ref. to the work of Bongrad-Levin on the problem of Aryan invasion (1. Aryans entered India not as a single big compact group; invasions over a long period of time in several waves of migration; 2. there was a big temporal gap bet. the decline of the main centres of Har. civil. in 17th-15th cent. B. C. and the arrival of PGW culture people, i. e., Vedic Aryans in 12th-11th cent. B. C.; 3. decline of Har. civil. mainly thro. internal causes; Vedic Aryan culture was not, even territorially, connected with the main centres of Har. civil.)..G. F. Ilyin's work about slavery in ancient India..

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..original Dravidian-speakers entered India from Iran in 4th mill. B. C...

21. Banerjee, N. R. *The Iron Age in India.* Mun. Man., Delhi, 1965, xxiv+264+pl., maps, etc.

..iron was introduced by PGW people, i. e., Vedic Aryans about 1000 B. C.; Aryans knew iron before they entered India (about 1200 B. C.)..

Rev. : F. R. Allchin, *BSOAS* 31 (3), 628-29; N. K. Bose, *JASBen* 8, 66-67; L. S. Leshnik, *AA* 69, 95-96; M. S. Nagaraja Rao, *Man* (NS) 2, 470; H. D. Sankalia, *Indica* 5, 69-70.

22. von Barloewen, Wolf-Dieter. *Abriss der Geschichte aussereuropäischer Kulturen.* Band I und II. Oldenbourg Verlag, München, 1964, 728.

..Vol. I contains a survey of hist. of India..

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..reprint..

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Rev. : A. D. H. Bivar, *JRAS* 1964, 65.

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..(six chapters)..drama of plunder, devastation, and deracination enacted by Vedic invaders at H. and M. D. lives in *ṚV*.. Vṛtra was priest, sacrificer, ritualist (among non-Aryans); vanquished by Indra; assimilation of cultures started after initial Ārya-Dāsa encounter..Kurus were a branch of Aryan people of Indo-Bactrian region; their right wing migrated westwards to Anatolia, and left wing to Kurukṣetra..

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Rev. : R. Goswami, *VJ* (June 64), 57-58.

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..*VBD* II. 82. 149..Aryans who overran and destroyed Indus cities were a patriarchal people divided into numerous tribes; knew use of plough; better equipped for war than Indus folk; used cheap metal iron..people whom Aryans conquered became helots..class of Brāhmaṇas emerged thro. the interaction of Aryan priesthood with the priests of the Indus folk; non-Aryan priests became Brāhmaṇas, e. g. Vasiṣṭha and Dīrghatamas..

Rev. : L. Petech, *RSO* 35, 207-08.

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..(collection of five studies in Ind. rel. and socio-economic hist.)..basic thesis of acculturation, of the stepwise transformation by the Br. priests of the jungle demons into the gods of the Hindu pantheon..integration of those tribes into Br. society..contains " Purūravas and Urvaśī " (*VBD* II. 53. 51), " Study of Mother-Goddess Cult sites ''..

Rev. : H. Goetz, *JAOS* 83, 373-75; Raglan, *Man* 1963, 215.

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..(linguistic study needs to be supplemented by intelligent use of archaeology, anthropology, sociology, hist. perspective)..discusses *ibhya*..feudalism in *ṚV* I. 65. 7 ? .. tries to reconstruct transition from Ṛgvedic to Arthaśāstra society..military success of the first wave of Aryans (cir. 1750 B. C.) may be ascribed to the fast horse-chariot and mobile food supply of good cattle; second wave (end of 2nd mill. B. C.) added thereto knowledge of iron..

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..tribal peoples of India (about 6 per cent of the entire population) preserve many features, in fossilized form as it were, of Ind. prehist. .. the two-sided adjustment bet. food-gatherer and plough-agriculturist provides both the fabric and pattern of India's past..

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..German transl. of 186 above by E. Ritschl and M. Schetelich; with obituary note on K. by H. Krüger..

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..French transl. of 186 above by C. Malamoud..

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..introduced with a broad background to present-day India.. adaptability and resilience of Hinduism.. the very indefinability of H. is its strength..

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214. Majumdar, R. C.; Raychaudhuri, H. C.; Datta, K. K. *An Advanced History of India.* 1967, xiii+1126+illustr., etc.

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..ref. to Har. civil. ..

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Rev. : N. K. BOSE, *MinI* 49, 304-05; C. VON FÜRER-HAIMENDORF, *BSOAS* 33, 643-44; M. C. QUINNELL, *Man* (NS) 4, 657-58; E. C. WORMAN JR., *AA* 72, 708-09.

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Rev. : A. L. THAKUR, *JGJRI* 19, 182.

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migration of Asuras to the Indus valley; ch. 4 : the early Aryans; ch. 5 : the Rigvedic Aryans or Bharatas; ch. 6 : the Kurus..

Rev. : M. P. Pandit, *Ved. Kes.* (Jan. 72), 397.

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..M. was not actually burnt..

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..(papers presented at a Seminar held in May 1964) .. "The iron age in India"; "Traditional Indian chronology and C. 14 dates of excavated sites"..

Rev. : B. Allchin, *AA* 69, 251-52; J. Burton-Page, *BSOAS* 31, 162-64; J. Maringer, *Anthropos* 62, 963-64.

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..proper balance bet. "Great" and "Little" traditions..

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Rev. : P. Narasimhayya, *BJ* (24-8-69), 13.

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238. Mitra, S. K. Foreign cultural impact on ancient India. *QRHS* 4 (4), 1964-65, 183-185.

239. Miyamoto, Shoson. The geographical expansion of the Indian cultural sphere symbolized by the metaphor of the five rivers of India and the metaphor of the four rivers of Asia. *JIBS* 16 (1), Dec. 67, 474-460.

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..four chh. on aspects of Br. culture (1-81); these have become almost outmoded by efflux of time..

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242. Mookerji, Radha Kumud. *Men and Thought in Ancient India.* 1969, 16+194.

..(3rd ed.)..

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..*VBD* III. 57. 125..outstanding characteristics of Ind. phil., acc. to M., are :(1) universal and primary concern with matters of spiritual significance; (2) concept of *mokṣa*; (3) Karma and rebirth; (4) synthesis bet. rigorous monism and/or Absolutism and Pantheism; (5) validity and necessity of intuition as corollary and corrective to rational and intellectual activity; (6) correlation bet. phil. and rel.; (7) moral purification as an integral part of the very process of knowledge; (8) basic approach for coexistence of matter and spirit; (9) *Yoga* as the scientifically based communion bet. the individual and the universal; (10) doctrine of *avidyā*..

Rev. : P. B. Mukharji, *AP* (May 68); P. Sankaranarayana, *Pr. Bh.* (Jan. 69), 38.

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..why lack of hist. lit. in ancient India ?..see *VBD* III. 80. 161..

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373. SHILS, Edward. *The Intellectual between Tradition and Modernity : the Indian Situation*. Mouton, The Hague, 1961, 120.

374. SINGER, Milton (ed.). *Traditional India : Structure and Change*. American Folklore Society, Philadelphia, 1959, xxiii+332.

> ..trad. of Brāhmaṇa, Kṣatriya, and Vaiśya..how trad. are transmitted in rural or in urban India..how trad. cultures of India are being subjected to modification under the stress of contemporary life..
>
> Rev. : N. K. BOSE, *JASBen* 1 (2), 197.

375. SINGH, Sarva Daman. The elephant and the Aryans. *JRAS* 1963, 1-6.

> ..bones of e. unearthed at MD...*hastin mṛga* mentioned in *ṚV* ..ref. in Vedic lit...

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378. SINGHAL, D. P. *India and World Civilization*. State Univ. Press, Michigan, 1969; Vol. I, xix+435+8 pl.; Vol. II, 384+8 pl.

> ..Vol. I : ch. 1 : Harappa to Athens..
>
> Rev. : J. FILLIOZAT, *BEFEO* 58, 312-13.

379. SINGHAL, J. P. *The Sphinx Speaks*. Sadgyan Sadan, New Delhi, 1963.

> ..Aryans originally lived in Saptasindhu; Kashmir lake flooded out; Aryans migrated to Caucasus area; lived there for a long time; returned to India during *Rāmāyaṇa*-times; assimilated Har. culture; subsequently migrated to Australia, Africa, America, etc...
>
> Rev. : R. SATHIANATHAIER, *BJ* (30-8-64), 78.

380. SINHA, B. P. Some suggestions about researches in ancient Indian history. *JBRS* 47, 1961, 21-29.

381. SINHA, N. K.; BANERJEE, A. C. *History of India*. A. Mukherjee, Calcutta, 1963, 696+maps, etc.

> ..7th rev. ed. of *VBD* II. 82. 265..

382. SIRCAR, D. C. Deterioration in Indian historical scholarship. *QRHS* 3 (1-2), 1963-64, 20-23.

..survey of Indian historiography, ancient period..

383. SMITH, R. Morton. Tradition and collectivism in India. *Perspectives on the Welfare State,* Bombay, 1966, 346-368.

384. SMITH, R. Morton. On the place of literature in traditional Indian and European cultures. *EW* 20 (3), Sept. 70, 363-374.

..paradox in India : while rel. permeates lit., rel. is not lit.; Sk. lit. does not claim to represent the highest values of its culture, because, perfection (Ātman) lies beyond any particulars of this world..in India, perfection is diachronic..

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..reprint with corrections of 3rd ed. by P. SPEAR..see : *VBD* II. 82. 269..

Rev. : V. M. BEDEKAR, *ABORI* 41, 189-91; J. VAN LOHUIZEN, *Bibl. Or.* 17, 277-79.

386. SONTHEIMER, G. D. Kontinuität und Wandel von Religion, Recht und Staat in Indien. *Internat. Asienforum* 2, 1971, p. 1.

387. SOUNDARA RAJAN, K. V. Community-movements in protohistoric India—an archaeological perspective. *JOIB* 12, 1962-63, 69-82.

..see *VBD* III. 85. 182..

388. SOUNDARA RAJAN, K. V. Iron age culture provinces of India. *Bh. Vid.* 23, 1963, 1-21.

389. SPEAR, P. *India, Pakistan, and the West.* OUP, London, 1967, 186+1 map.

..(4th ed.)..

Rev. : W. KIRFEL, *OLZ* 1961, 291-92 (on 3rd ed., 1958).

390. SPRATT, P. *Hindu Culture and Personality.*

..*VBD* III. 48. 271.. (the culture of a people largely determined by some common and characteristic psychological traits wh. distinguish most of the infants in a society, generation after generation; Hindu parents treat their male children with extreme indulgence.. this is the basis of Hindu culture)..

Rev. : K. Guru Dutt, *AP* (April 67), 182-83; R. C. Majumdar, *JIH* 44, 609-12; D. B. Sen, *PJ* 5 (1), 285-86.

391. Sprung, G. M. C. The Indian mind. *Dialogue* 7 (2), Canada, 1968, 278-285.

..rev. of *VBD* III. 57. 125..

392. Steche, Hans. *Indien.* Verlag Glock u. Lutz : Kultur der Nationen, geistige Länderkunde, Nürnberg, 1966, 478+48 illustr.

..continuity of spiritual substratum and basic psychic disposition characterize India and have created its unity..finds of IV civil. are related in spirit and form to buildings of the present day..hist. course not affected (except in the case of Alexander's expedition) by European hist. .. (also : Steche; *Indien, Bharat und Pakistan,* Safari Verlag, Berlin, 1952, 472+illustr.)..

Rev. : H. Wilhelmy, *Mundus* 5 (1), 81-82.

393. Struve, V. V.; Bongrad-Levin, G. M. *Ancient India-Collection of Essays* (Russ.). Nauka Publ. House, Moscow, 1964, 260+40 illustr.

..Tolstov localises the famous *ērān-vēj* of *Avesta,* the semi-mythical home-land of the Aryans, in Chorasmia; Alekseyev : systematisation of palaeo-anthrop. data re. Har. civil. (Har. people belonged to the Mediter. branch of the Europeoid race); Masson : periodisation of pre-hist. India; Shchatenko : local autochthony of the main pre-hist. cultures of India; Medvedev : investigation of ancient Indian community on the basis of toponymic data; among other contributors : Elizarenkova, Toporov, Ivanov, Gerasimov, Syrkin..

Rev. : G. Glaesser, *EW* 16, 157-162.

394. Subbarao, B. Asia and India (studies in some cultural impacts at the formative stages of India's culture). *JMSUB* 11 (1), April 62, 1-14. (Also in *Studies in Asian History,* New Delhi, 1969).

..refers to process that began with the small village communities with great affinities to Iran, and culminated in the cities of MD and H.; India's primary urban civilization indebted to West..

395. Subrahmanyam, B. R. Appearance and spread of iron in India – an appraisal of archaeological data. *JOIB* 13 (4), June 64, 349-359.

..see 396 below..

396. Subrahmanyam, B. R. Iron-age in India – its beginnings. *JMSUB* 15 (1), April 66, 69-78.

..see 395 above..iron in Vedic lit..generic relation bet. early iron and Black-and-Red ware established..iron-age may be said to have started in India only in 7th cent. B. C. ..

397. Sumedhamitra. *Bhārata kī ekatā kā ādhāra : bhāratīya saṁskṛti* (Hindi). *Vedavāṇī* 23 (6), April 71, 9-20.

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..covers a period of over 2,000 yrs. ..

Rev. : N. K. Bose, *MinI* 43, 250.

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400. Taddei, M. *The Ancient Civilization af India.* Archaeologia Mundi, 1970, 179+illustr.

..(transl. from original Italian into English; also transl. into French by J. Marcadé and into German by R. Gossen-Eggenschwyler)..

Rev. : Klaus Fischer, *EW* 20, 470-71.

401. Tandon, J. N. Foundations of Indian culture. *IPC* 14 (1), Mar. 69, 28-32.

..(Hinduism, wh. may be called " Vedic way ", is a " self-perpetuating '' rel.—J. B. Pratt)..

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..revised ed. ..

403. Tara Chand. *Material and Ideological Factors in Indian History.* Univ. of Allahabad, 1966, 97.

..lect. I : India in ancient times (depressing picture of growth of Ind. society; intellectual stagnation; static economy; rigid social system)..

Rev. : A. L. SRIVASTAVA, *JIH* 46, 201-03.

404. TATTWANANDA, Swami. *Ancient Indian Culture at a Glance*. Oxford Book Co., New Delhi, 1962, 237.

..from IV civil. up to 12th cent. A. D. ..

Rev. : M. GUPTA, *MR* 112, 495; R. SATHIANATHAIER, *BJ* (16-9-62), 70.

405. THAPAR, Raj. *Introducing India*. An elementary introduction to the history and culture of India. Bombay, 1966.

406. THAPAR, R.; SPEAR, P. *Indien. Von den Anfängen bis zum Kolonialismus*. Kindlers Kulturgeschichte, Zürich, 1966, 632+fig., etc.

..(transl. from original English into German by L. VOELKER)..

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408. THAPAR, Romila. Changing interpretations of early Indian history. *Conspectus* 2 (3), 1966, 24-35.

409. THAPAR, Romila. Interpretations of ancient Indian history. *Hist. and Theory* 7, 1968, 318-335.

410. THAPAR, Romila. *Ancient India*. NCERT, New Delhi.

..a text-book of history for middle schools..

Rev. : P. K. K. MENON, *JIH* 44, 914-15.

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412. TINKER, Hugh. *South Asia* : *A Short History*. Pall Mall Press, London, 1966, 288+maps, etc.

..treats of India, among other countries .. 'synthesis' or aptitude for assimilation as the unifying factor..

413. TIWARI, Ramanand. *Bhāratīya saṁskṛti kā nivṛtti pravṛtti mūlaka vivecana* (Hindi). *Rajasthan-Bharati* 11, 1969, 5-14.

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..Peoples of South Asia—among them Indians..hist., lgg., lit., phil., etc...

Rev. : SURENDRA GOPAL, *MinI* 46, 366.

415. TRIPATHI, Rama Shankar. *History of Ancient India* Mot. Ban., Delhi, 1960, 638.

416. TRIVEDA, D. S. Indian Chronology, 8231 B. C. to 1963 A. C. Bh. Vid. Bh., Bombay, 1963, 112.

Rev. : BUDDHA PRAKASH, *VIJ* 2, 405-09; S. RAJAGOPALAN, *Ved. Kes.* 51, 199.

417. TULSI, Acharya. *Pre-Aryan Sramaṇa tradition.* 1964.

418. UPADHYAY, Basudeva. Migration of Brāhmaṇas from Magadhadeśa. *JBRS* 45, 1959, 308-312.

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420. VADER, V. H. Heti culture as explained by the Late Rhozani. *SP*, 21 AIOC, 1961, 14-15.

..Heti (=Hittite) and Praheti were the ancestors of the arch-enemy of Rāma; society of MD belonged to Heti Kula (wh. wes Aryan)..

421. VAJAPEYI, K. D. *Madhyapradeśa kā aitihāsika aur sāṁskṛtika anuśīlana* (Hindi). *BALHA* 1, 1967, 77-88.

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..Sk. transl. of MACDONELL's *India's Past* (*VBD* II. 82. 162)..

Rev. : V. KRISHNAMACHARYA, *ALB* 33, 424-25; K. V. SARMA, *VIJ* 6, 204-06; VAGISH SASTRI, *SS* 25, 181-190.

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..bet. 1589 and 1347 B. C. ..

425. VIANU, Tudor. Indian echoes in Rumanian literature. *I-AC*, Oct. 57, 189 ff.

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..ancient period (from earliest times to 6th cent. A. D.): (1) age of Aryans; (2) from Aryans to rise of Nandas; etc...

427. VYAS, K. G.; SARDESAI, D. R.; NAYAK, S. R. *India through the Ages*. Bombay, 1962, xvi+327+illustr., etc.

..reprint..

428. WARDER, A. K. Desiderata in Indian historiography: An essay. *JESHO* 2, 1959, 206-218.

429. WHEELER, R. E. Mortimer. *Early India and Pakistan to Ashoka.* F. A. Praeger: Ancient Peoples and Places, Vol. 12, New York, 1959, 241. (Also: revised ed., Thames and Hudson, London, 1968).

..*VBD* II. 82. 296.. end of IV civil. equated with invasion of Aryans; introduction of PGW with the second wave of the Aryans..

Rev.: W. Norman BROWN, *JAS* 19, 480-82; A. H. DANI, *JAOS* 81, 329-31.

430. WHEELER, R. E. M. *Civiltà dell'Indo e del Gange.* Il Saggiatore, Milan, 1960, 247+57 pl.+32 fig.

..(Italian transl. of 429 above)..

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432. WILHELM, F. The German response to Indian culture. *JAOS* 81, 1961, 397 ff.

433. WILHELM, F. Die Entdeckung der indischen Geschichte. *Saeculum* 15 (1), 1964, 29-40.

434. WILLSON, A. L. *A mythical image: the ideal of India in German romanticism*. Durhan N. C., 1964.

..(also cf. F. WILHELM, "Das Indienbild Heinrich Heines", *Saeculum* 10, 1959, 208-12)..

83. VEDIC HISTORY AND CULTURE.

1. ARYAMUNIJI, Pandit. [*Vaidika kāla kā itihāsa*]. (Hindi).

2. AYYAR, Ram Gopal. *Bhāratīya itihāsa kā mūlasrota—veda* (Hindi). *GKP* 23 (1-2), 1970, 93-96.

3. BASU, Jogiraj. *India of the Age of the Brāhmaṇas.* Sanskrit Pustak Bhandar, Calcutta, 1969.

..see : *VBD* III. 18. 3..

4. BHARADWAJ, K. D. Vedic culture. *KKT* 33 (2), Feb. 72, 56-58.

5. BHARGAVA, P. L. Fresh light on the battle of ten kings. *URSHS* 2, 1967, 25-28. (Also in *SP*, 21 AIOC, 1961, 242-43).

..Dāśarājña was a sequel of Bhṛgu-Haihaya conflict recorded in *Pur.* and *MBh.*..in the first and the third wars, Bhṛgus won; in the second, i. e., Dāśarājña, they suffered a defeat at the hands of Sudās and Haihaya king Vītahavya..

6. BHARGAVA, P. L. Original home of the Ikṣvākus. *SP*, 24 AIOC, 1968, 4-5.

..*ṚV* mentions several early Ik. kings like Māndhātṛ, Purukutsa, Trasadasyu, and Tryaruṇa; they ruled in a region west of Yamunā; Ik. associated with Gomatī (Gomal) and Sarayū (Siritoi) wh. flowed to the west of the Indus..

7. BHARGAVA, P. L. *India in the Vedic Age.* The Upper India Publ. House, Lucknow, 1971, xii+396.

..second revised and enlarged ed. of *VBD* II. 83. 11..Vedic trad. correlated with Purāṇic trad.; no conflict bet. the two..dynastic hist. of Vedic Aryans (3000-1000 B. C.)..

Rev. : G. V. DEVASTHALI, *ABORI* 52, 287-290; R. C. MAJUMDAR, *JIH* 49, 346-49; K. V. SARMA, *VIJ* 9, 401-02; L. STERNBACH, *JAOS* 91, 545-46.

8. BHARGAVA, P. L. Historical importance of the Dānastutis of the Ṛgveda. *SP*, 26 AIOC, 1972, p. 342.

..8 out of 35 Dānastutis are hist. imp.; the oldest are : V. 33 (Trasadasyu) and VIII. 19 (Vidatha); X. 93 mentions Rāma (hero of the *Rāmāyaṇa*)..

9. Bhattacharya, K. Le 'védisme' de certains texts hindouistes. *JA* 255, 1967, 199-222.

10. Bisoondayal. *Vaidika sabhyatā banāma paścimī sabhyatā* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 80-90.

11. Bodke, P. N. *Ṛgveda va ārya-anāryāṁce saṁgharṣa* (Marathi). *Navabhārata* 17 (12), Sept. 64, 53-55.

12. Buddha Prakash. *Ṛgveda and the Indus valley Civilization*. VVRI, Hoshiarpur, 1966, xlvi+179+17 pl.

..Aryans were originally inhabitants of Saptasindhu; some aspects of IV civil. found depicted in *ṚV*; certain IV figurines can be identified with Vedic divinities; so-called Paśupati = Viśvarūpa Tvāṣṭra..

Rev.: B. Ch. Chhabra, *PJ* 4 (2), 631; S. Thirumalachariar, *BITCM* 1967 (Part 2), 401-03.

13. Buddha Prakash. The Vedic view of life. *VIJ* 9 (2), Sept. 71, 308-314.

..the central finding of the Veda is that the multitudinous variety of the world is an emanation from a basic unity of being; creation is expression as well as co-ordination; pre-eminence of man in the scheme of cosmic process; social framework for the universal man (*Puruṣasūkta*); existence is real and positive..

14. Charudeva Sastri. *Veda men dāśarājña* (Hindi). *VJ* 21 (3-4), 1972, 93-94.

15. Choudhary, Radha Krishna. *The Vrātyas in Ancient India*. Chowkhamba Sk. Series, 38, 1964, x+204.

..V. were a non-Aryan people of nomadic habit, who gradually merged into the Vedic Aryan society; contributed to the Hindu culture their creed (Śiva-rel.) and social organization..

Rev.: B. P. Mazumdar, *JBRS* 49, 332-34; G. Tucci, *EW* 19, 250.

16. Dandekar, R. N. The Dāśarājña. *CASS Stud.* 1, 1972, 127-129.

17. Das, Matilal. The message of Vedic culture. *CR* 173 (1), Oct. 64, 43-46. (Also in *IR* 65. 4, April 66, 128-30).

..(1) love of life and vitality; (2) work and onward movement; (3) mystic conception of Ānanda..

18. DAS, Matilal. The eternal values of the Vedic culture. *CR* 175 (1), April 65, 5-8.

..Veda concerns itself with the deepest mystery of spiritual life..

19. DESHMUKH, P. R. *Ṛgveda va āryānāryāṁce saṁgharṣa* (Marathi). *Navabhārata* 17 (11), Aug. 64, 50-55.

20. DESHMUKH, P. R. *Ṛgvedātīla ārya āṇi dasyūṁcā vicāra* (Marathi). *Navabhārata* 18 (9), June 65, 23-27.

..not much difference in respect of complexion and habits bet. A. and D.; D. = (probably) people of IV civil. with whom A. came in conflict; Indra's victories are hist. facts..

21. DEVASTHALI, G. V. Life reflected in the Atharvaveda: individual and family. *IA* (3rd Series) 5 (2), April 71, 69-82.

22. DHARMADEVA. *Vaidikī saṁskṛtiḥ*. *GKP* 18 (1-2), 1965, 32-34.

23. DIKSHITAR, V. R. Ramachandra. Anthropo-geography of Vedic India. *JMadU* 16 (1).

..see : *VBD* I. 155. 5..

24. GAIROLA, V. *Vaidika sāhitya aur saṁskṛti* (Hindi).

25. GONDA, J. Mensch und Tier im alten Indien. *SG* 20 (2), 1967, 105-116.

..naming of Vedic peoples, families, and persons after animals..

26. GOSWAMI, Nripendra. *Vaidika samāja o saṁskṛti* (Bengali). New Age Publishers, Calcutta.

Rev. : B. BANERJEE, *JASBen* 13, 213-14.

27. GUPTA, Sudhir Kumar. Śramaṇa tradition and Vedic literature. *Mahavira Jayanti Smarika*, Jaipur, 1964.

..Vedic lit. does not testify to the existence of any pre-Aryan non-Vedic śr. trad...see : *VBD* III. 34. 110..

28. GUPTA, Sudhir Kumar. Validity of historical and legendary interpretation of Vedic stanzas. *JBRS* 54, 1968, 127-140. (Also in *BSSS* 1. 2, 1971, 51-62).

..see : *VBD* III. 34. 112..validity is questionable..

29. HAMSRAJ. *Veda men mānuṣa itihāsa nahīn hai* (Hindi). Dayananda Math, Dinanagar.

..(240 items of evidence adduced from 100 works to prove this)..

30. JAIN, Ram Chandra. Pre-Aryo-Brahma Bharatas of Bhārata. *PIHC* (23rd Session), 1960, p. 121.

..identification of Bharatas of Dāśarājña; they included non-Aryan, non-Dravidian, pre-Aryan people..

31. JAIN, Ram Chandra. Ṛgveda and archaeology. *ABORI* 42, 1961 (1963), 83-89.

..Aryan Bhṛgus involved in some battle in Gedrosia; they later became Jhukar people and occupied Chanhu-Daro, Jhukar, etc. (1350-1250 B.C.)..Aryans had a steel-frame tribal collective; influenced by republican structure of pre-Aryan people; result was institution of *rājan*..peaceful penetration of Aryans into Iran, Far-Western Bhārata; peaceful and military contacts of Aryans with IV people..(ref. to 43 below)..

32. JAIN, Ram Chandra. Origin of the Kuru tribe. *Jaina-Bhāratī: Śodha-aṅka*, English Section; Calcutta, 1964. (Also in *SP*, 21 AIOC, 1961, 112-113).

..Purus were pre-Aryan non-Aryan Bhāratīya people; they were defeated by Tṛtsus (Āryo-Brāhma invaders) in Dāśarājña; later both tribes coalesced and came to be known as Kurus (after Kuruśravaṇa) about 1000 B.C...

33. JAIN, Ram Chandra. The great Paṇi people. *JBRS* 50, 1964, 16-22. (Also in *SP*, 26 ICO, 1964, 131-32).

..Paṇis were pre-Aryan people, international carriers of Śramaṇological way of life and thought (4th and 3rd mill. B.C.); Paṇis of *ṚV* are identical with Ahis who descended from Kaśyapa, son of Marīci..

34. JAIN, Ram Chandra. Jayetihāsa and its descent as Mahābhārata Mahāpurāṇa. *SP*, 23 AIOC, 1966, p. 138.

..Dāśarājña ended in Jaya or final Aryo-Brāhma military conquest of Bhārata; *ṚV* contains Jaya-songs in fragments; they formed the nucleus of *MBh*..

35. JAIN, Ram Chandra. Dāśarājña battles in the Ganganagar region of Rajasthan. *SP*, 24 AIOC, 1968, p. 14.

..Anu and Druhyu republics situated in the middle Sarasvatī region, i. e., Ganganagar Dist.; Kalibangan as the Ṛgvedic fort of Anu..

36. JNANI, S. D. *Vedakālīna Samāja* (Hindi). Chowkhamba Vidya Bhavan, Varanasi, 372.

Rev. : B. R. KULKARNI, *BJ* (14-1-68), 71-72.

37. JOSHI, M. N. Dāśarājña-yuddha, a study. *SP*, 25 AIOC, 1969, p. 31.

38. KAPADIA, B. H. Paṇis in the Ṛgveda. *PO* 27 (1-2), 50-60.

39. KARAMBELKAR, V. W. *The Atharvavedic Civilization.* ..*VBD* II. 83. 49..

Rev. : K. KUNJUNNI RAJA, *ALB* 24, 233-35; J. S. PADE, *JOIB* 11, 185-88.

40. KOSAMBI, D. D. The Vedic "Five Tribes". *JAOS* 87 (1), 1967, 33-39.

..an attempt to reconcile the Indian view (five tribes not understood as specific tribes but identified with human race as a whole) and the Western view (five tribes=Pūru, Anu, etc.)..hist. process of the loss of specific tribal meaning of Pañca Janāḥ.. *MBh.* evidence .. Pūru alone became prominent; the remaining four " accursed sons " (of Yayāti) never reached inner differentiation into a class society; did not patronise Brahmanical rites..

41. KUNHAN RAJA, Dāśarājña (battle of the ten kings). *IHQ* 37 (4), Dec. 61, 261-278.

..battle bet. Vedic people and foreign rulers (not among the Vedic people themselves) beyond the western borders..

42. A LAWYER. Vedic mention of a pharao. *MR* 124, Jan. 69, 9-14.

43. MAJUMDAR, R. C. Ṛgvedic civilization in the light of archaeology. *ABORI* 40, 1959 (1960), 1-15.

..apropos Leonard WOOLLEY's ch. on India in *VBD* III. 82. 146 ..(acc. to W., Aryan victory involved wholesale massacre of IV population; *ṚV* is the epic of the destruction of one of the greatest cultures of the ancient world)..M. vehemently controverts W.'s views..

44. Manessy-Guitton, J. *La civilisation védique d'après le Rig-Veda*. Inst. de Linguistique, Paris, 1958.

45. Mangala Deva, Sastri. *Bhāratīya saṁskṛti kā vikāsa: vaidika dhārā* (Hindi). Bharatiya Jnanapitha, Varanasi.

46. Mangala Deva, Sastri. *Bhāratīya saṁskṛti kā vikāsa: aupaniṣada dhārā* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

47. Mangala Deva, Sastri. *Vaidika saṁskṛti ke tattva* (Hindi). Chowkhamba, Varanasi.

48. Mankad, D. R. *Dāśarājña saṁgrāma* (Gujarati). *Svādhyāya* 2 (3), May 65, 256-267.

49. Mankad, D. R. The Bharatas in the Ṛgveda. *SVUOJ* 9 (1), 1966, 1-6.

> ..Dāśarājña battle and battle of Hariyūpīyā fought in the days of Daśaratha.. Ṛgvedic seers who glorified Bharatas (Viśvāmitra, Vasiṣṭha, Bharadvāja, Vāmadeva) were contemporaries of Daśaratha and Rāma..

50. Manohar. *Vaidika jīvana va samāja* (Hindi). *Vedavāṇī* 16 (1), Nov. 63, 35-42.

51. Mehra, K. L. *Vaidika kāla kā khāna-pāna* (Hindi). *VJ* 21 (3-4), 1972, 251-255.

52. Mishra, Lakshmi Chandra. *Vaidika yuga ke ārya jīvana kī abhilāṣāen* (Hindi). *Viśvambharā* 6 (3), 1970, 7-8.

53. Misra, Janardan. *Veda aur bhāratīya sabhyatā* (Hindi). *Pariṣad-Patrikā* 2 (4), July 63.

54. Mitra, Priti. *Life and society in the Vedic Age*. Sanskrit Pustak Bhandar, Calcutta, 1966, 106.

55. Mylius, Klaus. Gab es Städte im jungvedischen Indien? *EAZ* 10, 1969, 33-39.

> ..*VBD* III. 73. 67.. late Vedic = 800-550 B. C...discusses words like *āyatana*, *pur*, *utsedha*, *mahāpura*, *nagara*, etc...

56. Mylius, Klaus. Indien in mittelvedischer Zeit nach den Sanskritquellen dargestellt. *EAZ* 11, 1970, 367-371.

..sources : later *Saṁ.*, *Br.*, *Ār.*, older *Up.* .. material culture of India.. a collection of relevant texts; 'absolute chronology' of middle-Vedic texts (800-540 B. C.); mainly in Sirhind region (Kurukṣetra) : Kuru-Pāñcāla and Kāśi- Kosala-Videha .. economic conditions; scientific work; social structure in fundamental upheaval; transition from barbarism to civilisation .. four topics : (1) geographical-ethnographical milieu; (2) productive powers; (3) production-relations; (4) social survey .. 4 excurses : (1) "Gab es Städte" (55 above); (2) "Die Identifikation of Metren in der Literatur des *ṚV*" (*VBD* III. 37. 38); (3) "Der Sarvamedha" (*VBD* III. 54. 110); (4) "Die soziale Stellung der Frau in der jungvedischen Gesellschaft"..

57. NARAYANAN, Trivikrama. Some salient features of early Vedic culture. *SP* (ISC) 4, 1972, p. 1.

58. NATH, Raj Mohan. The Matsya philosophy and the Vedic Matsya race. *PAIOC* (22nd Session) 2, 1966, 46-56.

..Matsyas in *ṚV* and other Vedic and post-Vedic lit.; also in IV civil.; they were called M. after the cult of phil. wh. they followed; this phil. developed as early as 5000 B. C. in Crete; it is based on the fish-like life-cells of the spermatozoa wh. are the basic principles of physical creation; the cult continues mainly thro. Nātha-yogins..

58A. NIGAM SHARMA. *Sapta sindhavaḥ— eka viśleṣaṇa* (Hindi). *GKP* 18 (10), 1966, 567-71.

..(first instalment) .. discusses significance of 7..also *VBD* III. 84. 22 A..

58B. NIGAM SHARMA. *Veda men paṇi* (Hindi). *GKP* 19 (10), 1967, 493-496.

..(1) p. not to be identified with Jainas; (2) p. ref. to as Ṛṣi and Devatā in some places; (3) p. also used in bad sense; (4) p.=non-Aryan; (5) p.=life infested with ignorance; (6) p. = darkness in the universe; (7) p.=obstructors of water-streams..

59. OMKARANANDA. *Vedamantra men jīvanayātrā kī jhānkī* (Hindi). *Vedavāṇī* 14 (2), Dec. 61, 4-7.

60. PADE, J. S. *Vaidika saṁskṛti* (Marathi). *Saṁskṛti-Sugandha*, 1970, 68-77.

61. PANDEYA, Kameshwar. *Paurohitya hī vaidika saṁskṛti kā mūlādhāra* (Hindi). *Devavāṇī* 5 (1), Jan. 68, 28-30.

62. Paranjpe, V. G. The Vedic Aryans, the Ṛk-Saṁhitā, and the Harappa culture. *SP*, 24 AIOC, 1968, 22-23.

..existence of Aryan colonies in NW India before 2500 B. C.; separation from the Iranians long before that date, and not on account of rel. schism; Asuras=Har. culture people.. formation of *ṚV-Saṁ*. by a collegium bet. 2500 B. C. and 1600 B. C...absorption of H. c. into Vedic civilization..

63. Pathak, V. S. *Brahmī athavā brāhmī- Vaidika bhāṣā aur lipi* (Hindi). *Tripathi Fel. Vol.*, 1965, H 58-60.

..*brahmī* occurs in *ṚV* IX. 33. 5-6; also *yahvī*.. *b.*=Vedic lg...

64. Ragozin, Zenaide A. *Vedic India, as embodied principally in the Ṛgveda*. Mun. Man., Ḍelhi, 1962, xii+457.

..reprint..

65. Rai, S. C. Eponym of Bharat and his dynasty. *QRHS* 10 (1), 1970-71, 39-44.

..*ṚV*-evidence...

66. Ramadeva, Acharya. *Bhāratavarṣa kā itihāsa*: *vaidika tathā ārṣa parva* (Hindi).

67. Ram Gopal. *India of Vedic Kalpasūtras*.

..*VBD* II. 83. 78..

Rev. : A. Esteller, *Indica* 4, 137-39; J. S. Pade, *JOIB* 14, 208-13; H. von Stietencron, *ZDMG* 118, 209; G. Tucci, *EW* 14, 249-50; Vishva Bandhu, *VIJ* 2, 185-88.

68. Ram Gopal, Sastri. *Kyā veda men āryon aur ādivāsiyon ke yuddhon kā varṇana hai* ? (Hindi). Sk. Dept. Hansraj College, New Delhi.

..no..

Rev. : B. Bharatiya, *Ārya-Mārtaṇḍa* 50 (19), 16.

69. Ram Gopal, Sastri. *Veda men ārya-dāsa-yuddha-sambandhī pāścātya mata kā khaṇḍana* (Hindi). Ramlal Kapur Trust, Bahalgarh, 1970, 14+56.

..no description in Veda of Ārya-Dāsa-conflict; words like d., d., etc. are only *guṇavācaka*..

70. RAO, Vijay Bahadur. *Uttaravaidika samāja evaṁ saṁskṛti* (Hindi). Bharatiya Vidya Prakashan, Varanasi.

..*VBD* III. 82. 316..

71. RAY, Vrajadevaprasad. *Aupaniṣadika bhārata kī sāmājika daśā* (Hindi). *VJ* 16 (4), June 67, 4-10.

72. SANKARANANDA, Swami. Aryan immigration to India vis-a-vis the discovery of Mohenjodaro civilization. *PIHC* (26th Session), 1964, 33-34.

..typography of Indus valley not the same in Vedic and MD ages ..date of the Veda : 7500 B.C.; MD people adopted Vedic way of life to large extent..

73. SANKRITYAYAN, Rahul. *Ṛgvedika ārya* (Hindi). Chowkhamba, Varanasi.

74. SANTIPRAKASA. *Vaidika yuga kā sākāra citraṇa* (Hindi). *Vedavāṇī* 14 (9), July 62, 11-15.

75. SASTRI, Amara Nath. *Vrātya-samīkṣā* (Hindi). *Kaviraj Fel. Vol.*, 1967, 36-41.

76. SEN, Chitrabhanu. Vrātyas and the Vedic society. *JOIB* 12 (3), Mar. 63, 288-298.

..Vedic people once belonged to tribal society; they were Vrātyas; gradually they broke away from tribal society; some of their compatriots still retained their old tribal organization; these latter were again adopted into Vedic society; they were called Vrātyas in later period..

77. SENGUPTA, Anima. The Vedic age : its humanistic approach. *Ved. Kes.* 58 (1), May 71, 68-72.

..*ṚV*-seers wanted to have good things of life and share them with all the members of the tribe..social and ethical value of ritual.. humanism—its spiritual basis..

78. SHAHIDULLAH, M. Genealogy from Tṛtsu to Sudās. *BPSC* 4 (2), 1963, 57-70.

..Taṁsu (grandson of Puru) of *MBh.* and *Pur.*=Tṛtsu of *ṚV*.. From T. to S., there wd. be 16 generations..

79. SHARMA, Munshi Ram. *Vaidika saṁskṛti aur sabhyatā* (Hindi). Granthamaram, Kanpur, 373.

80. SHARMA, Munshi Ram. *Veda aur ārya* (Hindi). *GKP* 20 (1-2), 1967, 65-68.

..(distinction bet. Ārya and Dāsa : *ṚV* I. 51. 8)..

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..acc. to Swami Dayananda's ideology..

82. SHARMA, U. C. The Dāśarājña war. *CASS Stud.* 1, 1972, 101-126+map.

83. SHENDE, S. R. Some important points concerning the history of the Arya samaj of the Rik age. *SP*, 25 AIOC, 1969, 161-163.

84. SHUKLA, Tara. *Vaidika kālīna bhāratīya samāja* (Hindi). *VJ* 21 (3-4), 1972, 59-67.

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86. SIDDHANTALAMKAR, Satyavrat; TARAPOREVALA, S. J. *Heritage of Vedic Culture.* D. B. Taraporevala Sons and Co., Bombay, 1969, 356.

Rev. : S. A. UPADHYAYA, *BJ* (27-7-69), 72.

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90. THAPAR, Romila. Presidential address : Ancient India. *PIHC* (31st Session), 1970, 15-39.

..*VBD* III. 73. 123..

91. UPADHYAYA, Baladeva. *Vaidika sāhitya aur saṁskṛti* (Hindi). Sarada Mandir, Varanasi, 621.

..(third revised ed.)..*VBD* III. 34. 261..

92. UPADHYAYA, Ramji. *Ṛgvaidika-caritra-nirmāṇam. Sāg.* 5 (1), 1967, 23-28.

93. VAIDYANATH, Sastri. *Vaidika yuga aur ādi mānava* (Hindi). Sarvadeshik Arya Pratinidhi Sabha, New Delhi.

..refutation of views expressed in *VBD* II. 83. 57..

94. VAIDYANATH, Sastri. *Vaidika itihāsa vimarśa* (Hindi). Arya Sahitya Mandal, Ajmer, 1961, 320.

..no hist. in Veda..

Rev. : DHARMADEVA, *GKP* 14 (1), 30-31.

95. VAJAPEYI, Kishor Das. *Vaidika yuga ke deva, asura aur niṣāda* (Hindi). *Sammelana-Patrikā* 50 (1), Allahabad, 1963, 13-20.

..*ṚV* VIII. 1. 13; 4 clearly indicate that Niṣādas fought with Aryans in Devāsura-saṁgrāma..Dravidians had not settled down in Indus valley..*bekanāṭa* does not denote a Dravidian, but one who has ample money..no *liṅga*-worship in Vedic age..

96. VARHADPANDE, N. R. *Ṛgvedātīla ārya va dasyu* (Marathi). *Navabhārata* 18 (7), April 65, 40-43.

..dark-skinned people not necessarily Dasyus; several Vedic ref. show that some Aryans too were dark-skinned .. *anās*=wandering people ..D.=superhuman enemies of Aryans..

97. VASHISHTHA, Ram Saran. *Veda men paśu-hiṁsā* (Hindi). *Vedavāṇī* 24 (1), Nov. 71, 49-68.

..discusses writings on the subject by Western scholars..

98. VEDA MITRA. *India of Dharma Sūtras.* Arya Book Depot, New Delhi, 1965, xlvi+xiii+123+176.

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100. WILSON, Johan. *India three thousand years ago, or the social state of the Aryas on the banks of the Indus in the times of the Vedas.* Indological Book House, Varanasi, 1963, 87.

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101. ZIMMER, H. *Altindisches Leben. Die Cultur der vedischen Arier nach den Saṁhitā dargestellt.* 1972, 476.

..reprint; first ed., 1879..

84. GEOGRAPHY.

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..attempts identification of rivers in *ṚV*..Vedic people familiar with sea..ref. to hist. dynasties..

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..diff. divisions of India indicated in Vedic lit.; *Ait. Br.* characterises Kosala, Kāśi, Magadha, Aṅga as belonging to *prācī dik*..

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..physical features of Ṛgvedic India diff. from the present ones.. *jana, viś, grāma*..

8. CHAUDHURI, B. C. Takṣaśilā—the ancient seat of learning. *JGJRI* 19, 1962-63, 103-113.

9. DESHMUKH, P. R. *Ṛgvedātīla nadyā* (Marathi). *Navabhārata* 19 (1), Oct. 65, 19-28.

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11. GODBOLE, N. N. Ṛgvedic Sarasvatī. *ABORI* 42, 1961 (1963), 1-41.

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12. GUHA, Devaprasad. Sarasvatī and Burma. *M. Shahidullah Fel. Vol.*, 1966, 173-180.

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13. GUPTA, Sundar Lal. *Bhāratīya nadiyān - eka dṛṣṭikoṇa* (Hindi). *VJ* 14 (4), June 65, 13-17.

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..S. identified with Ghaggar..hist. of the river from early times..

Rev. : B. K. MAJUMDAR, *QRHS* 8 (2), 124-25; K. A. N., *BITCM* 1968 (1), 185-86.

15. JOSHI, V. L. *Himālaya, uttarakurū, āṇi bhāratācī uttarasīmā* (Marathi). *Himālaya-darśana*, D. R. B. Samstha, Poona, 1963, 109 ff.

..author identifies Uttarakuru with Tibet..

16. KAPADIA, B. H. The four-fold division of the heavenly river. *Pur.* 4, 146-153.

17. KUNHAN RAJA, C. India's border as depicted in Vedas and Purāṇas. *United Asia* 15, Jan. 63, 9-13.

18. LAW, B. C. *Historical Geography of Ancient India*. Soc. Asiatique, Paris, 1968, vii+427+3 maps.

..(second revised ed. of *VBD* II. 84. 18)..

19. LOHANI, Bhaskarananda. *Vaidika āśiā aur himālaya* (Hindi). *Tripathagā* 9 (4), Jan. 64, 61-64.

20. MIRASHI, V. V. Location of the Naimiṣa forest. *Pur.* 10 (1), 1968, 27-34. (Marathi version: "*Naimiṣāraṇyācyā sthānācā śodha*", VSMV 1968, 1969, 24-31).

..N. ref. to in *KS* X. 6; *Pañca. Br.* 25, 6, 4; *Kauṣ. Br.* 26. 5, etc. ..N. situated almost due north of the confluence of Tamasā (=Tons) and Gaṅgā; it must have been on the bank of Gomatī (included in Sultanpur dist., about 40 miles from Ayodhyā)..N. can't be identified with Nimsar, 40 miles NW of Lucknow..

21. MISHRA, Harimohan. *Sindhu aur sarasvatī* (Hindi). *Pariṣad-Patrikā* 7 (1), April 67, 9-12.

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22A. NIGAM SHARMA. *Sapta sindhavaḥ - eka viśleṣaṇa* (Hindi). *GKP* 18, 567-71; 595-96.

..*VBD* III. 83. 58 A..

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..U. K. = region round about Tarim Basin (near the present-day Chinese and Russian provinces of Sinkiang) .. *uttara samudra* related to U. K. = Aral sea..

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..N. = a popular stronghold of Vedic rel...

25. PARADKAR, M. D. A note on Sadānīra in the Śatapatha-Brāhmaṇa. *JASBom* 41-42, 1966-67, 78-79.

..identification still uncertain..

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30. RAY, Vrajadeva Prasad. *Aupaniṣadika bhārata ke paścimī pradeśa* (Hindi). *VJ* 13 (6), Aug. 64, 13-16.

..Gandhāra, Madra, Kekaya, Sindhudeśa, Matsya, Kuru, Pañcāla..

31. RAY, Vrajadeva Prasad. *Aupaniṣadika bhārata ke pūrvī evaṁ dakṣinī pradeśa* (Hindi). *VJ* 13 (7), Sept. 64, 17-19.

..Kāśi, Kosala, Videha, Vidarbha, Laṅkā..

32. RAY, Vrajadeva Prasad. *Aupaniṣadika bhārata ke nagara* (Hindi). *VJ* 13 (10), Dec. 64, 5-8; 10.

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..*ṚV* X. 75 : ref. to the confluence of Gaṅgā and Yamunā..

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..Himavat, Mūjavat, Manoravasarpaṇa, Trikakud (= Trikoṭa in SW of Kashmir), Maināka or Krauñca (near confluence of Bhāgīrathī and Alakanandā in Tehri Garhwal), Vindhya, Paripātra (part of Vindhya range)..

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..identified with Buner in NWF..

37. SINGHAL, J. P. The Rig-Vedic geology and the land of Sapta Sindhu. *Panjab Past and Present* 1, 1967, 205-214.

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..geographical ideas; mountains and rivers, etc. .. evidence of Vedic lit...

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..K. not a specific region..

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..*AV* XII. 1. 36 is the source of Kālidāsa's *Ṛtusaṁhāra*..

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42. Suraj Bhan. Srughna or Śugh—an old capital of ancient Panjab. *VIJ* 5 (1), 1967, 84-89.

..Ś. identified with Turghna of *TĀr*..

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XIX. INDUS VALLEY CIVILIZATION

85. Indus Valley Civilization (general).

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> ..developed metallurgy, rich sources of copper, optimum ecological conditions, and an efficient village society wh. cd. produce fluid social surplus— these contributed to the first Harappan urbanization..

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5. ALEKSEYEV, V. P. Harappa civilization (Russ.).

> ..in *VBD* III. 82. 393.. systematisation of palaeo-anthrop. data re. India and the founders of the Har. civil. ..

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> ..excavation at M. to the south of Surat.. post-Har. culture..

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> ..identifies D. with Dulmāna and Dulmāni, located within a few miles beyond the dry bed of the river Sarasvatī to the north of Kalibangan.. D. = Sindhu-Sarasvatī valleys..

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> ..IV civil. ..

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> ..Har. civil. much later than Vedic civil.; belonged to the descendants of Asuras; their god was Bhava; Sk. elements in their lg. .. see 11 below..

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13. BHARADWAJ, H. C. Problem of advent of copper in India. *IJHS* 5 (2), 1970, 229-237.

..in Har. civil. ..

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..early Indus civil...see : *VBD* III. 88. 2..

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19. CAPPIERI, Mario. Ist die Indus-Kultur und ihre Bevölkerung wirklich Verschwunden ? *Anthropos* 60, 1965, 719-762.

..*VBD* III. 88. 6..

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..Indus civil. existed, substantially in the same form in wh. we find it at MD, at the time when the royal or priestly graves at Ur were being filled with gold and dead men's bones..

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22. CASAL, J. M. Rapport provisoire sur les fouilles executées à Amri (Pakistan) en 1959-60. *Arts Asiatiques* 8 (1), Paris, 1961, 11-26.

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..2 volumes..IV civil...

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26. CASAL, J. M. *La civilisation de l'Indus et ses enigmes.* Libraire Arthème Fayard, Paris, 1969, 225+illustr. and maps.

..MD, Har., CD, Lothal, etc...synchronisms bet. Indus civil. and Mesopotamia..

Rev. : A. PARROT, *Syria* 47, 206-07; R. E. M. WHEELER, *Antiquity* 44 (173), 71-72.

27. CASAL, J. M. La civilisation de l'Indus et son écriture. *Sci. Progr. Découv.* 3415, 1969, 423-427.

..hist. of excavations; localisation (from Tapti to Irano-Pakistan frontier); houses; seals; decipherment of script; etc...

28. CHAKRABARTI, Dilip K. Harappan chronology. *JAIH* 1 (1-2), Calcutta Univ., 1967-68, 78-82.

..1750 B. C. as the terminal date of Har. civil. is generally acceptable (it conforms to a piece of internal Mesop. evidence, viz., collapse of her eastern trade thro. Persian gulf after Hammurabi)...

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30. CHATTOPADHYAYA, Basant Kumar. The Mohenjodaro civilization. *PAIOC* (21st Session), 1966, 3-9. (Also in *SP*, 21 AIOC, 1961, 243-44).

..Viṣṇu gave Uru-kṣiti to his worshippers; Uru=Ur in Mesopot.; MD civil. was Vedic; Vedas shd. be dated before 4000 B. C. .. see : *VBD* II. 85. 11, 12..

31. CHHABRA, B. Ch. Ancient Indians could navigate. *Eastern Horizon* 2, April 62, 47-50.

32. CHOWDHURY, K. A. Plant remains from pre- and proto-historic sites and their scientific significance. *S and C* 31, April 65, 177-178.

33. CHOWDHURY, K. A. Archaeological plant remains from pre- and proto-historic periods as a source of history of sciences. *IJHS* 4 (1-2), 1969, 5-10.

> ..wheat and barley recovered from Har. and MD; MD yielded *Hordeum vulgare* var. *nudum*, and Har. *Hordeum vulgare* var. *hexastichum*..(rice mentioned in *AV*)..in add. to cereals, cotton can be traced back to IV civil.; some cotton cloth and cotton strings recovered from MD..

34. CLARK, Grahame. *World Prehistory : A New Outline.* CUP, 1969, xvi+331+maps, pl., etc.

> ..a whole ch. on India; Har. civil. and its relationships to other cultures..
>
> Rev. : Sonia COLE, *Man* (1962), 123; R. E. GREENGO, *AA* 72, 929-32.

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38. DALES, G. F. Harappan outposts on the Makran coast. *Antiquity* 36, 1962, 86-92.

> ..presence of " mature " Harappans along the coast as far west as the Dasht valley, the present border bet. Pakistan and Iran..

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> ..major climatic change did not occur; climatic fluctuation was not a contributory cause of the downfall of MD..

40. DALES, G. F. The mythical massacre at Mohenjo-Daro. *JORM* 31, 1961-62, 32-39. (Also in *Expedition* 6.3, 1964, 37-43).

> ..cause of the decay of MD and H. civil. is vagaries of the Indus rather than pressure of invaders of whose existence we have little positive evidence; enemy of Harappans was Nature aided and abetted by Harappans themselves who accelerated the spoilation of the landscape thro. improper irrigation practices, and by denuding the watersheds thro. overgrazing and deforestation..

41. **Dales, G. F.** New investigations at Mohenjo-Daro. *Archaeology* 18, 1965, 145-150.

> ..IV civil. was not a static monument of ultra-conservatism..the evidence suggests that MD and much of the lower Indus valley suffered from severe and extensive floods; population compelled to abandon the area about 1800-1700 B. C. ..

42. **Dales, G. F.** Civilization and floods in the Indus valley. *Expedition* 7 (4), 1965, 10-19+photos.

> ..reason for the decline of Indus civil. ..

43. **Dales, G. F.** Re-opening Mohenjo-Daro excavations. *ILN* 246 (29-5-65), 25-27.

44. **Dales, G. F.** A suggested chronology for Afghanistan and the Indus valley. *Chronologies in Old World Archaeology* (ed. R. Ehrlich), Univ. of Chicago, 1965, 257-284.

45. **Dales, G. F.** Recent trends in the pre- and proto-historic archaeology of South Asia. *PAPS* 110 (2), April 66, 130-139.

> ..survey of progress of arch. work in India and Pakistan from 1947 up to date..not climatic change but geological and geomorphical factors as significant contributors to the decline of Harappans ..acc. to radio-carbon tests, the mature Har. phase lasted from 2400 to 1800 B. C. ..populations of MD and Har. were forced to migrate to South-east; therefore, Har. sites in Saurāṣṭra..

46. **Dales, G. F.** The decline of the Harappans. *Scientific American* 214 (5), 1966, 92-100. (Also in *The American Review* 11, Oct. 66, 18-27).

47. **Dani, A. H.** (ed.). Timargarh and Gandhara Grave culture. *Ancient Pak*. 3, 1967, 1-407.

> ..Indus civil. is a growth of the Indus system—a gift of the Indus founded on the technology of the intensive cultivation of land irrigated by flood water; it was this rich harvest wh. was exploited by a mercantile class well established in cities on river highways..

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49. **De Cardi, B.** British expeditions to Kalat, 1948 and 1957. *Pak. Arch.* 1, 1964, 20-29.

> ..also " New wares and fresh problems from Baluchistan ", *Antiquity* 33, Mar. 59, 15-24; " On the borders of Pakistan : recent explorations, " *Art and Letters* 24, 1950, 52-57..

50. **Deshmukh, P. R.** *Sindhu-saṁskṛtī āṇi āryāṁcyā bhāratātīla praveśācī kālagaṇanā* (Marathi). *Navabhārata* 17 (5), Feb. 64, 20-27.

> ..IV civil. at its zenith when Aryans invaded India..(Vedic term *ṛṣi* has a regional sense)..for the second instalment of this article, see : *VBD* III. 81. 45..

51. **Deva, K.; Mc Cown, D. E.** Further exploration in Sind : 1938. *Ancient India* 5, 1949, 12-30.

52. **Dikshit, K. N.** Glimpses of proto-historical culture in Rajasthan. *The Researcher* (*Bull. of Raj. Arch. and Museums*) 2, Jaipur, 35-38.

53. **Dikshit, K. N.** Harappa culture and its aftermath. *Archéo-civilizations* 3-4, Dec. 67, 27-36.

54. **Dutta, Bimal Chandra.** Rupar, the ancient town of Harappan settlers in East Punjab. *Ethnos* 35, Stockholm, 1969, 123-141.

> ..ref. to excavations of 1954-55..

55. **Ecochard, Michel.** The Mohenjo-Daro Museum, Pakistan. *Museum* 17, Paris, 1964, 141-145.

56. **Erlenmeyer, M. L. und H.** Über Beziehungen des Alten Orients zu den frühindischen Stadtkulturen. *Anthropos* 62, 1967, 245-246.

> ..(from *Archiv für Orientforschung* 21, Graz, 1966, 21-31)..finds in Iran and Mesopot. confirm such ties..

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58. Faisservis (Jr.), W. A. The Harappan civilization : new evidence and more theory. *American Museum Novitates*, No. 2055, New York, 1961, 27-30.

> ..overgrazing, over-cultivating—coupled with salinity and flooding —made it necessary for men to move NE and SW out of the lower Indus valley proper..

59. Fairservis (Jr.), W. A. Baluchistan find : ruins of a 4000 year old culture still stand in West Pakistan. *Natural History* 70, New York, 1961, 22-29.

60. Fairservis (Jr.), W. A. Possible light on the Indus valley civilization : huge sites in Baluchistan recently discovered and awaiting the speed. *ILN* 239, 26-8-1961, 324-327.

61. Fairservis (Jr.), W. A. The Harappan civilization of the Indus valley. *Am. Philos. Soc. Year Book* 1960, 1961, 554-557.

62. Fairservis (Jr.), W. A. Problems in post-Harappan archaeology in the lower Indus valley and Baluchistan. *JMSUB* 15 (1), 1967, 25-36.

> ..IV civil. in a state of decline when it finally collapsed; gradual population movement out of the valley..Har. was not only the latest phase of a long development within the Indus valley, but most probably the shortest lived..much of the peculiar cultural form of Har. civil. was evolving in the Indus valley prior to the birth of that particular civil...true reason for the decline of Har. civil. lies in socio-economic sphere rather than in climatic or tectonic area..

63. Fairservis (Jr.), W. A. The origin, character, and decline of an early civilization. *American Museum Novitates*, No. 2302, 1967, 1-48.

> ..general hist. of Har. civil. (2300-1700 B. C.)..agrarian basis of that civil.; the relationship wh. the larger urban centres maintained with the rural hinterland..

64. Fatah Singh. *Sindhusabhyatā*. *Sāg*. 8 (4), 1969.

65. Fischer, K. *Industal-Kultur*. Ullstein Kunstgeschichte 19, Berlin, 1964, 119+fig., etc.

66. *Five Thousand Years of Art in Pakistan*: An Exhibition sponsored by the German Arts Council, Central Museum, Utrecht, 1963, 160+81 illustr.

..F. A. KHAN on Indus Valley civilization..

67. GABEL, Creighton. *Man Before History*. Prentice-Hall: Spectrum Book, S-92, 1964, vi+183.

..stage 6 : "urbanization" (by COTTRELL)—ref. to Indus civil...

68. GHOSH, A. The problems of the protohistoric cultures of India and their authors. *PICO* (25th Session) 4, Moscow, 1963, 26-29.

..(1) extension of geographical horizon of Har. culture; (2) discovery of extensive chalcolithic cultures in Central India and Deccan; (3) PGW, cir. 1000 B.C., in Panjab and Western U. P. belonged to Indo-Aryans; (4) no evidence to show that Dravidians inhabited the whole of India in proto-hist. times; (5) post-chalcolithic Iron age megalithic culture of South India (latter half of 1st mill. B. C.) represents Dravidians..

69. GHOSH, A. Archaeology in India. *Expedition* 6(3), 1964, 12-17.

70. GHOSH, A. The Indus civilization: its origins, authors, extent, and chronology. *Indian Prehistory* (pub. DCRI), Poona, 1965, 113-156.

..*VBD* III. 82. 233..

71. GOETZ, H. Pre-British irrigation and drainage installations in India. *JB des Südas. Inst*. 1966, Univ. Heidelberg, 1967.

..ref. to aqueduct of the ritual bath of MD..see : *VBD* III. 82. 129..

72. GOSWAMI, K. G. *Prāgaitihāsika mohenjodaro* (Bengali). Calcutta Univ., 1961, 189+pl. and maps.

..2nd ed...

73. GUPTA, Kalyan Priya. Faunal bearing of Harappan remains. *JOIB* 18 (1-2), 1968, 32-39.

74. GUPTA, S. P.; SHCHATENKA, E. Y. New evidence of Harappa culture in Soviet Central Asia. *Bhārati* 10-11, 1970, 190-197.

75. HAJRA, S. *Essays on Harappa culture.* Subanarekha, Calcutta, 1970, 97.

Rev. : ED., *Antiquity* 45 (177), 60.

76. HANDA, Devendra. The ochre ware and copper hoards' problem. *SP*, 23 AIOC, 1966, 34-36.

..it is tentatively suggested that the ochre ware people were the Harappans driven away from their original homes (the nuclear zone) by their own brethren (the second wave); copper hoard implements belonged to the aboriginal people of the area in wh. the driven-out Harappans then settled..see 78 below..

77. HANDA, Devendra. Protohistoric culture-complex of Panjab. *SP*, 24 AIOC, 1968, 161-62.

..pre-Har., Har., post-Har. ..see : *VBD* III. 82. 143..

78. HANDA, Devendra. Harappans, ochre ware and the copper hoards. *ABORI* 51, 1970 (1971), 206-09. (Also in *EW* 18. 1-2, 1968, 147-150).

..see 76 above..

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..(1) Har. civil.; (2) Vedic and post-Vedic (up to 6th cent. B.C.); (3) various early chalcolithic or late neolithic cultures ..

80. HASANAT AHMED, Syed. Mohenjo-Daro, citadelle d'une civilisation disparue. *France-Asie* 13, No. 123, 1956, 95-96.

81. HASANAT AHMED, Syed. Nouvelles decouvertes sur la civilisation de l'Indus. *France-Asie* 15, No. 145, 1958, 272-274.

82. HERAS, H. Tradiciones primitivas en la India. *Ecclesia* 8 (33), 1947, p. 2.

83. HERAS, H. Education in the Indus valley. *Ed. Quart.* 5, New Delhi, 1953, 249-251.

84. HERAS, H. *Studies in Proto-Indo-Mediterranean Culture.* Vol. I.

..*VBD* II. 85. 40..

Rev. : J. BOTTÉRO, *RHR* 146 (2), 241-43.

85. *The Indian Express.* "Ancient Furrows". 28-2-1969, p. 6.

..traces of agricultural civil. anterior to Har. period found at Kalibangan in Ganganagar dist. ..

86. JAISWAL, O. P. The Indus culture and its legacy. *PIHC* (30th Session), 1969, 38-39.

..cities of Indus based on class division and populated by rulers (possibly priests), traders and craftsmen, who lived on the surplus produced by peasant communities..fusion of Indus and Aryan cultures; the first Brahmins of the Vedic culture were a result of interaction bet. Aryan priesthood and ritually superior Indus priesthood; Indus culture gave Aryans knowledge of art and state-craft..

87. JARITZ, K. *Vorarisches Indien.* Urban-Bücher, 129, Stuttgart, 1970, 140+30 drawings+8 pl.

88. JAUHARI, A. S. Growth of early urban settlements in the Sutlej-Yamuna Divide (Prehistoric and early historic periods). *National Geographical Journal of India* 8 (1), 1962, 1-24.

89. JOSEPH, P. Libby's clock and Harappa. *Times of India* (4-4-1965), p. 5.

..LIBBY's radio-carbon dating machine..end of Har. civil. at MD about 2000 B. C.; late Har. level of Kalibangan bet. 2095 and 2045 B. C.; similar level at Lothal 1900 B. C.; no clue to beginnings of Har. civil. .. see 92 below..

90. JOSEPH, P. The relative chronology of Harappa. *TC* 12, 1966, 319-354.

..see 91 above..

91. JOSEPH, P. Duration of Harappan culture. *Times of India* (18-1-1970), p. 8.

..(carbon 14 technique dates are open to question)..

92. JOSHI, J. P. The comparative stratigraphy of the protohistoric culture of Indo-Pakistan Subcontinent. *The Eastern Anthropologist* 15 (3), 1962, 2-35.

93. JOSHI, J. P. Late phase of the Harappa culture. *Journal of the MP Itihasa Parisad* 5.

94. KHAN, F. A. Before Mohenjo-Daro : new light on the beginnings of the Indus valley civilization from recent excavations at Kot Diji. *ILN* 232, 24-5-1958, 866-867.

95. KHAN, F. A. Archaeological activities in Pakistan, 1948-1955. *Annual Bibl. of Ind. Arch.* 16, Leiden, 1958, xlvi-liv.

96. KHAN, F. A. Kot Diji. *Pak. Quart.* 8 (1), 1958, 13-19.

97. KHAN, F. A. *Preliminary report on Kot Diji excavations 1957-58*. Dept. of Arch., Pakistan, 1959, 20.

98. KHAN, F. A. Indus valley civilization. *Vision* 11, Karachi, Nov. 62, 23-32.

99. KHAN, F. A. Archaeology in Pakistan. *Expedition* 6 (3), 1964, 2-11.

..ref. to IV civil.; Indo-Aryan invasion and Har. culture : relation remains unclear..Har. cities had suffered considerable decline in material prosperity..

100. KHAN, F. A. Dans les cités mortes de la vallée de l'Indus. *Archeologia* 8, 1966, 74-79+fig.

101. KHAN, F. A. *The glory that was Mohenjodaro*. Dept. of Arch., Pakistan, 1967, 20+illustr.

102. KHAN, F. A. *The glory that was Harappa*. Dept. of Arch., Pakistan, 1967, (chiefly illustr.).

103. KHAN, K. SOS für Mohenjo-Daro. *Antike Welt* 2 (2), 1971, 55-56.

..saving of the site wh. is in danger..

104. KHATRI, A. P. A century of prehistoric research in India. *As. Perspectives* 6 (1-2), 1962-63, 169-185.

105. KRAMER, S. N. Die Suche nach dem Paradies. Dilmun und die Indus-Zivilization. *WZMLU* 12, 1963, 311-312.

..see 106 below..

106. KRAMER, S. N. The Indus civilisation and Dilmun, the Sumerian Paradise Lost. *Expedition* 6 (3), 1964, 44-62.

..D., a land frequently mentioned in Sumerian texts and glorified in Sumerian myth, may turn out to be Indus land or at least some part of it (D. described as "the place where the sun rises"—therefore, located to the east of Sumer—and as "prosperous land dotted with great dwellings"); two facts of Indus civil. especially significant for its identification with D. : cult of a water deity and sea-faring ships; the God most intimately related to D. is Enki (=great Sumerian water-god).. (there is some reason to surmise that the rise of Indus cities was in the nature of a cultural 'explosion' or 'revolution' due to arrival in India from Mesopot. of a new ethnic group wh. had already attained a high degree of civil., about 2800 B. C.; they must have been one or another of Mesopot. peoples subjugated by Sumerians, viz., Ubaidians..Indus people must have had a well-developed system of writing consisting of some 400 pictographic signs with conventionalized syllabic values..also schools with a formal system of education)..

107. Lal, B. B. A new Indus valley provincial capital discovered : excavation at Kalibangan in Northern Rajasthan. *ILN* 240, 24-3-62, 454-457.

108. Lal, B. B. A picture emerges : an assessment of the carbon-14 datings of the proto-historic cultures of Indo-Pakistan sub-continent. *Acient India* 18-19, 1962-63, 208-221.

..no carbon-14 determination for early levels of Har. civil., but its end at Kalibangan took place in about 2000 B.C., at Lothal in 19th cent. B. C., at MD in about 1700 B. C...

109. Lal, B. B. A decade of pre-historic and proto-historic archaeology in India, 1951-1960. *Asian Perspectives* 7, Hongkong, 1963, 144-159.

110. Lal, B. B. A deluge? which deluge? Yet another facet of the problem of the copper hoard culture. *AA* 70, 1968, 857-863.

.."copper hoards" in the Gaṅgā valley attributed to invading Aryans (Heine-Geldern), or to Harappan refugees (Piggott), or to indigenous people (Lal) .. hoards associated with the so-called Ochre Ware (prior to c. 1200. B. C.) .. ref. to flood in *ŚPBr.* I. 8. 1. 1-6 and *Pur.*—can they be correlated with arch. .facts connected with the Ochre Ware potsherds?..

111. Lal, B. B. Fresh light on the Indus civilization. *S and C* 35, Jan. 69, 15-16.

112. LAMBERG-KARLOVSKY, C. C. Archaeology and metallurgical technology in prehistoric Afghanistan, India and Pakistan. *AA* 69, 1967, 145-162.

> ..sophisticated technology of metal-working in copper and bronze known to Indus civil. people..for origin of this metallurgical technology, we have to look toward Iran and Mesop. ..

113. LAMBRICK, H. T. *Sind, a general introduction.* Sindhi Adabi Board, Hyderabad (Sind), 1964.

> ..some kind of irrigation practised by IV civil. people; but direct evidence is lacking..L. has a somewhat different interpretation..

114. LAMBRICK, H. T. The Indus flood plain and the Indus civilization. *Geographical Journal* 133, Dec. 1967, 483-495.

115. LAMBRICK, H. T. Stratigraphy at Mohenjo Daro. *JOIB* 20 (4), June 71, 363-369.

116. LEEMANS, W. F. Additional evidence for the Persian Gulf trade and Meluhha. *JESHO* 11 (2), 1968, 215-226.

> ..M. = Mleccha?.. when Indo-Aryans already inhabited a great part of India, the peninsula of Gujarat was perhaps a last bulwark of Indus civil... (also by the author : *Foreign Trade in the Old Babylonian Period*, Leiden, 1960)..

117. LESHNIK, L. S. Prehistoric exploration in North Gujarat and parts of Rajasthan. *EW* 18 (3-4), 1968, 295-310.

> ..sites of Har. civil...

118. LESHNIK, L. S. The Harappan "Port" at Lothal: another view. *AA* 70 (5), 1968, 911-922.

> ..(a large artificial basin adjacent to Lothal interpreted to be a mooring station for merchant vessels; the settlement itself, as an *entrepôt* for trade with Mesop.) .. acc. to author : Lothal, not a port; a basin of irrigation for agriculture and source of drinking water.. a note by K. H. JUNGHANS..

119. VAN LOHUIZEN-DE LEEUW, J. E. Note sur un groupe de constructions se trouvant dans la zone H. R. de Mohenjo-Daro. *Arts Asiatiques* 2 (2), Paris, 1955, 145-149.

120. VAN LOHUIZEN-DE LEEUW, J. E. *De protohistorische culturen von Voor-Indië en hen datering.* E. J. Brill, 1960, 38.

..deals especially with Copper Hoards, a sequence of 40 discoveries since 1882, consisting of more than 600 objects .. C. H. were pre-Aryan and immediately preceded PGW .. fortresses of Har. culture were not conquered by Aryans but by pre-Aryan people who are related to the population of chalcolithic settlements in the rest of India during 2nd mill. B. C.; fortresses conquered by Aryans were the fortresses wh. were patched up by the chalcolithic conquerors of Har. ..

Rev. : J. F. STAAL, *JOAS* 81, 65.

121. MALLOWAN, M. E. L. [Rev. of *VBD* II. 85. 107]. *Antiquity* 29, 1955, 199-202.

..Aryans had already begun to participate in the prosperity of Indus civil., rather than its so-called decline..

122. MARLOW, A. N. The cities of the Indus. *History Today* 17, 1967, 518-524; 602-609.

123. MATE, M. S. Harappan fortifications: a study. *IA* (3rd Series) 4 (1-4), 1970, 75-84.

..earliest Indian manifestations of military engineering; their strategic significance .. fortifications of Har. were local security measures; forts and fortifications did not play any role in IV polity and Indus military system .. economic interrelationship having roots in geographical homogeneity led to basic unity of IV civil...military might was only a complementary factor..

124. MEHTA, M. D. *Lothala men purātattvānveṣaṇa* (Hindi). *VJ* 12 (5), July 63, p. 9.

125. MEHTA, R. N. Lothal—a place-name. *JOIB* 15 (3-4), 1966, 457-458.

..(*lotha* = dead body; Lothal = Mound of the Dead, cf. MD).. author suggests : *lotha* > *loṣṭa*; Lothal = 'of clods'; 'of the mound'..

126. MISRA. Second thoughts on Indus civilization. *Shakti* 2 (3), Mar. 65, 6-8.

..author suggests following sequence : (1) Austric, i. e., culture of Agni : *ṚV*, Brāhmaṇa; (2) Varuṇa : *YV*, Rājanya; (3) Aryans with Indra and Soma : *SV*, Vaiśya; (4) then, Indus culture with its phallic cult : Śiva and *AV*..

127. MISRA, V. D. The archaeological sequence of the upper Ganga valley. *PIHC* (30th Session), 1969, 39-40.

..(1) Late Har. : before 1500 B. C.; (2) OCP : 1500 B. C.—middle of 13th cent. B. C.; (3) Plain Black-and-Red Ware : middle of 13th cent. B. C. to middle of 12th cent. B. C.; (4) PGW : middle of 12th cent. B. C. to 600 B. C.; (5) NBP Ware : 600 B. C. to 1st cent. A. D...

128. Misra, V. N. Cultural significance of three copper arrow-heads from Rajasthan, India. *J. N. E. Stud.* 29 (4), USA, 1970, 221-232.

..analogies with Indus civil. and civil. outside India .. 2565–2110 B. C...

129. Mode, H. *Das frühe Indien.* Böhlau, Weimar, 1960, 267+illustr., etc.

..see : *VBD* II. 85. 60 .. (Mode, *Indische Frühkulturen und ihre Beziehungen zum Westen*, Basel, 1944)..

Rev. : F. Hančar, *WZKM* 56, 332-33; R. D. Jung, *EAZ* 4, 93-95; W. Kirfel, *OLZ* 57 (1962), 180-82; M. Mayrhofer, *AIONL* 3, 254-55; W. Ruben, *DLZ* 83 (1962), 879-88.

130. Mode, H. Tiger- and lion-cultures reflected in archaeology and folklore. *PICO* (26th Session) 3 (2), 1970, 847-851.

..tiger-lore corresponds to the pre-hist. cultural traits (wh. the author has quoted from early Western Asian sources); a prehist. leopard/ tiger culture has preceded an early hist. lion culture not only in Asia, but also in India; therefore, Har. culture must be more archaic than Sumerian culture..

131. Mookerji, R. K. Indus valley civilization. *The March of India* 11 (2), Feb. 59, 14-17.

132. Mughal, Mohammad Rafique. *The Early Harappan Period in the Greater Indus Valley and Northern Baluchistan (c. 3000–2400 B. C.).* Penn. Univ., 1970, 425.

..doctoral diss. ..

133. Nanavati, J. M. Problems of chronology of Harappan sites in Gujarat. *JOIB* 11 (4), June 62, 421-427.

..beginnings of Har. settlement at Lothal : 2000 B. C.; at Rangpur and Rojhadi : 1800 B. C.; at Prabhas : 1500 B. C...

134. Nigam, J. S. Unique potsherd from Rupar. *JOIB* 20 (4), June 71, 370-371.

..this potsherd = a link bet. the Harappans and the pre-Harappans..

135. O'FLAHERTY, Wendy Doniger. In defence of Sir John Marshall. *JTS* 2 (1), Part I, April 70, 277-285.

..examines crit. of M. in *The Birth of Indian Civilization* by ALLCHINS (*VBD* III. 82. 8) and *The Indus Civilization* by WHEELER (*VBD* II. 85. 107)..

136. " The Peabody Museum expedition to West Pakistan, 1955 ". *Pak. Arch.* 1, 1964, 34-36.

137. P. I. B. Indus valley civilization—excavation at Lothal. *MR* 104, Sept. 58, 219-222.

138. PIGGOTT, Stuart (ed.). *The Dawn of Civilization: the First World Survey of Human Cultures in Early Times.* Mc. Graw-Hill Book Co., New York, 1961, 404 + 13 chronological charts, etc.

..ch. 8 : " Ancient India— the civilization of a sub-continent", by R. E. M. WHEELER..Indus civil., regarded as a local development cir. 2500 B. C., in wh. an as yet unidentified hill people were able to adapt to riverine conditions, following the example of Sumerians; shortly after 2000 B. C., the IV civil. broke thro. the desert-jungle barrier to the East and South of Indus valley and colonised both the upper part of the Ganga-Yamuna Basin and the west coast of India north of Bombay; the civil. disappeared in its homeland cir. 1500 B. C. as a result of an invasion, possibly of the Aryans, but survived in a backward form across the ecological barrier..

Rev. : Irving ROUSE, *AA* 64, 888-892.

139. PLENDERLEITH, H. J. Mohenjo-Daro: a 5000 year old heritage threatened with destruction. *Unesco Courier*, June 65, 22-26.

140. POSSCHL, Gregory L. The Mohenjo-daro floods: a reply. *AA* 69, 1967, 32-40.

..(abandonment of ancient cities of Indus valley on account of those settlements having been engulfed by a sea of mud that accumulated behind a naturally formed dam across the Indus river : cf. 40-42 above and 148, 150, 151 below).. P. finds this theory lacking in two respects : (1) evidence for the dam is extremely thin and cd. be accounted for in other ways; (2) even if the dam did form, it cd. not have led to the abandonment of the whole of Indus valley.. P. suggests that the cities and settlements were abandoned because the Harappans were over-utilizing their land and that they sealed their own fate with the patterns of subsistence wh. they chose to use .. (IV civil. spans a time period of less than 1000 yrs., bet. 2500 and 1500 B. C.; "mature" Harappan : 2250-1750 B. C.; IV civil. oriented toward a riverine life; canal irrigation not practised; cause of the end of the civil. is somehow tied to the peculiarly urban and mass techniques of production)..see 153 below..

141. PURI, K. N. Lothal, an Indus valley site in Saurashtra. *Indologen-Tagung 1959*, Vandenhoeck u. Ruprecht, Göttingen, 1960, 51-57.

142. PUSALKER, A. D. Horse in protohistoric India. *Bh. Vid.* 20-21, 1960-61 (1963), 237-241.

..IEs knew the horse and domesticated it in their original home before their separation; the Aryans brought it to their settlements in Iran about 4000 B. C.; the occurrence of horse in proto-hist. period in the regions surrounding Indus valley, coupled with the fact that analogous animal like ass and a carnivore like cat were domesticated there, renders the existence of horse in ancient I. V. quite probable; skeletal remains and clay representation of horse in IV finds.. an advance party of Aryans perhaps formed part of the population of ancient I. V. ..

143. PUSALKER, A. D. Pre-Harappan, Harappan, and post-Harappan culture and the Aryan problem. *QRHS* 7 (4), 1967-68, 233 ff.

..identifies Sothi culture with Ṛgvedic people .. see *VBD* III. 82. 305..

144. PUSALKER, A. D. *Harappāpūrva, harappā āṇi harappottara saṁskṛtī* (Marathi). *Saṁskṛti-Sugandha*, Poona, 1970, 103-115.

..Har. civil. represents a later stage of the Vedic civil. itself.. see 143 above..

145. RAIKES, R. L.; DYSON, R. H. The prehistoric climate of Baluchistan and Indus valley. *AA* 63, April 61, 265-281.

..available zoological and botanical evidence does not support an inference of large true forest areas based on heavier rainfall; on the contrary, it indicates an environment little changed from that of the present day; drainage system at MD not adequate for storm-water; evidence of burnt bricks (for plentiful fuel and rainfall) has little validity .. thesis re. desiccation of Indus valley not supported by sufficient evidence.. (of course, hydrographic evidence does point to serious alterations in the natural environment of Indo-Baluchistan region..

146. Raikes, R. L. The end of the ancient cities of the Indus civilization in Sind and Baluchistan. *AA* 65 (3), June 63, 655-659.

..the end of IV civil. cd. have been brought about or accelerated by natural causes.. coastal uplift (wh. occurred mainly in chalcolithic times) and other changes (wh. affected the drainage situation in IV.) were at least a contributory cause of the end of Indus civil. .. no major climatic changes occurred during that period..

147. Raikes, R. L. Physical environment .. a hydrological approach. *EW* 15, 1964, 179-193.

..destruction of Har. civil. thro. repeated floods..

148. Raikes, R. L. The end of the ancient cities of the Indus. *AA* 66, 1964, 284-299. (Also in *Ancient Pak.* 66. 2, 1964, 284-300; summary in *Anthropos* 59, 1964, p. 275).

..(1) brief summary of present knowledge; (2) existing view (viz., that the end was due to invasion) open to doubt; (3) rev. of present evidence for dating of Har. civil. .. conclusions: the uplift and associated earth movements caused the destruction of Har. civil. in about 1500 B. C. or at a much earlier date; no evidence of stagnation of culture; on the contrary, dogged determination and creative energy sufficient to account for seven rebuildings of MD.. evidence of geomorphology and hydrological engineering supports the claim of a short duration of Har. civil. (arch. evidence not inconsistent with this view)..

149. Raikes, R. L. Concerning the ancient cities of the Indus: an emendation. *AA* 66, 1964, p. 1396.

..clarification of a statement in 148 above re. inundations and silt..

150. Raikes, R. L. The Mohenjo-daro floods. *Antiquity* 39 (155), 1965, 196-203.

151. Raikes, R. L. The Mohenjo-daro floods — further notes. *Antiquity* 41, 1967, 64-66; 309-310.

..H. T. LAMBRICK's views of the subject : *Antiquity* 41, p. 228; R.'s riposte on 309-310..

152. RAIKES, R. L. *Water, Weather and Prehistory.* John Baker, London, 1967.

153. RAIKES, R. L.; DALES, G. F. The Mohenjo-Daro floods : a rejoinder. *AA* 70, 1968, 957-961.

..apropos 140 above .. P. seems overanxious to reject totally the "natural disaster" theory; but that theory is founded on observable scientific "facts" incomplete as they admittedly are at present .. dating and chronology of IV civil. based on three major considerations : (1) relative chronology of Indus-Baluchistan cultures; (2) absolute dating by C-14; (3) correlation of Indus and Mesop. chronologies and hist. events.. P's insistence on 2250 B. C. as the upper limit for "mature Harappan" is untenable; "mature" Har. must have ended closer to 1900 than to 1700 B. C. .. the "flood theory" for the end of MD and the central Indus region (proposed by R. and supported by D.) is but part of a much larger and more significant picture of "natural disasters" that apparently confronted and defeated the populations of both Baluchistan and IV; much recent evidence to support this theory; the socio-economic and cultural factors that certainly were involved in the final demise were brought about, or at least intensified, by the natural disasters; the "leaking dam" theory best satisfies both arch. and geomorphological conditions ..

154. RAIKES, R. L. Kalibangan : death from natural causes. *Antiquity* 42, 1968, 286-291 + 3 pl.

155. RAJAGOPALAN, K. Health and recreation in Indus valley. *Educational Miscellany* 1, Agartala, Mar. 65, 68-70.

156. RAO, S. R. The excavations at Lothal. *Lalit Kala* 3-4, New Delhi, 1956-57, 82-89.

157. RAO, S. R. New light on the Indus valley civilization. *March of India* 11, New Delhi, Sept. 59, 3-8.

158. RAO, S. R. The earliest dock in the world. *The Onlooker* (Annual), Bombay, 1960-61.

159. RAO, S. R. New light on the Indus valley civilization : seals, drains and a dockyard in the new excavations at Lothal in India. Part I. *ILN* (25-2-1961), 302-304.

160. RAO, S. R. Maturity and declining of the Indus valley civilization : religion and industry revealed in excavations at Lothal. Part II. *ILN* (11-3-1961), 387-389.

161. RAO, S. R. Further excavations at Lothal. *Lalit Kala* 11, April 62, 14-30.

> ..civil. of 2450-1700 B. C.; commercial contacts with Sumer; L. = replica of MD; more Indus seals; represents a new development of Har. civil...

162. RAO, S. R. Excavation at Rangpur and other explorations in Gujarat. *Ancient India* 18-19, 1962-63, 5-207.

> ..(with contributions by B. B. LAL, BHOLA NATH, S. S. GHOSH, and KRISHNA LAL).. Har. parallels..

163. RAO, S. R. Shipping and maritime trade of the Indus people. *Expedition* 7 (3), 1965, 30-37. (Also in *SP*, 26 ICO, 1964, 204-205).

> ..Harappans came to Kathiawar by sea-route in two waves; they made a peaceful penetration..

164. RASHMI. *Ghaggara ghāṭī men sindhu-sabhyatā ke avaśeṣa* (Hindi). *Tripathagā* 10 (1), Oct. 64, 85-86.

165. RILEY, Carroll L. *The Origins of Civilization.* Southern Illinois Univ. Press, 1969, xii+243+charts, illustr., etc.

> ..eleven civilizations dealt with; among them, IV civil...
>
> Rev. : H. T. WRIGHT, *AA* 73, 414-15.

166. SAHNI, M. R. Bio-geological evidence bearing on the decline of the Indus valley civilization. *Journal of the Palaeontological Society of India* 1, Lucknow, 1956, 101-107.

167. SALI, S. A. The Harappa culture as revealed through surface explorations in the central Tapti basin. *JOIB* 20 (2), Dec. 1970, 93-101+2 pl.

168. SANKALIA, H. D. From food collection to urbanisation in India. *Indian Anthropology* (Asia Publ. House), Bombay, 1962, 66-104.

169. SANKALIA, H. D. Protohistory in India. *Bh. Vid.* 20-21, 1962, 232-236. (Also in *I-AC* 11, 355-60).

..see : *VBD* III. 82. 344..geographical extent of Har. civil.; Har. civil. was maritime, not merely land-locked; Indian in origin; motifs like bull, pippal leaf; bet. 2500 and 1800 B. C.; Aryans arrived in India about 2000 B. C.; PGW culture (1000-800 B. C.) closely associated with sites mentioned in *MBh.*; probably product of MBh. people..

170. SANKALIA, H. D. Archaeology in India during the year 1965. *Indica* 3 (2), 1966, 85-94.

..Har. civil...

171. SANKALIA, H. D. Kot-Diji and Hissar III. *Antiquity,* 1969, 142-144.

172. SANKARANANDA, Swami. *History of Mohenjo-Daro and Harappa.* Abhedananda Acad. of Culture, Calcutta, 1965, xiii + 176.

173. SAXENA, Kishore Kumar. End of Harappa civilization : an appraisal of the data. *I-AC* 17 (3), July 68, 26-35.

..five theories re. origin and end of Har. civil. outlined and examined; none of them tenable; acc. to S., process of disappearance of Har. civil. was slow; the civil. moved gradually from NW to SE; floods, decline in material prosperity, increase in population, and assimilation with Gangetic peoples contributed to its decline..

174. SCHMÖKEL, H. Zwischen Ur and Lothal. *FF* 40, 1966.

..see : *VBD* III. 90. 53..

175. SEN, Benoy Chandra. Harappan culture in Rajasthan, and Vedic and Epic traditions. *SP*, 26 ICO, 1964, 221-222.

..traces of Sarasvatī and Dṛṣadvatī in dried-up river-beds in Bikaner region..

176. SHAH, Priyabala. Archaeology in India. *SPP*, 9 (2), Aug. 69, 78-82; 10 (1), Feb. 70, 1-6.

..ref. to Har., Rangpur, Lothal excavations..

177. SHARMA, Y. D. Past patterns in living as unfolded by excavations at Rupar. *Lalit Kala* 1-2, 1955-56, 121-129.

178. SHARMA, Y. D. *Protohistoric remains : archaeological remains, monuments, and museums.* 26 ICO, New Delhi, 1964, 42.

179. SINGH, Hardial. Harappan relics under Chandigarh. *Times of India* (1-2-70).

..four skeletons, a cornelian bead, copper rings, faience bangles, monotonous ochre-coloured pottery and riverbed sand..site belongs to decadent Har. civil...

179A. SINHA, B. P. The bearing of recent archaeological discoveries on proto-Indian history. *JBRS* 46, 1960, 257-62.

..see : *VBD* III. 81. 165..

180. SINHA, B. P. Rise and fall of the Indus valley civilisation in the light of West Asiatic archaeological discoveries. *JBRS* 46, 1960, 267-275.

..near about 2000 B. C., cities of Har. civil. were subjected to natural calamities (like flood); this might have been taken advantage of by some bordering village communities; or even local resistance might have been organized against the monotonous and monolithic administration of Har. rulers; these movements coincided with the great racial movements in the wake of wh. the Aryans entered India..

181. SINHA, B. P. Presidential address : Ancient Period. *PIHC* (24th Session), 1961, 15-30.

..see : *VBD* III. 82. 380 .. ref. to progress of res. re. Har. civil. ..

182. SOUNDARA RAJAN, K. V. Community-movements in protohistoric India. *JOIB* 12 (1), Sept. 62, 69-82.

..see : *VBD* III. 82. 387..

183. SPIVACK, Morris J. A. *A World of Contradictions, the Indus Valley Culture*. Bayonne, New Jersey, 1957, 62.

184. STUCKENRATH, R.; DALES, G. F. University of Pennsylvania Radiocarbon Dates X. *Radiocarbon* 9, 1967.

..gives newest dates from the "latest mature Har." level at MD..

185. SURAJ BHAN. The 'late' phase of Harappa civilization. *VIJ* 2, Sept. 1964, 344-352.

...1900 B. C.—1300 B. C...

186. VAJAPEYI, K. D. *Bhārata men ādhunika purātattva-anveṣaṇa* (Hindi). *Madhyabhāratī* 1 (1), 1958, 17-23.

..ref. to IV. civil...

187. VARMA, Kailash Chandra. Antiquity of the Indus civilization. *A. N. Jha Fel. Vol.*, 1969, 97-135.

..arguments of K. N. SASTRI (*VBD* II. 85. 79-82), supported by the findings of DURRANI (*VBD* III. 90. 24, 26), combined with the evidence of Indus script and the ceramic parallels bet. Har. on the one hand and Halaf, Al'Ubaid, Susa and Silak on the other, definitely establish that the remains on mound F at Har. are to be dated 4000-3500 B. C. .. many resemblances bet. imp. aspects of Vedic and Indus civil...(original home of the Aryans in India)..

188. VARMA, K. N. A note on the Indus civilization. *Mālavikā* 1, Bhopal, Oct. 63, 18-21.

189. WAKANKAR, V. S. A possible clue to the authorship of proto-historic cultures of Malwa. *SP,* 25 AIOC, 1969, 183-184.

..Har. culture is Vedic culture; pre-Harappans at Kalibangan must be early Vaidikas..

190. WHEELER, R. E. M. Review of *Expedition* 2 (1). *Antiquity* 38, 1964, 307-309.

191. WHEELER, R. E. M. *Civilizations of the Indus Valley and Beyond.* Thames and Hudson (Library of the Early Civilizations), London, 1966, 144 + illustr., maps, etc.

..(a completely revised and enlarged ed. of W.'s original ch. in 138 above : *The Dawn of Civilization*, 1961).. origin, nature, and decline of IV civil. in the light of most recent work; still adheres to "massacre theory"; persistent floods only a contributing factor in the decline of MD.; life of Har. civil. : 2500-1700 B. C...

Rev. : B. ALLCHIN, *Man* (NS) 1, 567; J. BURTON-PAGE, *BSOAS* 31, 207; G. F. DALES, *AA* 69, 96.

192. WHEELER, R. E. M. Civilizations of the Indus valley and beyond. *Technology and Culture* 8 (1), USA, 1967, 90-91.

193. WHEELER, R. E. M. *The Indus Civilization.* CUP, 1968, xi+144.

..*VBD* II. 85. 107 : first ed.; second ed., 1960; third ed., 1968 (suppl. Vol. to CHI).. (1) area of distribution of IV civil.; (2) its relationship with agricultural civilizations of 4th-3rd mill. B. C.; (3) chronological sequence; (4) IV civil. and Mesop. civil.; (5) end of IV civil.; its causes; the role of Vedic Aryans in this connection..

Rev. : E. B., *JAOS* 81, 460; L. B. Keny, *Indica* 1, 109-12; M. C. Quinnell, *Man* (NS) 5, 320-21; S. V. Raghavendrachar, *DUJ* 61, 152; B. N. Sahay, *MinI* 42, 173; A. Tamburello, *EW* 14, 236-42; R. Whallen Jr., *JAS* 28, 637-38.

194. Wheeler, R. E. M. Rescue of a submerged city. *JTS* 2 (1), Part I, April 70, 287-291.

..re. Mohenjo-daro..

195. Wilhelmy, Herbert. Verschollene Städte im Indusdelta. *Geographische Zeitschrift* 56 (4), Wiesbaden, 1968, 256-294.

86. SCRIPT, SEALS, ETC.

1. Alekseyev, G. V. Characteristics of the proto-Indian script. Moscow, 1965, 6-10.

..(Russ. original transl. into English by H. C. Pande).. about 450 symbols in proto-Indian script; most of them placed vertically and symmetrical to the vertical axis..

2. Alekseyev, G. V.; Knorozov, Y. V.; Kondratov, A. M.; Volchok, B. Y. *Soviet Studies on Harappan Script.* Coconut Grove, 1970, 35.

..(Russ. original transl. into English by H. C. Pande; ed. by H. Field and E. M. Laird)..

3. Bibby, Geoffrey. The 'ancient Indian style' seals from Bahrein. *Antiquity* 32, 1958, 243-246.

4. Bibby, Geoffrey. Seal links with Ur and Mohenjo-Daro. *ILN* (11-1-1958).

5. Bongrad-Levin, G. M. [MD and Har. inscriptions]. *Sov. vostokovedeniye* 6, Moscow, 1957.

..establishes the meaning of one of the symbols.. (substantiates the thesis about the undulatory penetration of Aryan tribes into

India; Har. downfall not directly connected with the advent of Aryans in India)..

6. Bowen, R. Boats of the Indus civilization (depicted on a seal and on a potsherd). *Mariner's Mirror* 42 (4), Cambridge, 1956, 277-90.

7. Brice, W. C. The Copenhagen decipherment of the proto-Indic script. *Kadmos* 9 (1), 1970, 22-28.

..see 61-64 below..

8. Brunel, Francis. Les sceaux de la civilisation de l'Indus. *Connaissance des arts* 134, Paris, April 63, 60-65.

9. Buchanan, Briggs. A dated seal impression connecting Babylonia and ancient India. *Archaeology* 20, 1967, 104-107.

10. Burrow, T. Dravidian and the decipherment of the Indus script. *Antiquity* 43 (172), 1969, 274-278. (Also in *JTS* 2. 1, Part I, April 70, 149-156).

..Parpola's claim (61-64 below) to have deciphered the Indus script can't be accepted; far too many uncertainties involved..

11. Chhabra, B. Ch. Seals of ancient India. *The Indian Archives* 14, 1961-62, 36-49.

12. Clauson, G.; Chadwick, J. The Indus script deciphered? *Antiquity* 43, Sept. 69, 200-207. (Also in *JTS* 2. 1, Part I, April 70, 135-148.

..comments on "First announcement" (61 below).. (p. 148 : Diakonov's comment on Clauson's contribution re. the relationship bet. Elamite and Proto-Dravidian)..

13. Cohen, M. *Le grande invention de l'écriture et son évolution.* Imprimerie Nationale, Paris, 1958; Vol. I (text), xii + 471; Vol. II (documentation, index), v + 228; Vol. III (plates, etc.), iii + map + 95 pl.

..proto-Indian script..

Rev. : W. C. Brice, *Man* (Oct. 60), 200; I. J. Gelb, *Lg* 38, 206-13.

14. Dales, G. F. South Asia's earliest writing. *Expedition* 1 (4), 1967, 34-39.

15. DAVE, S. S. Brāhmī script. *PIHC* (25th Session), 1964, p. 90.

..B., a phonetic alphabet from its very origin; co-existed with the Egyptian and MD scripts; B., presumably of Aryan origin..

16. DAVE, S. S. The appeal and salute seal of the Indus valley civilisation. *PIHC* (26th Session), 1964, p. 32.

..seal No. VS 210 of Pl. 118 of Vol. III of MARSHALL's *Indus Civil.*; the two persons shown on the seal are presumably Aryans; they perhaps lived in forests..

17. DAVE, S. S. Sacrifice-seals of the Indus valley culture. *PIHC* (27th Session), 1967, 24-26.

..IV civil. people not necessarily followers of cult of sacrifice; the seals suggest the peace-making role of Śiva as a fertility-god of agriculture, lord of beasts and forest wealth, and supreme lord of the society originally built up on totemic rel...

18. DAVE, S. S. A note on the so-called "cult standard" on Indus seal. *PIHC* (30th Session), 1969, p. 30.

..seal-animal (a free undomesticated animal); its imp. on the seal is strictly totemic; the animal represents tribal leader, tribe, and tribal deity .. author suggests the following sequence of supreme deities : Viṣṇu ('one-horned' animal); Śiva ('two-horned' man); Indra..

19. DAVE, S. S. Indus epigraphy. *PIHC* (30th Session), 1969, 30-32.

..Indus seals : (1) they are strictly commercial and non-literary; (2) their lg. shd. be determined independently of their script; (3) script shd. be regarded as strictly original; (4) they are pre-sargonic, cir. 3000 B. C...

20. DAVE, S. S. Indus epigraphy : some basic problems. *SP*, 26 AIOC, 1972, p. 123.

..suggests "ecological approach" to solve the problem; two basic facts : (1) unchangeability of script; (2) full use for a no. of centuries .. nature of script is "totemic symbollary"; it does not contain lg...

21. DELAVAULT, B. Le déchiffrement des écritures inconnues. *Archeologia* 12, 1966, 46-51.

..proto-Ind. writing..

22. Dhavalikar, M. K. The origin of Saptamātṛkās. *BDCRI* 21, 1963, 19-26.

..*VBD* III. 49. 28..seven figurines shown on Indus seals and plaques are the earliest prototypes of S.; S. associated with the extraction of Soma-juice in Soma-sacrifice..

23. Diakonov, I. Indus script decipherment—a footnote. *Antiquity* 44, 1970, p. 49.

..re. Parpola's work (61-64 below)..

24. Fatah Singh. *Sindhughāṭī kī lipi men brāhmaṇon aur upaniṣadon ke pratīka* (Hindi). *Svāhā* 1 (1), 1969, 1-5; 1-76; illustr., etc. (Also pub. : Raj. Or. Res. Inst., Jodhpur).

..studies as many as 500 Indus seals..(Indus civil. is post-Vedic)..

25. Fatah Singh. *Ekaśṛṅgī-lekhamālā* (Hindi). *Svāhā* 1 (2-3), 1969, 1-16, 89-96.

..serially..several Indus inscriptions read..Indus script and unicorn..

26. Fatah Singh. *Sindhulipirahasyodghāṭanam*. Sk. Parisad, Saugar, 1970, 27.

27. Guha, J. P. *Seals and statuettes of Kulli, Zhob, Mohenjo Daro, and Harappa*. Vir Publishing House, 1967, 34.

28. Gurov, N. V.; Katenina, T. Ye. A new stage in the study of proto-Indian inscriptions (Russ.). *Sovetskaja Etnografija* 2, 1967, 171-178.

..a rev. of " A preliminary report " by Knorozov (42 below)..

29. Gurov, N. V. Prospects for the linguistic interpretations of the proto-Indian texts, on the basis of the Dravidian languages (Russ.). *Proto-Indica 1968*, Moscow, 1968.

..see 44 below..

30. Gurov, N. V.; Knorozov, Yu. V. Rev. of *Decipherment : first announcement* by Parpola and others (Russ.). *Sovetskaja Etnografija* 6, 1969, 151-158.

..apropos 61 below..

31. Gurov, N. V. Towards the linguistic interpretation of the proto-Indian texts. *JTS* 2 (2), Part I, April 70, 53-87.

..affinity of the lg. of proto-Ind. texts with Dravidian family.. Har. civil. chronologically coincides with the period of the single proto-Dr. lg...proto-Ind. seals played a "protective" part and are a kind of amulets or talismans..evidence of a special sacrificial ritual relating to planets (*grahapūjā*); also cult of Skanda; some cosmological conceptions (in particular, that of nine planets)..

32. Gurov, N. V. The morphological structure of the proto-Indian inscriptions (Russ.). *Proto-Indica 1970*, Moscow, 1970, 43-97.

33. Heras, H. Chanhu Daro and its inscriptions, another site of Indus valley culture. *St. Xavier's College Magazine* 29, Bombay, 102-108.

34. Heras, H. A escrita dos proto-indios e o seu zodiaco de oito constelacoes. *Brotēria* 32, Lisbon, 1941, 564-578.

35. Heras, H. La primitiva revelación en las escrituras Indias. *Estudios Biblicos* 11, Madrid, 1952, 225-233.

36. "Indus seals discovered in Ahmedabad". *Roop-Lekha* 26 (1), New Delhi, 1955, 70-71.

37. "Indus unveiled". *The Indian Express* (28-2-69), Bombay, p. 6.

..ref. to work of Parpola and others (61-64 below)..

38. Joseph, P. The Harappa script—a tragedy in timing. *TC* 11 (4), 1964, 295-307.

..studies various reactions to Heras's theories put forth in *Studies in Proto-Indo. Medit. Culture*..(1) Har. culture was non-Aryan and pre-Aryan; (2) it was Dravidian-inspired; (3) Lahovary speaks of a pre-IE, a polysynthetic linguistic substratum for the entire region extending from India to Spain; (4) Kramer identifies Dilmun with Har. civil.; (5) Heras identifies Har. civil. with Magan of Sumerian records..

39. Joseph, P. Harappa script decipherment: Father Heras and his successors. *JTS* 2 (1), Part I, April 70, 111-134.

40. *Journal of Tamil Studies* 2 (1), Madras, April 70, 299.

..Part I : Special Number on the decipherment of the Mohenjo-daro script..

41. KNIZKOVA, H. One more step towards the deciphering of the proto-Indian script. *New Orient* 5, Oct. 66, 139-40.

42. KNOROZOV, Yu. V. and others. *Preliminary report on the investigation of the proto-Indian script* (Russ.). Inst. Etnografi ANSSSR, Moscow, 1965, 74.

..decipherment of Indus script based on a formal analysis of the inscriptions made by a computer..direction of writing from right to left; lg. cd. only be Dravidian; script is logosyllabic (GUROV); inscriptions are 'sacrificial'..see 44 below..also see 28 above..

Rev. : A. R. K. ZIDE and K. V. ZVELEBIL, *Lg* 46, 952-968.

43. KNOROZOV, Yu. V. Characteristics of the language of the proto-Indian inscriptions. *Pred. soob. ob issl. proto-ind.*, Moscow, 1965, 46-51.

..(Russ. original transl. into English by H. C. PANDE) .. set word-order in the sentences; attribute prefixed to word; before another noun, a noun performs the function of adj. without the addition of affixes; numerals joined to nouns without affixes of plural number; only suffixes in the lg.— not a single prefix.. Indus lg. can't be related to Sumerian-Hurrite-Elamite lgg., nor to IE lgg., nor to Munda lgg.; it is close to Dravidian lg. in grammatical structure..

44. KNOROZOV, Yu. V. and others. *Proto-Indica, 1968 : brief report on the investigation of the proto-Indian texts.* Inst. of Ethnography, Moscow, 1968, 55. (Also in *Proc. VIII Internat. Congr. of Anthrop. and Ethn. Sciences*, Tokyo, Sept. 1968).

..Yu. V. KNOROZOV, "The formal analysis of the proto-Ind. texts" (4-18); B. Ya. VOLCOK, "Towards an interpretation of the proto-Ind. pictures" (19-27); N. V. GUROV, "Prospects for the linguistic interpretation of the proto-Ind. texts" (28-50) (29 above); bibliography..see 42 above..also see 109, 110 below..

Rev. : K. ZVELEBIL, *Comparative Dravidian Phonology* (1970), 194-96.

45. KNOROZOV, Yu. V. and others. *Soviet Studies on Harappan script*. Florida, 1969.

..(English transl. by H. C. PANDE)..

46. Knorozov, Yu. V. The formal analysis of the proto-Indian texts. *JTS* 2 (1), Part I, 1970, 17-28.

..another version of the author's contribution in 44 above..

47. Knorozov, Yu. V. Classification of the proto-Indian blocks (Russ.). *Proto-Indica* 1970, Moscow, 1970, 3-14.

48. Koskenniemi, S.; Parpola, A.; Parpola, S. A method to classify characters of unknown ancient scripts. *Linguistics* 61, Sept. 70, 65-91. (= Joint Reprint Series 2, SIAS).

49. Lal, B. B. The direction of writing in the Harappan script. *Antiquity* 40 (157), Mar. 66, 52-55.

..must be from right to left; evidence of two inscribed potsherds from Kalibangan..

50. Lal, B. B. *Sindhu-sabhyatā kī lipi : eka āṁśika dṛṣṭi-pāta* (Hindi). *Kaviraj Fel. Vol.*, 1967, 499-501.

51. Lal, B. B. Indus script : inconsistencies in claims of decipherment. *Hindustan Times* (Weekly Rev.), 6-4-69, Delhi, p. 14.

52. Leemans, W. F. De betrekkingen tussen Mesopotamie en het Indus-gebied en de ontcijfering van het oude indische schrift. *Phoenix* 15 (2), 1969, 248-267.

..ref., among others, to Parpola's work (61-64 below)..

53. Lienhard, S. Finska forskare tyder Indus-skriften. *Orientaliska Studier* 1, Stockholm, 1969, 4-7.

..apropos 61-64 below..

54. Mahadevan, Iravatham. Dravidian parallels in proto-Indian script. *JTS* 2 (1), Part I, April 70, 157-276.

..new interpretation of the Indus script within the Dravidian frame-work; hypotheses of Russian and Scandanavian teams as starting pt. (1. lg. is Dravidian; 2. signs are mostly logographic and based on the principle of homophony; 3. inscriptions generally read from right to left) .. (1) the nominal affixes; (2) the priest-rulers; (3) the acropolis and the lower city; (4) the institutions of the acropolis; (5) the people of the lower city; (6) the myths of the proto-Indians : (a) priest in the water-pitchers (Agastya); (b) hunter on the tree; hunter with tiger; (c) serpents on the tree : proto-Ind. worship of serpent-planets .. conclusions : proto-Ind. civil. was Dravidian; lg. nearest to Old Tamil; proto-Ind. civil. ruled by a priestly oligarchy; fundamental division bet. the priest-rulers living on the Acropolis within the citadel and the common people living in the lower city; (priest-rulers correspond to the Vēḷir of the Tamil civil.); no trace of Śiva in inscriptions; two types of rel. : astral rel. and ancestor-worship..

55. MUL, Gunakar. *Sindhu lipi kī samasyā* (Hindi). *Tripathagā* 10 (9), June 65, 41-48 ; 118.

56. NATH, Raj Mohan. *A clue to the Indus valley script and civilization.* Mimosa Ridge, Shillong, 1959, ii + 24 + 27. (Also : " A clue to the Indus valley script ", *PIHC*, 22nd Session, 1959, 165-171).

..(in Indus script, the writing commences from the tail or back end of the figure of the animal depicted on the seal.. pictures on MD seals tally with pictures of Kassites and Assyrians) .. IV signs are *tantric*; IV rel. opposed to Vedic rel. ..

Rev. : A. D. PUSALKER, *ABORI* 41, 172-73.

57. NATH, Raj Mohan. Two seals of Lothal. *PIHC* (23rd Session), 1960, p. 120.

..readings on the two seals : "Alasaka Bhaga Pura" (= city of God who induces rest or relaxation); " Trasha Kr Bhaga " (=God who causes fright or panic) .. Lothal = " Lodhal " = abounding in " Lodhas " or ships wh. were rendered unserviceable..

58. PANDIT, P. B. Cracking the code. *Hindustan Times* (Weekly Rev.), 30-3-69, ii-iii.

59. PARPOLA, A.; PARPOLA, S.; KOSKENNIEMI, S. Computing approach to proto-Indian, 1965 : an interim report. Helsinki, 1966, 6.

..stencilled..

60. PARPOLA, A.; PARPOLA, S.; KOSKENNIEMI, S. Decipherment of the proto-Dravidian inscriptions of the Indus civilization. *Newsletter* 2, SIAS, Mar. 69, 5 ff.

61. PARPOLA, A. and others. *Decipherment of the Proto-Dravidian Inscriptions of the Indus Civilization: A first announcement*. SIAS, Copenhagen, 1969, 71.

..hist. context; bibliography of published material; decipherment.. script logographic, lg. proto-Dravidian..
Rev. : J. Friedrich, *Orientalia* 38, 493-94; B. K. Majumdar, *QRHS* 8, 268-69; T. R. Trautmann, *JAS* 29, 714-16; A. R. K. Zide and K. Zvelebil, *I-IJ* 12, 126-31; K. Zvelebil, *Comparative Dravidian Phonology* (1970), 194-96.

62. Parpola, A.; Koskenniemi, S.; Parpola, S.; Aalto, P. *Progress in the Decipherment of the proto-Dravidian Indus Script*. SIAS, Copenhagen, 1969, 47.

..notes on method and nature of script; syllabic signs; temples and palaces; bathing and astral rel.; demons and Planets; Kṛṣṇa of Indus inscriptions; Dravidian astronomy and astrology..
Rev. : (on 61 and 62) H. Berger, *ZDMG* 120, 420-21; W. C. Brice, *JRAS* (1970), 221-23; A. Kalyanaraman, *ALB* 33, 419-22; M. Mayrhofer, *Die Sprache* 16, 91-92; W. P. Schmid, *IF* 74, 212-20; D. C. Sircar, *JOIB* 19, 176-78; (on 62) A. R. K. Zide and K. Zvelebil, *I-IJ* 12, 131-34.

63. Parpola, A. and others. Progress in the decipherment of the Indus script. *Newsletter* 3, SIAS, Jan. 70, 6-8.

..script is a logosyllabic, pictographic system of writing wh. is to a great extent based on the rebus principle; lg. is an early form of Dravidian, very close to Tamil..contents of inscriptions : mainly proper names of gods, high officials, institutions, and individuals, stating the owner of the seal and the goods sealed with it; some of the seals are dedications to gods or votive tablets of devotees.. iconographic devices on the seals consist mainly of animals representing gods; seals with scenes of anthropomorphic deities belonged to high-priests of main gods..seals used in controlling trade and adm. .. social structure of Indus people was hieratic; also a secular power represented by king and no. of vassals..rel. : an early form of Hinduism with prominent astral elements; highest god was Katav-ul (=Viṣṇu of later Hinduism); the mythic drama : victory of this divine king (god of light and good) over demon of darkness and evil (=Kāma of later H.); planets represented other main gods : Jupiter=Brahmā; Mars=Śiva; Mercury=Gaṇeśa; Venus=Balarāma; Saturn=Kṛṣṇa .. (god inside the pipal tree =Brahmā; seven figures=*saptarṣi*)..

64. Parpola, A.; Koskenniemi, S.; Parpola, S.; Aalto, P. *Further Progress in the Indus Script Decipherment*. SIAS, Copenhagen, 1970, 46.

..re. this entire project, see : 7, 10, 12, 23, 30, 37, 52, 53 above and 70, 95, 107 below..

Rev. : M. B. Emeneau, *JAOS* 91, 541-42; T. V. Mahalingam, *The Hindu* (20-10-69); J. R. Marr, *BSOAS* 34, 160-64; A. R. K. Zide and K. Zvelebil, *Bibl. Or.* 27, 422.

65. Parpola, A. The Indus script decipherment : the situation at the end of 1969. *JTS* 2 (1), Part I, April 70, 89-109. (Also : *Joint Reprint Series* 3, SIAS).

..summarizes (see 63 above) the three reports (61, 62, 64 above) and assesses published crit. on them.. background of Indian phil., sciences, and lit. is proto-Dravidian; proto-Dravidians founded in the Indus valley well-planned and fortified cities in the middle of 3rd mill. B. C. ..

66. Parpola, A. Computer techniques in the study of the Indus script. *Kadmos* 10 (1), 1971, 10-15.

67. Parpola, A. and others. Concordance of the Indus script. *Newsletter* 5, SIAS, Mar. 72, 12-14.

..concordance of all sign combinations occurring in Indus inscriptions..

68. Pathak, P. D. *Decipherment of the Indus script in the Quarterly Svāhā*. Raj. Or. Res. Inst., Jodhpur, 1969. (Hindi version : "*Sindhughāṭilipi kā traimāsika svāhā men rahasyodghāṭana*". Annual Report of RORI, 1967-1969, 28-32).

..apropos 25 above..Indus culture is essentially Vedic; Indus seals used for printing books on phil. and rel.; Indus inscriptions are symbolic pictures and writings containing ideas akin to those found in *Br.* and *Up.*; their lg. is Vedic Sk.; four diff. scripts used; three scripts to be read from left to right..

69. Pillai, K. Raghavan. A note on the man-pole-burden sign in the Mohenjodaro inscription. *JORIML* 18 (2-3), Kerala Univ., 1971.

70. Pisani, V. Approci alla decifrazione delle iscrizioni della valle dell'Indo. *Paideia* 24 (3-6), 1969, 209-212.

..re. Parpola's work (see 61, 62, 64 above)..

71. Rai, Govind Chandra. Matsya or matsyayugma symbol. *I-AC* 20 (3), July 71, 39-45.

..seen at Har. and MD..worship of the fish started with the stone age man rather than with the Sumerian deluge..

72. RAJAN, H. N. Indus valley script and ancient Indian civilization. *Kamakoti Vani* 2 (10), Oct. 70, 41-46.

..Aryan and Dravidian (=*tri-veda*) are the one and the same Vedic people; IV civil.=ancient Vedic civil. ..

73. RAO, S. R. A 'Persian Gulf' seal from Lothal. *Antiquity* 37 (146), 1963, 96-99.

..may be ascribed to 2200-2000 B. C. ..many other foreign seals found on Indus valley sites, e. g., (1) a seal with two crouching antelopes at MD; (2) a seal with eagle and snakes on one side and a cross on the other at Har.; they indicate trade relations bet. India and Middle East..Ind. exports included ivory, shell objects, beads of gemstones, and probably cotton and cotton goods; copper and copper alloys imported into India from West Asia.. Susa-Lothal trade contacts..

74. RAO, S. R. Indus script deciphered. *Illustrated Weekly of India* (12-12-71), Bombay, 21-25.

..Indus sealings (clay labels bearing positive impressions of Indus seals) found at Lothal provided a clue that these labels were affixed on packages of goods wh. were stacked or examined in the warehouse of that port city..Indus script underwent modifications: Har. reduced 390 Indus signs (out of wh. about 40 are basic) of mature Har. period to 20 basic signs of Lothal-Har. period (LHP) ..comparison of 20 basic signs of LHP with the contemporary North Semitic writing shows that 14 of these signs are almost identical with the basic alphabetic signs of Early Cannaanite (including Phoenician) inscriptions; direction of writing from right to left; lg. presumably Sk.; Harappans spoke an IE lg. closer to Indo-Ir. .. (perhaps a small section of Har. population spoke a non-IE lg.)..

75. RAY, Sudhansu Kumar. *Indus Script*. Memorandum 1 (an appeal to the Orientalists), Ind. Inst. of Egyptology, New Delhi, 1963, 16; Memorandum 2, Naba Niketan, New Delhi, 1965, 64.

..No. 1 : analytical charts re. study of structure of Indus script; No. 2 : 42 illustrations depicting various developmental stages of Indus script..main principles underlying the formation of Indus signs : (1) accentuation of original signs; (2) combination of two or more signs; (3) evolution of simplified forms from original recognizable animals or objects..Indus script and Brāhmī—some formal similarities..

Rev. : A. H. DANI, *Ancient Pak.* 1, 142-43.

75A. Ray, Sudhansu Kumar. New light on the Indus script. *Shakti* (inaugural issue), 1963, 34 ff.

76. Ray, Sudhansu Kumar. Research methodology and the Indus script. *Shakti* 2 (2), Feb. 65, 31-33.

> ..people of MD spelt their words with alphabetic signs together with many picture signs having only non-commital syllabic values wh. have no ref. to the apparent pictorial meaning of the signs..

77. Ray, Sudhansu Kumar. A reappraisal of the Brāhmī script. *Shakti* 2 (4), 26 ff.

78. Ray, Sudhansu Kumar. The tall tablets from Mohenjodaro. *Shakti* 2 (8), 34 ff.

79. Ray, Sudhansu Kumar. The Indus script and hieroglyphic system of writing. *Shakti* 2 (10), 29 ff.

80. Ray, Sudhansu Kumar. Mohenjodaro and ancient Sinai. *Shakti* 2 (12), 44 ff.

81. Ray, Sudhansu Kumar. Indus script and the graffiti from Sanur. *Shakti* 3 (1), Jan. 66, 53-56.

> ..apropos 111 below..Sanur signs represent the SE phase of Indus script; Indus script had spread by diffusion and persisted in trad. all over the Ind. sub-continent..Indus script developed on the syllabic pattern with the invention of various index-vowels (*matrās*) and consonantal pointers..

82. Ray, Sudhansu Kumar. New hope for decipherment of Indus script. *Shakti* 3 (5), May 66, 20-22.

> ..after excavations at Brahmagiri in the South, the question of Dravidian origin of IV civil. has become extremely remote; Aryan-speaking people responsible for that civil... (Indus typography indicates that Indra was not victorious but a victim)..

83. Ray, Sudhansu Kumar. Indus script: methods of my study. *Shakti* 3 (8), Aug. 66, 16-24. (Also : Ananda K. Coomaraswamy Mem. Lecture, New Delhi, 1966, 15).

84. Ray, Sudhansu Kumar. Traditionelle Werte der Indusschrift. *Altertum* 12, 1966, 195-210.

85. Ray, Sudhansu Kumar. The enigma of the Indus monogram. *Shakti* 6 (3), 1963, 77-84,

..Indus monogram is a linear calligraphic design made of heteromorphic signs; it is easily distinguishable from the pictographic word-signs wh. have been realistically modelled in profile to depict homomorphic objects..

86. RAY, Sudhansu Kumar. The comical camouflage of the Indus script. *SP*, 25 AIOC, 1969, 158-160.

..deceptive use of monograms—a hindrance in the decipherment of Indus script..

87. RAY, Sudhansu Kumar. Indus script—pictographic or phonetic. *SP*, 26 AIOC, 1972, 23-24.

..criticises the view of WHEELER and DIRINGER that the Indus script may be defined as one of stylized pictographs..

88. RAY, Upendra Nath. *Sindhughāṭī kī lipi* (Hindi). *Sodhapatrikā* 31 (3), July-Sept. 1970, 70-72.

..views expressed in 25 above unacceptable..

89. RONA, J. P. *La obra de Federico Hrozny en el domino indoeuropeo.*

..*VBD* II. 45. 196..H.'s work on Indus script..

Rev. : A. HEUBECK, *IF* 65, 295-97.

90. ROSS, A. S. C. *The "Numeral Signs" of the Mohenjo-Daro Script.*

..*VBD* I. 157. 35..

Rev. : J. GONDA, *Tijd. v. Ind. TLV* 79 (3), 456-59.

91. SANKARANANDA, Swami. What the Indus seals speak? *PIHC* (23rd Session), 1960, p. 120.

..seals bear the names of persons who were indigenous as well as foreigners; also of tribes whose names recur in Vedic lit. and *Pur.*; lg. of the seals=mother of Sk.; chief occupations (Takṣā, Paṇi, Rājan, etc.); commodities of trade (Paddamūla, Chachhana, Ita, etc.); moneys used; etc...

92. SANKARANANDA, Swami. *The Dictionary of Indian Hieroglyphs.* Abhedananda Acad. of Culture, Calcutta, 1963, xiii+480.

93. SANKARANANDA, Swami. The decipherment of sixteen hundred seal-inscriptions of Mohenjodaro and Harappa. *PIÇO*

(26th Session) 3 (1), 1969, 156-157. (Also in *SP*, 26 ICO, 1964, p. 213).

> ..with the help of small dictionaries used by Tāntrikas..3 completely deciphered sentences brought out a lg. wh. fell in the group of Egyptian and Chinese lgg.; also supplied 250 words of Indo-Aryan dialect..also brought out legends of Ṛgvedic gods and Ṛṣis..

94. SASTRI, K. N. Indus script. *SP,* 25 AIOC, 1969, 180-181.

> ..wrong approach of scholars..

95. SASTRI, P. S. Indus valley script. *The Astrological Magazine* 59 (11), Nov. 70, 1004-1006.

> ..apropos findings of PARPOLA and his colleagues (61, 62, 64 above).. their assumptions not valid; worship of stars and planets is only incidental in Hinduism .. lg. of Indus seals is Vedic Sk...

96. SCHRAPEL, Dieter. *Die Entzifferung des Yatischen.* Marburg/ Lahn, 1969, 58.

> ..Y. = Indus lg. and script; (1) that lg. is Dravidian; lg. called Yatisch on account of supposed connection bet. the seals and Vedic Yātus; (2) the Indus seals are amulets .. ("Meanwhile I have really deciphered the Indus script and cannot but consider this publication as erroneous on the whole but correct in details.. I hope to publish my rectification and real decipherment in 1972"—author's personal communication to R. N. D. dated 15-11-1971)..
>
> Rev. M. B. EMENEAU, *JAOS* 91, 541-42.

97. SEREBRIYAKOV, I. *Sindhu ghāṭī kī lipi kā kyā artha hai?* (Hindi). *Soviyata bhūmi* 21 (7), April 70, 29-30.

> ..(based on interview with Yuri KNOROZOV).. see 44 above..

98. SHRIVASTAVA, M. C. P. A fresh study of an Indus valley sealing. *Patna Univ. Journal* 20 (1), Jan. 65, 182-187.

> ..the object described by MARSHALL on an IV sealing can't be anything other than the plant, with leaves falling downwards; the woman upside down is personification of Earth Goddess; male and female figures on the sealing = husband and wife performing a ploughing or sowing ceremony..

99. THAPAR, Romila. Indus script. *Hindustan Times* (Weekly Review), Delhi, 30-3-1969, i-ii.

100. THAPLYAL, K. K. Identification of the scene on a famous seal from Mohenjo-Daro. *PIHC* (23rd Session), 1960, p. 119.

..Paśupati seal (MARSHALL, Vol. I, pl. xii, No. 17) depicts the story of attempts to distract Śiva from Yogic meditation thro. ferocious animals; two human figures = Ṛṣis..

101. TUNGA, Sudhansu. The Indus script. *The Statesman*, Calcutta, May 10-11, 1970.

..monogenesis of ancient scripts.. (S. K. RAY on TUNGA's contribution, *The Statesman*, 21-5-1970 : common origin of Indus script and Egyptian hieroglyphs; the MD people, by continuous effort gradually eliminated old hieroglyphic system and finally succeeded in inventing the more effective *mātrā*-system.. Anathbondhu SEN on TUNGA's contribution, *The Statesman*, 21-5-1970 : Indus script= one of the primitive scripts popular in international trade centres of ancient times)..

102. VACEK, J. The problem of the Indus script. *Arch. Or.* 38 (2), 1970, 198-212.

..analyses and examines the recent attempts of European scholars to interpret IV script; compares them with that of HERAS..concludes : not much more than external features of the script have become known during the past 50 yrs.; direction of writing (from right to left) is conclusively determined.. (IV civil. and Vedic Aryans)..

103. VIVES, J. Q. *Aportaciones a la interpretación de la escritura proto-indica.* Inst. Arias Montano, Madrid-Barcelona, 1956, 156 + tables.

∴*VBD* II. 86. 30.. criticises HROZNY's decipherment and interpretation of Indus seals; accepts the views of HERAS..

104. VOLCOK, B. Ya. Towards an interpretation of the proto-Indian pictures (Russ.). *Proto-Indica 1968*, Moscow, 1968, 19-27.

105. VOLCOK, B. Ya. Towards the interpretation of some proto-Indian pictures (Russ.). *Proto-Indica 1970*, Moscow, 1970, 15-42.

106. VOLCOK, B. Ya. Towards an interpretation of the proto-Indian pictures. *JTS* 2 (1), Part I, April 70, 29-51.

107. WIKANDER, S. [criticism of the work of SIAS and the decipherment of the Indus script by PARPOLA and his colleagues]. *Uppsala Nya Tidning* (25-3-1969), p. 10.

..apropos 61, 62, 64 above..

108. ZIDE, Arlene R. K. A brief survey of work to date on the Indus valley script. *Papers from the 4th Regional Meeting,* Chicago Linguistic Society, April 68, 225-237. (Also in *JTS* 2. 1, Part I, 1970, 1-12).

109. ZIDE, A. R. K.; ZVELEBIL, K. V. Review on 42, 44, 61, 62, and 64 above. *Lg* 46 (4), 1970, 952-968.

..reviewers grant the soundness for decipherment of Indus script of the mathematical theory and the computer procedures— they give a typological picture of the lg. .. two most likely language families to associate with the Indus script are Dravidian and Altaic; Dravidian data less than satisfactory; the Altaic possibility more interesting in view of some of the arch. evidence..

110. ZIDE, Arlene R. K.; ZVELEBIL, Kamil V. *The Soviet decipherment of the Indus valley script : translation and critique.* Mouton, The Hague.

..(to be published) .. cf. " The Soviet decipherment of the IV script : a critical evaluation "— paper presented by the authors at the Annual Meeting of AOS, New York, 25-3-1969..

111. ZVELEBIL, K. Harappa and the Dravidians— an old mystery in a new light. *New Orient* 4 (3), 1965, 65-69.

..see : *VBD* III. 88. 20 and 90. 59..also see 81 above..

87. POTTERY, ARTS AND CRAFTS, ETC.

1. ANAND, Mulk Raj. Beauties born in the mud of the potter's yard. *Mārg* 23 (1), 1969, 3-12.

..ref. to IV civil. and Vedic civil. (among others)..

2. ANSARI, Z. D. Evolution of pottery forms and fabrics in India. *Mārg* 14 (3), June 61, 4-17.

3. AYYAR, V. Ramanath; AITHAL, K. P. Kārpāsa cotton; its origin and spread in ancient India. *ALB* 28 (1-2), May 64, 1-39.

..*kārpāsa* cotton diff. from cotton found at MD; the latter does not seem to have travelled east of Har. empire..

4. BAKTAY, Erwin. *Die Kunst Indiens.*

..*VBD* III. 74. 3.. author concludes from the ritual illustrations on IV finds that Brahmanism gaining ground after Indo-Aryan conquest has developed its social and rel. forms from IV civil. incorporating several of its elements..

Rev. : E. TOTH, *AO* (Hung.) 17, 360-61.

5. BHATTACHARYA, Asok Kumar. Indian sculpture—a historical survey. *BJ* 14 (1), Aug. 67, 161-171; 189-191.

6. CASAL, J. M. Mundigak ou l'Afghanistan à l'aurore des civilisations. *Archeologia* 13, 1966, 30-37.

..compares with art at Har. and MD..

7. CHAKRAVARTY, D. K. A note on proto-historic burial urns. *M in I* 51, 1971, 41 ff.

8. CORBIAU, Simone. Indian and Babylonian figurines. *Man* 35, 1935, 159.

9. DAS GUPTA, C. C. *Origin and Evolution of Indian Clay Sculptures.* Calcutta Univ., 1961, 261 + 20 + 194 pl.

..Indus valley terracottas discussed in Part II..

10. DEVAHUTI, D. Role of architecture as revealed by early Indian art. *I-AC* 12 (2), 1963, 82-89.

..ref. to IV architecture..

11. DIKSHIT, M. G. Studies in ancient Indian glass (I). *EW* 15 (1-2), 62-68.

..tho. no true glass has been recovered from MD and H., the authors of that civil. had perfected a composition wh. very nearly approached glass..

12. DURING-CASPERS, E. C. L. A male head at Dabar-Kot. *Antiquity* 37, 1963, p. 294.

13. DURRANI, F. A. Stone vases as evidence of connection between Mesopotamia and Indus valley. *Ancient Pak.* 1, 1964, 51-96.

..most distinctive vases in this connection are of stealite or dark stone, and decorated sometimes in relief, sometimes by plain incision..

14. Field, H. Five thousand year old pottery. *Washington Science News Letter* 68, July 55, p. 19.

15. Gordon, D. H. The pottery industries of the Indo-Iranian border : a restatement and tentative chronology. *AI* 10-11, 1954-55, 157-191.

16. Hegde, Karunakara T. M. Metallographic studies in chalcolithic objects. *JOIB* 14 (1), Sept. 64, 84-90+plates.

17. Heras, H. *Sindhu saṁskṛtītīla kalāviṣayaka kalpanāṁce sātatya* (Marathi). *Parag* 1, Poona, Feb. 48, 1-3.

..the survival of artistic motifs of the Indus civil...

18. Lal, B. B. From the megalithic to the Harappa : tracing back the graffiti on the pottery. *AI* 16, 1960, 4-24.

..continuing trad. of Indus culture and script in South India..

19. Manchanda, O. *A Study of the Harappan Pottery.* Oriental Publishers, Bombay, 1972, 412+pl.

20. Misra, V. D. The ochre-coloured pottery, the copper hoards and the Harappans. *JGJKSV* 27 (3-4), 1971 (1972), 342-361.

..recent arch. findings of the Upper Ganga valley suggest that the copper hoards and OCP may be related to the last phase of Har. civil...

21. Mittal, J. Caricature and the comic in ancient Indian art. *RL* 33 (1-2), 1963, 60-69.

..earliest example of humorous theme in Indian art to be found at MD..

22. Mukhopadhyay, Mihir Mohan. Indian sculpture through the ages. *BRMIC* 17 (3), Mar. 66, 83-89.

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>
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>
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..*ṚV* I. 167. 4; VI. 27. 6 : Yavyāvatī (= Hariyūpīyā) = Harappa; I. 174. 7 : *mṛdhi duryoṇe* (= Mohenjo Daro); V. 29. 10..

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..non-Sanskrit and non-Dravidian substratum of Ind. culture (perhaps derived from Mon-Khmer sources) .. Dravidian civil.— an invader civil.; the love of Drav. of Aryan culture was voluntary..

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..*pūrs* destroyed by Vedic Aryans distinct from Indus cities; date of *ṚV* considerably earlier than 2500 B. C.; horse known to Harappans; PGW = MBh. people; C-14 datings are only tentative; Aryans associated with pre- and proto-Har. cultures; *ṚV* belongs to 3rd-4th mill. B. C. .. evidence of epics and *Pur.* ..

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> ..*ṚV* is far older than Indus civil.; Indus civil. contemporary and even identical with *AV*..

50. SAXENA, Kishore Kumar. Indus-Euphrates-Nile. *I-AC* 14 (3), July 65, 200-204.

> ..tho. the Harappans and the Egyptians did not know each other directly, they must have come across each other in Mesopot. wh. had trade links with Indus people..

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> ..*VBD* III. 85. 174..

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> ..most significant centre of Aryandom (with horse and chariot) was Indus-region from about the middle of 4th mill. B. C.; from there, it carried on some cultural exchanges with lesser seats of Aryanism in Baluchistan, Iran, and Turkestan, before it moved

further east and the Indus valley was left to the growth of the half Vedic and half non-Vedic Har. culture..

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..*VBD* III. 86. 111..striking similarity bet. the incised mark on a fragment of a plain variety of Black-and-Red ceramic piece from a megalithic tomb in Sanur in South India and a symbol on a seal found in Har. ..the BRW people, once inhabiting nearly the whole of India and later acquiring the use of iron and adopting megalithic burials, may be linguistically and ethnically associated with Dravidians; Dr. settled in NW India at the time of the rise of *ṚV* (1200 B. C.), as is attested by marked Dr. influence on Ṛgvedic lg. .. Dr. and Harappans in close and intimate contact at the time of the flowering of Har. culture and even before; certain Dr. groups within Har. population .. after the decline of Har. culture, these Dr. components of Har. culture must have transmitted a knowledge of certain signs to BRW people of South India (this explains the similarity mentioned above)..see : *VBD* III. 86. 81..

XX. MISCELLANEOUS

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